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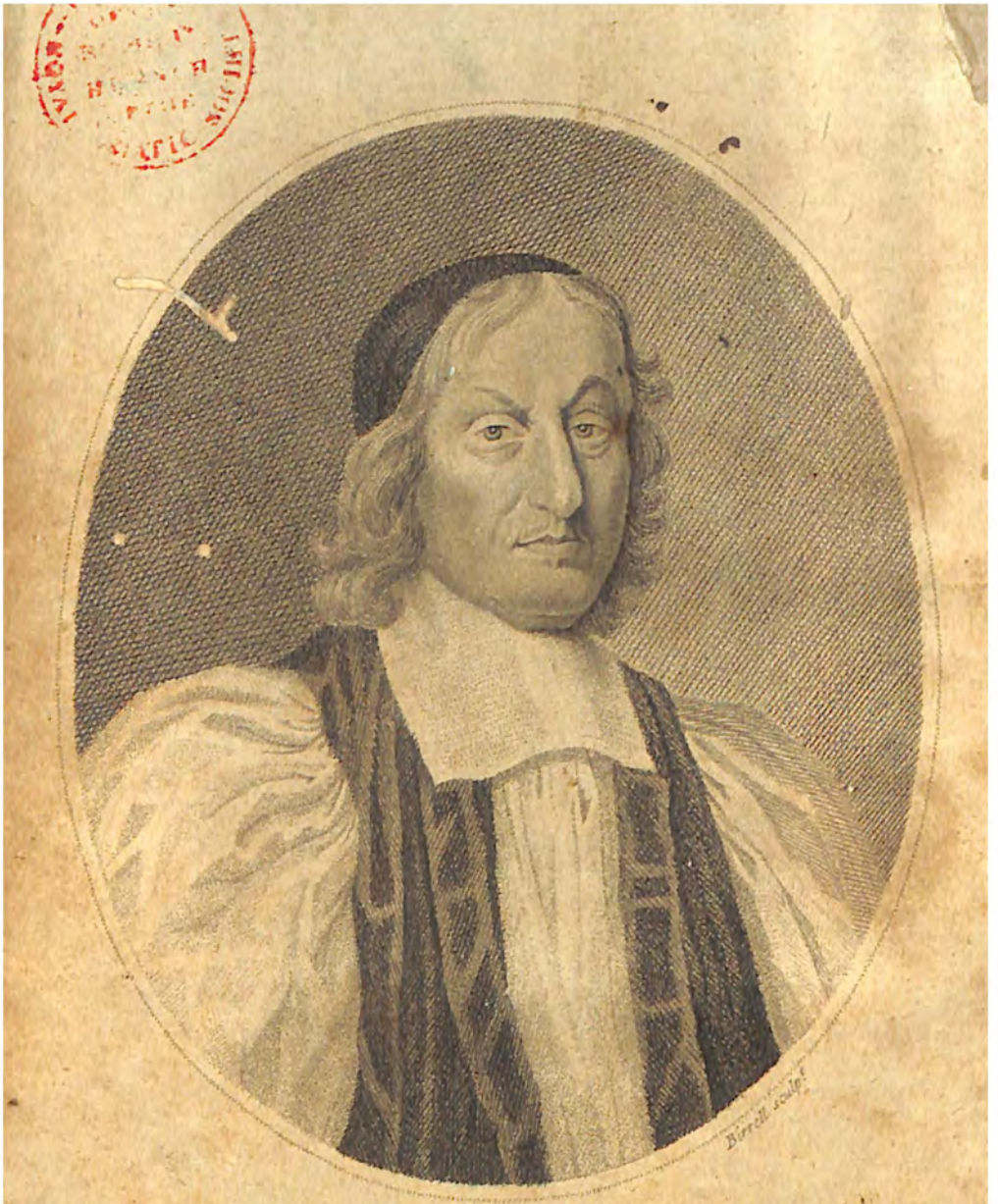

JOHN PEARSON, D.D.

Lord Bishop of Chester, 1672.

AN

EXPOSITION

OF THE

CREED.

111113

By the Right Reverend Father in God

JOHN PEARSON, D. D.

LATE LORD BISHOP OF CHESTER.

IN TWO VOLUMES.

VOL. I.

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A NEW EDITION.

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TO THE

RIGHT WORSHIPFUL AND WELL-BELOVED

THE PARISHIONERS OF ST. CLEMENTS,

EASTCHEAP.

Mercy unto you, and peace and love be multiplied.

IF I ſhould be at any time unmindful of your commands, you might well eſteem me unworthy of your continued favours; and there is ſome reaſon to ſuſpect I have incurred the interpretation of forgetfulneſs, having been ſo backward in the performance of my promiſes. Some years have paſſed ſince I preached unto you upon ſuch texts of Scripture as were on purpoſe ſelected in relation to the CREED, and was moved by you to make thoſe meditations public. But you were pleaſed then to grant what my inclinations rather led me to, that they might be turned into an Expoſition of the Creed itſelf; which, partly by the difficulty of the work undertaken, partly by the intervention of ſome other employments, hath taken

me up thus long, for which I deſire your pardon. And yet an happy excuſe may be pleaded for delay, meeting with a very great felicity, that as faith triumpheth in good works, ſo my Expoſition of the Creed ſhould be contemporary with the re-edifying of your Church. For though I can have little temptation to believe that my book ſhould laſt ſo long as that fabric; yet I am exceedingly pleaſed that they ſhould begin together; that the publiſhing of the one ſhould ſo agree with the opening of the other. This, I hope, may perſuade you to forget my ſlackneſs, conſidering ye were not ready to your own expectation; your experience tells you the excuſe of church-work will be accepted in building, I beſeech you let it not be denied in printing.

That bleſſed Saint, by whoſe name your Pariſh is known, was a fellow-labourer with St. Paul, and a ſucceſſor of St. Peter; he had the honour to be numbered in the Scripture with them *whoſe names are written in the book of life*; and when he had ſealed the Goſpel with his blood, he was one of the firſt whoſe memory was perpetuated by the building a Church to bear his name. Thus was St. Clement's Church famous in Rome when Rome was famous for the *faith ſpoken of throughout the whole world.* He wrote an Epiſtle to the Corinthians infeſted with a ſchiſm, in imitation of St. Paul, which obtained ſo great authority in the

the primitive times, that it was frequently read in their public congregations; and yet had for many hundred years been loſt, till it was at laſt ſet forth out of the library of the late King.

Now as, by the providence of God, the memory of that primitive Saint hath been reſtored in our age, ſo my deſign aimeth at nothing elſe but that the primitive Faith may be revived. And therefore in this edition of the Creed I ſhall ſpeak to you but what St. Jude hath already ſpoken to the whole Church. *Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you that ye ſhould earneſtly contend for the faith which was once delivered to the ſaints.* If it were ſo needful for him then to write, and for them to whom he wrote to contend for the firſt faith, it will appear as needful for me now to follow his writing, and for you to imitate their earneſtneſs, becauſe the reaſon which he renders, as the cauſe of that neceſſity, is now more prevalent than it was at that time, or ever ſince. *For,* ſaith he, *there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into laſciviouſneſs, denying the only Lord God, and our Lord Jeſus Chriſt.* The principles of Chriſtianity are now as freely queſtioned as the moſt doubtful and controverted points; the grounds of faith are as ſafely denied as the moſt unneceſſary ſuper-

ſtructions; that religion hath the greateſt advantage which appeareth in the neweſt dreſs, as if we looked for another *faith to be delivered to the ſaints:* whereas in Chriſtianity there can be no concerning truth which is not ancient; and whatſoever is truly new, is certainly falſe. Look then for purity in the fountain, and ſtrive to embrace the firſt faith, to which you cannot have a more probable guide than the Creed, received in all ages of the Church; and to this I refer you, as it leads you to the Scriptures, from whence it was at firſt deduced, that while *thoſe which are unſkilful and unſtable, wreſt* the words of God himſelf *unto their own damnation*; ye may receive ſo much inſtruction as may ſet you beyond the imputation of unſkilfulneſs, and ſo much of confirmation as may place you out of the danger of inſtability; which as it hath been the conſtant endeavour, ſo ſhall it ever be the prayer of him, who after ſo many encouragements of his labours amongſt you, doth ſtill deſire to be known as

Your moſt faithful

Servant in the Lord,

JOHN PEARSON.

TO

TO THE

READER.

I HAVE in this book undertaken an Expoſition of the Creed, and think it neceſſary in this Preface to give a brief account of the work, leſt any ſhould either expect to find that here which was never intended, or conceive that which they meet with ſuch as they expected not.

The Creed, without controverſy, is a brief comprehenſion of the objects of our Chriſtian faith, and is generally taken to contain all things neceſſary to be believed. Now whether all things neceſſary be contained there, concerneth not an Expoſitor to diſpute, who is obliged to take notice of what is in it, but not to inquire into what is not: whether all truths comprehended in the ſame be of equal and abſolute neceſſity, we are no way forced to declare; it being ſufficient, as to the deſign of an Expoſition, to interpret the words, and ſo deliver the ſenſe, to demonſtrate the truth of the ſenſe delivered, and to manifeſt the proper ne-

ceſſity of each truth, how far, and in what degree, and to what purpoſes, it is neceſſary.

This therefore is the method which I propoſed to myſelf, and have proſecuted in every Article. Firſt, to ſettle the words of each Article according to their antiquity and generality of reception in the Creed. Secondly, to explicate and unfold the terms, and to endeavour a right notion and conception of them as they are to be underſtood in the ſame. Thirdly, to ſhew what are thoſe truths which are naturally contained in thoſe terms ſo explicated, and to make it appear that they are truths indeed, by ſuch arguments and reaſons as are reſpectively proper to evidence the verity of them. Fourthly, to declare what is the neceſſity of believing thoſe truths, what efficacy and influence they have in the ſoul, and upon the life of a believer. Laſtly, by a re-collection of all, briefly to deliver the ſum of every particular truth, ſo that every one, when he pronounceth the Creed, may know what he ought to intend, and what he is underſtood to profeſs, when he ſo pronounceth it.

In the proſecution of the whole, according to this method, I have conſidered, that a work of ſo general a concernment muſt be expoſed to two kinds of readers, which though they may agree in judgment, yet muſt differ much in their capacities. Some there are who underſtand the original languages of the holy Scripture,

ture, the diſcourſes and tractates of the ancient Fathers, the determinations of the Councils, and hiſtory of the Church of God, the conſtant profeſſion of ſettled truths, the riſe and increaſe of ſchiſms and hereſies. Others there are unacquainted with ſuch conceptions, and uncapable of ſuch inſtructions; who underſtand the Scriptures as they are tranſlated; who are capable of the knowledge of the truths themſelves, and of the proofs drawn from thence; who can apprehend the nature of the Chriſtian faith, with the power and efficacy of the ſame, when it is delivered unto them out of the Word of God, and in a language which they know. When I make this difference, and diſtinction of readers, I do not intend thereby, that becauſe one of theſe is learned, the other is ignorant; for he which hath no ſkill of the learned languages, may notwithſtanding be very knowing in the principles of Chriſtian Religion, and the reaſon and efficacy of them.

According to this diſtinction I have contrived my Expoſition, ſo that the body of it containeth fully what can be delivered and made intelligible in the Engliſh tongue, without inſerting the leaſt ſentence or phraſe of any learned language; by which he who is not acquainted with it might be diſturbed in his reading, or interrupted in his underſtanding. Not that I have ſelected only ſuch notions as are common, eaſy, and familiar of themſelves, but have endeavoured

deavoured to deliver the moſt material conceptions in the moſt plain and perſpicuous manner; as deſirous to comprize the whole ſtrength of the work, as far as it is poſſible, in the body of it. The other part I have placed in the margin* (but ſo as oftentimes it taketh up more room, and yet is never mingled or confounded with the reſt,) in which is contained whatſoever is neceſſary for the illuſtration of any part of the Creed, as to them which have any knowledge of the Latin, Greek, and Oriental languages, of the writings of the ancient Fathers, the doctrines of the Jews, and the hiſtory of the Church; thoſe great advantages toward a right perception of the Chriſtian Religion.

Now being the Creed comprehendeth the principles of our religion, it muſt contain thoſe truths which belong unto it as it is a religion, and thoſe which concern it as it is ours. As it is a religion, it delivereth ſuch principles as are to be acknowledged in natural theology, ſuch as no man which worſhippeth a God can deny; and therefore in the proof of theſe, I have made uſe of ſuch arguments and reaſons as are moſt proper to oppoſe the Atheiſts, who deny there is a God to be worſhipped, a religion to be profeſſed. As it is our religion, it is Chriſtian and Catholic. As Chriſtian, it containeth ſuch truths as were delivered by Chriſt and his

* The marginal notes are in this edition placed in the ſecond volume.

Apoſtles,

Apoſtles, and thoſe eſpecially concerning Chriſt himſelf, which I have proſecuted conſtantly with an eye to the Jews, who obſtinately deny them, expecting ſtill another Meſſias to come; wherefore I ſhew out of the Law and the Prophets which they acknowledge, what was foretold in every particular concerning the Meſſias, and prove all thoſe to be completed by that Chriſt in whom we believe. As our religion is Catholic, it holdeth faſt that *faith which was once delivered to the ſaints*, and ſince preſerved in the Church; and therefore I expound ſuch verities, in oppoſition to the heretics ariſing in all ages, eſpecially againſt the Photinians, who of all the reſt have moſt perverted the articles of our Creed, and found out followers in theſe latter ages, who have erected a new body of divinity in oppoſition to the Catholic theology. Againſt theſe I proceed upon ſuch principles as they themſelves allow, that is, upon the Word of God delivered in the Old and New Teſtament, alleged according to the true ſenſe, and applied by right reaſon; not urging the authority of the Church which they reject, but only giving in the margin the ſenſe of the primitive Fathers, for the ſatisfaction of ſuch as have any reſpect left for antiquity, and are perſuaded that Chriſt had a true Church on the earth before theſe times.

In that part, which, after the demonſtration of

of each truth, teacheth the neceſſity of the believing it, and the peculiar efficacy which it hath upon the life of a Chriſtian, I have not thought fit to expatiate or enlarge myſelf, but only to mention ſuch effects as flow naturally and immediately from the doctrine; eſpecially ſuch as are delivered in the Scriptures; which I have endeavoured to ſet forth with all poſſible plainneſs and perſpicuity. And indeed in the whole work, as I have laid the foundation upon the written word of God, ſo I have with much diligence collected ſuch places of Scripture as are pertinent to each doctrine, and with great faithfulneſs delivered them as they lie in the writings of thoſe holy penmen; not referring the reader to places named in the margin (which too often I find in many books multiplied to little purpoſe,) but producing and interweaving the ſentences of Scripture into the body of my Expoſition, ſo that the reader may underſtand the ſtrength of all my reaſon, without any farther inquiry or conſultation. For if thoſe words which I have produced, prove not what I have intended, I deſire not any to think there is more in the places named to maintain it.

At the concluſion of every diſtinct and ſeveral notion, I have re-collected briefly and plainly the ſum of what hath been delivered in the explication of it, and put it, as it were, into the mouth

mouth of every Chriſtian, thereby to expreſs more fully his faith, and to declare his profeſſion. So that if the reader pleaſe to put thoſe collections together, he may at once ſee and perceive what he is in the whole obliged to believe, and what he is by the Church of God underſtood to profeſs, when he maketh this public, ancient, and orthodox Confeſſion of Faith.

I have nothing more to add; but only to pray, that the Lord would give you and me a good underſtanding in all things.

THE

THE

CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his only Son our Lord: Which was conceived by the Holy Ghoſt, born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead and buried: He deſcended into Hell, the third day he roſe again from the dead: He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead: I believe in the Holy Ghoſt: The Holy Catholic Church, the Communion of Saints: The Forgiveneſs of Sins: The Reſurrection of the body: And the Life everlaſting.

AN

AN

EXPOSITION

OF THE

CREED.

ARTICLE I.

I believe in God the Father Almighty, Maker of Heaven and Earth.

AS the firſt word *Credo, I believe*, giveth a denomination to the whole Confeſſion of Faith, from thence commonly called the *CREED*; ſo is the ſame word to be imagined not to ſtand only where it is expreſſed, but to be carried through the whole body of the Confeſſion. For although it be but twice actually rehearſed, yet muſt we conceive it virtually prefixed to the head of every Article: that as we ſay, *I believe in God the Father Almighty*, ſo we are alſo underſtood to ſay, *I believe in Jeſus Chriſt his only Son, our Lord*; as *I believe in the Holy Ghoſt*, ſo alſo *I believe the Catholick Church*. Neither is it to be joined with every complete Article only; but where any Article is not a ſingle verity, but comprehenſive, there it is to be looked upon as affixed to every part, or ſingle truth contained in

that Article: as for example, in the firſt, *I believe in God, I believe* that *God* to be *the Father, I believe* that *Father* to be *Almighty, I believe* that *Father Almighty* to be the *Maker of Heaven and Earth.* So that this *Credo, I believe*, rightly conſidered, multiplieth itſelf to no leſs than a double number of the Articles, and will be found at leaſt twenty-four times contained in the *CREED.* Wherefore being a word ſo pregnant and diffuſive, ſo neceſſary and eſſential to every part of our Confeſſion of Faith, that without it we can neither have *CREED* nor Confeſſion, it will require a more exact conſideration, and more ample explication, and that in ſuch a notion as is properly applicable to ſo many and ſo various truths.

Now by this previous expreſſion, *I believe*, thus conſidered, every particular Chriſtian is firſt taught, and then imagined, to make confeſſion of his Faith: and conſequently this word, ſo uſed, admits a threefold conſideration: firſt, as it ſuppoſeth Belief, or Faith, which is confeſſed: ſecondly, as it is a Confeſſion, or external expreſſion of that Faith ſo ſuppoſed: thirdly, as both the Faith and Confeſſion are of neceſſary and particular obligation. When therefore we ſhall have clearly delivered, firſt, what is the true nature and notion of Belief; ſecondly, what the duty of confeſſing of our Faith; thirdly, what obligation lies upon every particular perſon to believe and confeſs; then may we be conceived to have ſufficiently explicated the firſt word of the *CREED*, then may every one underſtand what it is he ſays, and upon what ground he proceeds, when he profeſſeth, *I believe.*

For the right underſtanding of the true nature of Chriſtian Faith, it will be no leſs than neceſſary to begin with the general notion of Belief; which being firſt truly ſtated and defined, then by degrees deduced into its ſeveral kinds, will at laſt make the nature of Chriſtian Faith intelligible: a

deſign,

deſign, if I miſtake not, not ſo ordinary and uſual, as uſeful and neceſſary.

Belief in general I define to be an Aſſent to that which is credible, as credible. By the word (*a*) *Aſſent* is expreſſed that act or habit of the underſtanding, by which it receiveth, acknowledgeth and embraceth any thing as a truth; it being the (*b*) nature of the Soul ſo to embrace whatſoever appeareth true unto it, and ſo far as it ſo appeareth. Now this Aſſent, or judgment of any thing to be true, being a general act of the underſtanding, and ſo applicable to (*c*) other habits thereof as well as to Faith, muſt be ſpecified by its proper object, and ſo limited and determined to its proper act, which is the other part left to complete the definition.

This object of Faith is expreſſed by that which is credible; for every one who believeth any thing, doth thereby without queſtion aſſent unto it as to that which is credible; and therefore all belief whatſoever is ſuch a kind of Aſſent. But though all belief be an Aſſent to that which is credible, yet every ſuch Aſſent may not be properly Faith; and therefore thoſe words make not the definition complete. For he which ſees an action done, knows it to be done, and therefore aſſents unto the truth of the performance of it becauſe he ſees it: but another perſon to whom he relates it, may aſſent unto the performance of the ſame action, not becauſe himſelf ſees it, but becauſe the other relates it; in which caſe that which is credible is the object of Faith in one, of evident knowledge in the other. To make the definition therefore full, beſides the material object or thing believed, we have added the formal object, or that whereby it is properly believed, expreſſed in the laſt term, *as credible*, which being taken in, it then appears, that, firſt, whoſoever believeth any thing, aſſenteth to ſomething which is to him credible, and that as it is credible; and again, whoſoever aſſenteth to any

thing which is credible, as it is credible, believeth ſomething by ſo aſſenting: which is ſufficient tō ſhew the definition complete.

But for the explication of the ſame, farther obſervations will be neceſſary. For if that which we believe be ſomething which is credible, and the nōtion under which we believe be the credibility of it, then muſt we firſt declare what it is to be credible, and in what credibility doth conſiſt, before we can underſtand what is the nature of Belief.

Now that is properly credible which is not apparent of itſelf, nor certainly to be collected, either antecedently by its cauſe, or reverſely by its effect; and yet, though by none of theſe ways, hath the atteſtation of a truth. For thoſe things which are apparent of themſelves, are either ſo in reſpect of our ſenſe, as that ſnow is white, and fire is hot; or in reſpect of our underſtanding, as that the whole of any thing is greater than any one part of the whole, that every thing imaginable, either is, or is not. The firſt kind of which being propounded to our ſenſe, one to the ſight, the other to the touch, appear of themſelves immediately true, and therefore are not termed credible, but evident to ſenſe; as the latter kind, propounded to the underſtanding, are immediately embraced and acknowledged as truths apparent in themſelves, and therefore are not called credible, but evident to the underſtanding. And ſo thoſe things which are (*d*) apparent, are not ſaid properly to be believed, but to be known.

Again, other things, though not immediately apparent in themſelves, may yet appear moſt certain and evidently true, by an immediate and neceſſary connection with ſomething formerly known. For, being every natural cauſe actually applied doth neceſſarily produce its own natural effect, and every natural effect wholly dependeth upon, and abſolutely preſuppoſeth its own proper cauſe; therefore there

there muſt be an immediate connection between the cauſe and its effect. From whence it follows, that, if the connection be once clearly perceived, the effect will be known in the cauſe, and the cauſe by the effect. And by theſe ways, proceeding from principles evidently known by conſequences certainly concluding, we come to the knowledge of propoſitions in mathematics, and concluſions in other ſciences: which propoſitions and concluſions are not ſaid to be credible, but ſcientifical; and the comprehenſion of them is not Faith, but Science.

Beſides, ſome things there are, which, though not evident of themſelves, nor ſeen by any neceſſary connection to their cauſes or effects, notwithſtanding appear to moſt as true by ſome external relations to other truths; but yet ſo, as the appearing truth ſtill leaves a poſſibility of falſehood with it, and therefore doth but incline to an Aſſent. In which caſe, whatſoever is thus apprehended, if it depend upon real arguments, is not yet called credible, but probable; and an Aſſent to ſuch a truth is not properly Faith, but Opinion.

But when any thing propounded to us is neither apparent to our ſenſe, nor evident to our underſtanding, in and of itſelf, neither certainly to be collected from any clear and neceſſary connection with the cauſe from which it proceedeth, or the effects which it naturally produceth, nor is taken up upon any real arguments, or reference to other acknowledged truths, and yet notwithſtanding appeareth to us true, not by a manifeſtation, but atteſtation of the truth, and ſo moveth us to aſſent not of itſelf, but by virtue of the teſtimony given to it; this is ſaid (*e*) properly to be credible; and an Aſſent unto this, upon ſuch credibility, is in the proper notion Faith or Belief.

Having thus defined and illuſtrated the nature of Faith in general, ſo far as it agreeth to all kinds of belief whatſoever; our method will lead us on to

deſcend, by way of diviſion, to the ſeveral kinds thereof, till at laſt we come to the proper notion of Faith in the Chriſtian's Confeſſion, the deſign of our preſent diſquiſition; and being we have placed the formality of the object of all belief in credibility, it will clearly follow, that diverſity of credibility in the object will proportionably cauſe a diſtinction of aſſent in the underſtanding, and conſequently a ſeveral kind of Faith, which we have ſuppoſed to be nothing elſe but ſuch an aſſent.

Now the credibility of objects, by which they appear fit to be believed, is diſtinguiſhable according to the diverſities of its foundation, that is, according to the different authority of the teſtimony on which it depends. For we having no other certain means of aſſuring ourſelves of the truth, and conſequently no other motives of our aſſent in matters of mere belief, than the teſtimony upon which we believe; if there be any fundamental diſtinction in the authority of the teſtimony, it will cauſe the like difference in the aſſent, which muſt needs bear a proportion to the authority of the teſtimony, as being originally and eſſentially founded upon it. It is therefore neceſſary next to conſider, in what the authority of a teſtimony conſiſteth, and ſo to deſcend to the ſeveral kinds of teſtimonies founded upon ſeveral authorities.

The ſtrength and validity of every teſtimony muſt bear proportion with the (*f*) authority of the Teſtifier; and the authority of the Teſtifier is founded upon his ability and integrity: his ability in the knowledge of that which he delivereth and aſſerteth; his integrity in delivering and aſſerting according to his knowledge. For two ſeveral ways he which relateth or teſtifieth any thing may deceive us; one, by being ignorant of the truth, and ſo upon that ignorance miſtaking, he may think that to be true which is not ſo, and conſequently deliver that for truth, which in itſelf is falſe, and ſo deceive

deceive himſelf and us; or if he be not ignorant, yet if he be diſhoneſt or unfaithful, that which he knows to be falſe he may propound and aſſert to be a truth, and ſo, though himſelf be not deceived, he may deceive us. And by each of theſe ways, for want either of ability or integrity in the Teſtifier, whoſo grounds his aſſent unto any thing as a truth, upon the teſtimony of another, may equally be deceived.

But whoſoever is ſo able as certainly to know the truth of that which he delivereth, and ſo faithful as to deliver nothing but what and as he knoweth, he, as he is not deceived, ſo deceiveth no man. So far therefore as any perſon teſtifying appeareth to be knowing of the thing he teſtifies, and to be faithful in the relation of what he knows, ſo far his teſtimony is acceptable, ſo far that which he teſtifieth is properly credible. And thus the authority of every Teſtifier or Relater is grounded upon theſe two foundations, his ability and integrity.

Now there is in this caſe, ſo far as it concerns our preſent deſign, (*g*) a double teſtimony: the teſtimony of man to man, relying upon human authority, and the teſtimony of God to man, founded upon divine authority: which two kinds of teſtimony are reſpective grounds of two kinds of credibility, Human and Divine; and conſequently there is a twofold Faith diſtinguiſhed by this double object, a Human and a Divine Faith.

Human Faith is an Aſſent unto any thing as credible merely upon the teſtimony of man. Such is the belief we have of the words and affections one of another. And upon this kind of Faith we proceed in the ordinary affairs of our life; according to the opinion we have of the ability and fidelity of him which relates or aſſerts any thing we believe or diſbelieve. By this a friend aſſureth himſelf of the affection of his friend: by this the (*h*) Son acknowledgeth his Father, and upon this is his obedience

wrought. By virtue of this Human Faith it is that we doubt not at all of thoſe things which we never ſaw, by reaſon of their diſtance from us, either by time or place. Who doubts whether there be ſuch a country as Italy, or ſuch a city as Conſtantinople, though he never paſſed any of our four ſeas? Who queſtions now whether there were ſuch a man as Alexander in the eaſt, or Cæſar in the weſt? and yet the lateſt of theſe hath been beyond the poſſibility of the knowledge of man theſe ſixteen hundred years. There is no ſcience taught without original belief, there are no letters learnt without preceding faith (*i*). There is no juſtice executed, no commerce maintained, no buſineſs proſecuted without this; (*j*) all ſecular affairs are tranſacted, all great achievements are attempted, all hopes, deſires and inclinations are preſerved by this Human Faith grounded upon the teſtimony of man.

In which caſe we all by eaſy experience may obſerve the nature, generation, and progreſs of Belief. For in any thing which belongeth to more than ordinary knowledge, we believe not him whom we think to be ignorant, nor do we aſſent the more for his aſſertion, though never ſo confidently delivered: but if we have a ſtrong opinion of the knowledge and ſkill of any perſon, what he affirmeth within the compaſs of his knowledge, that we readily aſſent unto; and while we have no other ground but his affirmation, this Aſſent is properly Belief. Whereas, if it be any matter of concernment in which the intereſt of him that relateth or affirmeth any thing to us is conſiderable, there it is not the ſkill or knowledge of the Relater which will ſatisfy us, except we have as ſtrong an opinion of his fidelity and integrity: but if we think him ſo juſt and honeſt, that he hath no deſign upon us, nor will affirm any thing contrary to his knowledge for any gain or advantage, then we readily aſſent unto his affirmations; and this Aſſent is our Belief. Seeing then

then our Belief relies upon the ability and integrity of the Relater, and being the knowledge of all men is imperfect, and the hearts of all men are deceitful, and ſo their integrity to be ſuſpected, there can be no infallible univerſal ground of Human Faith.

But what ſatisfaction we cannot find in the teſtimony of Man, we may receive in the teſtimony of God. (*k*) *If we receive the witneſs of Men, the witneſs of God is greater.* Yea, *let God be true*, the ground of our Divine, *and every man a liar*, the ground of our Human Faith. 1 John. v. 9. Rom. iii. 4.

As for the other member of the diviſion, we may now plainly perceive that it is thus to be defined; Divine Faith is an Aſſent unto ſomething as credible upon the teſtimony of God. This Aſſent is the higheſt kind of Faith, becauſe the object hath the higheſt credibility, becauſe grounded upon the teſtimony of God, which is infallible. Balaam could tell Balak thus much, *God is not a Man, that he ſhould lie*; and a better Prophet confirmed the ſame truth to Saul, *The ſtrength of Iſrael will not lie*; and becauſe he will not, becauſe he cannot, he is the ſtrength of Iſrael, even *my God, my ſtrength, in whom I will truſt.* Num. xxiii. 19. 1 Sam. xv. 29. Pſal. xviii. 2.

For firſt, God is of infinite knowledge and wiſdom, as Hannah hath taught us, *The Lord is a God of knowledge*, or rather, if our language will bear it, *of knowledges*, which are ſo plural, or rather infinite in their plurality, that the Pſalmiſt hath ſaid, *Of his underſtanding there is no number.* He knoweth therefore all things, neither can any truth be hid from his knowledge, who is eſſentially truth, and eſſentially knowledge, and, as ſo, the cauſe of all other truth and knowledge. Thus the underſtanding of God is infinite in reſpect of (*l*) comprehenſion, and not ſo only, but of certainty alſo and evidence Some things we are ſaid to know which are but obſcurely known, we ſee them but as in a glaſs or through a cloud: but *God is light, and in him* 1 Sam. ii. 3. אל דעות יהוה. LXX. Θεὸς γνώσεων Κύριος. Pſ. cxlvii. 5. In the Heb. לתבונתו אין מספר. 1 John i. 5.

him is no darkneſs at all: he ſeeth without any obſcurity, and whatſoever is propounded to his under-
Heb. iv. 13. ſtanding is moſt clear and evident; *neither is there any creature that is not manifeſt in his ſight; but all things are naked and opened unto the eyes of him with whom we have to do.* Wherefore being all things are within the compaſs of his knowledge, being all things which are ſo, are moſt clear and evident unto him, being the knowledge he hath of them is moſt certain and infallible, it inevitably followeth that he cannot be deceived in any thing.

Secondly, The juſtice of God is equal to his knowledge, nor is his holineſs inferior to his wiſ-
Deut. xxxii. 4. dom: *A God of truth*, ſaith Moſes, *and without iniquity, juſt and right is he.* From which internal, eſſential and infinite rectitude, goodneſs and holineſs, followeth an impoſſibility to declare or deliver that for truth which he knoweth not to be true. For if it be againſt that finite purity and integrity which is required of Man, to lie, and therefore ſinful, then muſt we conceive it abſolutely inconſiſtent with that tranſcendent purity and infinite integrity which is eſſential unto God. Although therefore the power of God be infinite, though he can do all things; yet we may ſafely ſay, without any (*m*) prejudice to his omnipotency, that he (*n*) cannot ſpeak that for truth which he knoweth to be otherwiſe. For the perfections of his will are as neceſſarily infinite as thoſe of his underſtanding; neither can he be unholy or unjuſt more than he can be ig-
2 Tim. ii. 13. norant or unwiſe. *If we believe not, yet he abideth faithful, he cannot deny himſelf.* Which words of the Apoſtle, though properly belonging to the promiſes of God, yet are as true in reſpect of his aſſertions; neither ſhould he more *deny himſelf* in violating his fidelity, than in contradicting his veracity. It is
Heb. vi. 17, 18. true, that *God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath; that by two immutable things, in which*

which it was impoſſible for God to lie, we might have a ſtrong conſolation: but it is as true, that all this confirmation is only for our conſolation; otherwiſe it is as impoſſible for God to lie, without an oath, as with one: for being he can ſwear by no greater, he ſweareth only by himſelf, and ſo the ſtrength even of the oath of God relieth upon the veracity of God. Wherefore being God, as God, is of infinite rectitude, goodneſs and holineſs, being it is manifeſtly repugnant to his purity, and inconſiſtent with his integrity, to deliver any thing contrary to his knowledge, it clearly followeth that he cannot deceive any man. Heb. vi. 13.

It is therefore moſt infallibly certain, that God being infinitely wiſe, cannot (*o*) be deceived; being infinitely good, cannot (*p*) deceive: and upon theſe two immoveable pillars ſtandeth the authority of the teſtimony of God. For ſince we cannot doubt of the witneſs of any one, but by queſtioning his ability, as one who may be ignorant of that which he affirmeth, and ſo deceived; or by excepting againſt his integrity, as one who may affirm that which he knoweth to be falſe, and ſo have a purpoſe to deceive us: where there is no place for either of theſe exceptions, there can be no doubt of the truth of the teſtimony. But where there is an intrinſical (*q*) repugnancy of being deceived in the underſtanding, and of deceiving in the will, as there certainly is in the underſtanding and will of God, there can be no place for either of thoſe exceptions, and conſequently there can be no doubt of the truth of that which God teſtifieth. And whoſoever thinketh any thing comes from him, and aſſenteth not unto it, muſt neceſſarily deny him to be wiſe or holy: *He that believeth not God*, ſaith the Apoſtle, *hath made him a liar.* That truth then which is teſtified by God, hath a divine credibility: and an aſſent unto it as ſo credible, is Divine Faith. In which the material object is the doctrine which God delivereth, 1 John v. 10.

eth, the formal object is that credibility founded on the (*r*) authority of the deliverer. And this I conceive the true nature of Divine Faith in general.

Now being the credibility of all which we believe is founded upon the teſtimony of God, we can never be ſufficiently inſtructed in the notion of Faith, till we firſt underſtand how this teſtimony is given to thoſe truths which we now believe. To this end it will be neceſſary to give notice that the teſtimony of God is not given unto truths before queſtioned or debated; nor are they ſuch things as are firſt propounded and doubted of by Man, and then reſolved and confirmed by interpoſing the authority of God: but he is then ſaid to witneſs when he doth propound, and his teſtimony is given by way of Revelation, which is nothing elſe but the delivery or ſpeech of God unto his creatures. And therefore upon a diverſity of delivery muſt follow a difference, though not of Faith itſelf, yet of the means and manner of Aſſent.

Wherefore it will be farther neceſſary to obſerve, that Divine Revelation is of two kinds, either immediate, or mediate. An immediate Revelation is that by which God delivereth himſelf to man by himſelf, without the intervention of man. A mediate Revelation is the conveyance of the counſel of God unto man by man. By the firſt he ſpake unto the Prophets; by the ſecond in the Prophets, and by them unto us. Being then there is this difference between the revealing of God unto the Prophets and to others, being the Faith both of Prophets, and others, relieth wholly upon Divine Revelation, the (*s*) difference of the manner of Aſſent in theſe ſeveral kinds of Believers will be very obſervable for the explanation of the nature of our Faith.

Thoſe then to whom God did immediately ſpeak himſelf, or by an Angel repreſenting God, and ſo being in his ſtead, and bearing his name (of which I ſhall need here to make no diſtinction), thoſe perſons,

ſons, I ſay, to whom God did ſo reveal himſelf, did by virtue of the ſame revelation, perceive, know, and aſſure themſelves, that he which ſpake to them was God; ſo that at the ſame time they clearly underſtood both what was delivered, and by whom: otherwiſe we cannot imagine that Abraham would have ſlain his Son, or have been commended for ſuch a reſolution, had he not been moſt aſſured that it was God who by an immediate revelation of his will clearly commanded it. Thus *by faith Noah* Heb xi. 7. *being warned of God of things not ſeen as yet, moved with fear, prepared an ark, to the ſaving of his houſe*; which (*t*) warning of God was a clear revelation of God's determination to drown the world, of his will to ſave him and his family, and of his command for that end to build an ark. And this Noah ſo received from God, as that he knew it to be an Oracle of God; and was as well aſſured of the Author as informed of the command. Thus the judgments hanging over Judah were revealed in the ears of Iſaiah by the Lord of Hoſts. Thus the Lord revealed himſelf to Samuel in Shiloh: at firſt indeed he knew him not; that is, when the Lord ſpake, he knew it not to be the voice of God; *Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him*; but after that he knew him, and was aſſured that it was he which ſpake unto him, the Scripture teaching us that the [a] ears of Samuel were revealed, and the [b] word of God revealed, and [c] God himſelf revealed to him. By all which we can underſtand no leſs, than that Samuel was ſo illuminated in his prophecies, that he fully underſtood the words or things themſelves which were delivered, and as certainly knew that the deliverer was God: ſo Samuel the Seer, ſo the reſt of thoſe Prophets believed thoſe truths revealed to them by ſuch a faith as was a firm aſſent unto an object credible upon the immediate teſtimony of God.

But

But thoſe faithful people to whom the Prophets ſpake, believed the ſame truth, and upon the teſtimony of the ſame God, delivered unto them not by God, but by thoſe Prophets, whoſe words they therefore aſſented unto as certain truths, becauſe they were aſſured that what the Prophets ſpake was immediately revealed to them by God himſelf, without which aſſurance no faith could be expected from them. When God appeared unto Moſes in a flame of fire out of the midſt of a buſh, and there immediately revealed to him firſt himſelf, ſaying, *I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Jacob*, and then his will to bring the children of Iſrael out of the land of Egypt, Moſes clearly believed God both in the revelation of himſelf and of his will, and was fully ſatisfied that the Iſraelites ſhould be delivered, becauſe he was aſſured it was God who promiſed their deliverance: yet notwithſtanding ſtill he doubted whether the Iſraelites would believe the ſame truth, when it ſhould be delivered to them, not immediately by God, but by Moſes; *And Moſes anſwered and ſaid, But behold they will not believe me, nor hearken unto my voice; for they will ſay, The Lord hath not appeared unto thee.* Which words of his firſt ſuppoſe, that if they had heard the voice of God, as he had, they would have aſſented to the truth upon a teſtimony divine; and then as rationally affirm, that it was improbable they ſhould believe, except they were aſſured it was God who promiſed, or think that God had promiſed by Moſes, only becauſe Moſes ſaid ſo. Which rational objection was clearly taken away, when God endued Moſes with power of evident and undoubted miracles; for then the rod which he carried in his hand was as infallible a ſign to the Iſraelites, that God had appeared unto him, as the flaming buſh was to himſelf; and therefore they which ſaw in his hand God's omnipotency, could not ſuſpect in his tongue

Exod. iii. 2.

Exod. iv. 1.

God's

God's veracity; insomuch as when Aaron became to Moses *instead of a mouth*, and Moses to Aaron *instead of God*, *Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people, and the people believed.* For being perfuaded by a lively and active presence of omnipotency that God had appeared unto Moses, and what was delivered to them by him came to him from God, and being sufficiently assured out of the very sense and notion of a Deity, that whatsoever God should speak, must of necessity be true, they presently assented, *and believed the Lord, and his servant Moses*; Moses, as the immediate propounder; God, as the original revealer: they believed Moses that God had revealed it, and they believed the promise, because God had revealed it. So that the Faith both of Moses and the Israelites was grounded upon the same testimony or revelation of God, and differed only in the proposition or application of the testimony; Moses receiving it immediately from God himself, the Israelites mediately by the ministry of Moses.

Exod. iv. 16. Exod. iv. 30, 31. Exod. xiv. 31.

In the like manner the succeeding Prophets were the instruments of Divine Revelation, which they first believed as revealed to them, and then the people as revealed by them: for what they delivered was not the testimony of man, but the testimony of God delivered by man. It was he who *spake by the mouth of his holy Prophets which have been since the world began:* the mouth, the instrument, the articulation was theirs; but the words were God's. *The Spirit of the Lord spake by me*, saith David, *and his word was in my tongue.* It was the word of the Lord, which he *spake by the hand of Moses*, and *by the hand of his servant Ahijah the Prophet.* The hand the general instrument of man, the mouth the particular instrument of speech, both attributed to the Prophets as merely instrumental in their prophecies. The words which Balaam's ass spake were as much the

Numb. xxii. 28.

the aſs's words, as thoſe which Balaam ſpake were his; for *the Lord opened the mouth of the aſs*, and *the Lord put a word in Balaam's mouth*; and not only ſo, but a bridle with that word, *only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak.* The Prophets, as they did not frame the notions or conceptions themſelves of thoſe truths which they delivered from God, ſo did they not looſen their own tongues of their own inſtinct, or upon their own motion, but as moved, impelled, and acted by God. So we may in correſpondence to the antecedent and ſubſequent words interpret thoſe words of St. Peter, that *no Prophecy of the Scripture is of any private interpretation:* that is, that no Prophecy which is written did ſo proceed from the Prophet which ſpake or wrote it, that he of himſelf or by his own inſtinct did open his mouth to propheſy; but that all prophetical revelations came from God alone, and that whoſoever firſt delivered them was antecedently inſpired by him, as it followeth, *for the Prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt.* That therefore which they delivered was the Word, the Revelation of God; which they aſſented unto as to a certain and infallible truth, credible upon the immediate teſtimony of God, and to which the reſt of the Believers aſſented upon the ſame teſtimony of God mediately delivered by the hands of the Prophets.

Numb. xxiii. 5.

Numb. xxii. 35.

2 Pet. i. 20. Ἰδίας ἐπιλύσεως.

Thus *God, who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers by the Prophets*, and by ſo ſpeaking propounded the object of Faith both to the Prophets and the Fathers, *hath in theſe laſt days ſpoken unto us by his Son*, and by ſo ſpeaking hath enlarged the object of Faith to us by him, by which means it comes to be the *Faith of Jeſus.* Thus the *only-begotten Son, who was in the boſom of the Father, the expreſs Image of his Perſon*, he *in whom it pleaſed the Father that all fulneſs ſhould dwell*, he

Heb. i. 1.

Verſe 2.

Rev. xiv. 12.

John i. 18.

Heb. i. 3.

Col. i. 19.

he *in whom dwelleth all the fulneſs of the Godhead bodily*, revealed the will of God to the Apoſtles, who being aſſured that he *knew all things*, and convinced that he came *forth from God*, gave a full and clear aſſent unto thoſe things which he delivered, and grounded their Faith upon his words as upon the immediate teſtimony of God. *I have given unto them*, ſaith Chriſt unto his Father, *the words which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.* Beſides this delivery of theſe words by Chriſt to the Apoſtles, they received the promiſe of the *Spirit of Truth*, which ſhould *guide them into all truth*, and *teach them all things, and bring all things into their remembrance whatſoever Chriſt had ſaid unto them.* So clearly, ſo fully, ſo conſtantly were they furniſhed with divine Illuminations and Revelations from God, upon which they grounded their own Faith; that each of them might well make that profeſſion of St. Paul, *I know whom I have believed.* Thus the Faith of the Apoſtles, as of Moſes and the Prophets, was grounded upon the immediate Revelations of God.

Col. ii. 9. John xvi. 30. John xvii. 8. John xvi. 13. John xiv. 26. 2 Tim. i. 12.

But thoſe Believers to whom the Apoſtles preached, and whom they converted to the Faith, believed the ſame truths which were revealed to the Apoſtles, though they were not ſo revealed to them as they were unto the Apoſtles, that is, immediately from God. But, as the Iſraelites believed thoſe truths which Moſes ſpake, to come from God, being convinced by the conſtant ſupply of miracles wrought by the rod which he carried in his hand; ſo the bleſſed Apoſtles, being ſo plentifully endued from above with the power of miracles, gave ſufficient teſtimony that it was God which ſpake by their mouths, who ſo evidently wrought by their hands. They which heard St. Peter call a lame man unto his legs, ſpeak a dead man alive, and ſtrike a living man to death with his tongue, as he did Ananias

and Sapphira, might eaſily be perſuaded that it was God who ſpake by his mouth, and conclude that where they found him in his omnipotency, they might well expect him in his veracity. Theſe were the perſons for whom our Saviour next to the Apoſtles prayed, becauſe by a way next to that of the Apoſtles they believed. *Neither pray I for theſe alone,* ſaith Chriſt, *but for them alſo who ſhall believe on me through their word.* Thus the Apoſtles believed on Chriſt through his own word, and the primitive Chriſtians believed on the ſame Chriſt through the Apoſtles' word, and this diſtinction our Saviour himſelf hath clearly made; not that the word of the Apoſtles was really diſtinct from the word of Chriſt, but only it was called theirs, becauſe delivered by their miniſtry, otherwiſe it was the ſame word which they had heard from him, and upon which they themſelves believed, *That which was from the beginning,* ſaith St. John, *which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have ſeen and heard declare we unto you.* And this was the true foundation of Faith in all them which believed, that they took not the words which they heard from the Apoſtles to be the words of the men which ſpake them, no more than they did the power of healing the ſick, or raiſing the dead, and the reſt of the miracles, to be the power of them that wrought them; but as they attributed thoſe miraculous works to God working by them, ſo did they alſo that ſaving word to the ſame God ſpeaking by them. When St. Paul preached at Antioch, *almoſt the whole city came together to hear the word of God*; ſo they eſteemed it, though they knew him a man whom they came to hear ſpeak it. This the Apoſtle commendeth in the Theſſalonians, that when they *received the word of God, which they heard of him, they received it not as the word of man, but (as it is in truth) the word of God*; and receiving

John xvii. 20.

1 John i. 1, 3.

Acts xiii. 44.

1 Theſ. ii. 13.

it

it ſo, they embraced it as coming from him who could neither deceive nor be deceived, and conſequently as infallibly true; and by ſo embracing it, they aſſented unto it, by ſo aſſenting to it, they believed it, ultimately upon the teſtimony of God, immediately upon the teſtimony of St. Paul, as he ſpeaks himſelf, *becauſe our teſtimony among you was believed.* Thus the Faith of thoſe which were converted by the Apoſtles was an aſſent unto the word as credible upon the teſtimony of God, delivered to them by a teſtimony Apoſtolical. Which being thus clearly ſtated, we may at laſt deſcend into our own condition, and ſo deſcribe the nature of our own Faith, that every one may know what it is to believe. 2 Theſſ. i. 10.

Although Moſes was endued with the power of miracles, and converſed with God in the mount, and ſpake with him face to face at the door of the Tabernacle; although upon theſe grounds the Iſraelites believed what he delivered to them as the word of God; yet neither the miracles nor Moſes did for ever continue with them; and notwithſtanding his death, they and their Poſterity to all generations were obliged to believe the ſame truths. Wherefore it is obſervable, which St. Stephen ſaith, *he received the lively Oracles to give unto them*; the Decalogue he received from the hand of God, *written with the finger of God*; the reſt of the divine patefactions he wrote himſelf, and ſo delivered them not a mortal word to die with him, but *living Oracles*, to be in force when he was dead, and oblige the people to a belief, when his rod had ceaſed to broach the rocks and divide the ſeas. Neither did he only tie them to a belief of what he wrote himſelf, but by foretelling and deſcribing the Prophets which ſhould be raiſed in future ages, he put a farther obligation upon them to believe their Prophecies as the revelations of the ſame God. Thus all the Iſraelites, in all ages, believed Moſes; while he lived, Acts vii. 38. Λόγια ζῶντα.

lived, by believing his words; after his death, by believing his writings. *Had ye believed Moſes*, ſaith our Saviour, *ye would have believed me; for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?* Wherefore the Faith of the Iſraelites in the land of Canaan was an aſſent unto the truths of the Law as credible upon the teſtimony of God, delivered unto them in the writings of Moſes and the Prophets.

John v. 46, 47.

In the like manner is it now with us. For although Chriſt firſt publiſhed the Goſpel to thoſe *who beheld his glory, the glory as of the only begotten of the Father*; although the Apoſtles firſt converted thoſe unto the Faith who heard them ſpeak with tongues they never learned, they never heard before, and diſcover the thoughts of men they never ſaw before; who ſaw the lame to walk, the blind to ſee, the dead to revive, and the living to expire at their command: yet did not theſe Apoſtles prolong their lives by virtue of that power which gave ſuch teſtimony to their doctrine, but rather ſhortened them by their conſtant atteſtation to the truth of that doctrine farther confirmed by their death. Nor did that power of frequent and ordinary miraculous operations long ſurvive them; and yet they left as great an obligation upon the Church in all ſucceeding ages to believe all the truths which they delivered, as they had put upon thoſe perſons who heard their words and ſaw their works; becauſe they wrote the ſame truths which they ſpake, aſſiſted in writing by the ſame Spirit by which they ſpake, and therefore require the ſame readineſs of aſſent ſo long as the ſame truths ſhall be preſerved by thoſe writings. While Moſes lived and ſpake as a mediator between God and the Iſraelites, they believed his words, and ſo the Prophets while they preached. When Moſes was gone up to mount Nebo, and there died, when the reſt of the Prophets were gathered to their fathers, they believe their writings,

John i. 14.

and

and the whole object of their Faith was contained in them. When the Son of God came into the world to reveal the will of his Father, when he made known unto the Apoſtles, as his friends, *all things that he had heard of the Father*, then did the Apoſtles believe the writings of Moſes and the Prophets, and the words of Chriſt, and in theſe taken together was contained the entire object of their Faith, *and they believed the Scripture, and the word which Jeſus had ſaid.* When Chriſt was aſcended up into Heaven, and the Holy Ghoſt came down, when the words which Chriſt had taught the Apoſtles were preached by them, and many thouſand ſouls converted to the Faith, they believed the writings of the Prophets and the words of the Apoſtles; and in theſe two was compriſed the complete object of their Faith. When the Apoſtles themſelves departed out of this life, and confirmed the truth of the Goſpel preached by the laſt of ſufferings, their death, they left the ſum of what they had received, in writing, for the continuation of the Faith in the Churches which they had planted, and the propagation thereof in other places, by thoſe which ſucceeded them in their ordinary function, but were not to come near them in their extraordinary gifts. *Theſe things were written*, ſaith St. John, the longeſt liver, and the lateſt writer, *that ye might believe, that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name.*

John xv. 15.

John ii. 22.

John xx. 31.

Thoſe Chriſtians then which have lived ſince the Apoſtles' death, and never obtained the wiſh of St. Auguſtin, to ſee either Chriſt upon earth, or St. Paul in the pulpit, have believed the writings of Moſes and the Prophets, of the Apoſtles and Evangeliſts, in which together is fully comprehended whatſoever may properly be termed matter of divine Faith; and ſo (*u*) *the houſehold of God is built upon the foundation of the Apoſtles and Prophets*, who are continued unto us only in their writings, and by

Eph. ii. 20.

them alone convey unto us the truths which they received from God, upon whoſe teſtimony we believe. And therefore he which put their writings into the definition of Faith, conſidering Faith as now it ſtands with us, is none of the ſmalleſt of the (*x*) School-men. From whence we may at laſt conclude, that the true nature of the Faith of a Chriſtian, as the ſtate of Chriſt's Church now ſtands, and ſhall continue to the end of the World, conſiſts in this, that it is an aſſent unto truths credible upon the teſtimony of God delivered unto us in the writings of the Apoſtles and Prophets.

To *believe* therefore as the word ſtands in the front of the *CREED*, and not only ſo, but is diffuſed through every article and propoſition of it, is to aſſent to the whole and every part of it, as to a certain and infallible truth revealed by God (who by reaſon of his infinite knowledge cannot be deceived, and by reaſon of his tranſcendent holineſs cannot deceive) and delivered unto us in the writings of the bleſſed Apoſtles and Prophets immediately inſpired, moved and acted by God, out of whoſe writings this brief ſum of neceſſary points of Faith was firſt (*y*) collected. And as this is properly to *believe*, which was our firſt conſideration; ſo to ſay *I believe*, is to make a confeſſion or external expreſſion of the Faith, which is the ſecond conſideration propounded.

Faith is an habit of the intellectual part of Man, and therefore of itſelf inviſible; and to believe is a ſpiritual act, and conſequently immanent and internal, and known to no man but him who believ-
1 Cor. ii. 11. eth: *For what man knoweth the things of a man, ſave the ſpirit of a man which is in him?* Wherefore Chriſt being not only the great Apoſtle, ſent to deliver theſe revealed truths, and ſo the Author of our Faith, but alſo the Head of the Church, whoſe body conſiſteth of faithful members, and ſo the author of union and communion, which principally hath relation

tion to the unity of Faith, he muſt needs be imagined to have appointed ſome external expreſſion and communication of it: eſpecially conſidering that the ſound of the Apoſtles was to go forth unto the ends of the world, and all nations to be called to the profeſſion of the Goſpel, and gathered into the Church of Chriſt; which cannot be performed without an acknowledgment of the truth, and a profeſſion of Faith, without which no entrance into the Church, no admittance to Baptiſm. *What doth hinder me to be baptized?* ſaith the Eunuch. *And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.* So believing with all his heart, as Philip required, and making profeſſion of that Faith, he was admitted. (z) *For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* The belief of the heart is the internal habit reſiding in the Soul, and act of Faith proceeding from it, but terminated in the ſame. The confeſſion of the mouth is an external ſignification of the inward habit or act of Faith, by words expreſſing an acknowledgment of thoſe truths which we believe or aſſent to in our ſouls. (a) The ear receiveth the word, *Faith cometh by hearing*; the ear conveyeth it to the heart, which being opened receiveth it, receiving believeth it; and then *out of the abundance of the heart the mouth ſpeaketh.* In the heart Faith is ſeated; with the tongue confeſſion is made; between theſe two ſalvation is (b) completed. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.* This faith of the heart every one ought, and is preſumed to have; this confeſſion of the mouth every one is known to make, when he pronounceth theſe words of the *CREED, I believe*; and if true, he may with comfort ſay, (c) *the word of Faith is nigh me, even in my mouth and in my heart*: firſt in my heart

Acts viii. 36, 37.

Rom. x. 10.

Mat. xii. 34.

Rom. x. 9.

Rom. x. 8.

heart really aſſenting, then in my mouth clearly
Pſal. cxi. 10. and ſincerely profeſſing with the Prophet David; *I have believed, therefore have I ſpoken.* Thus briefly from the ſecond conſideration concerning confeſſion implied in the firſt words *I believe*, we ſhall paſs unto the third conſideration, of the neceſſity and particular obligation to ſuch a confeſſion.

If there were no other argument, yet being the object of Faith is ſuppoſed infallibly true, and acknowledged to be ſo by every one that believeth, being it is the nature of Truth not to hide itſelf, but rather to deſire the light that it might appear; this were ſufficient to move us to a confeſſion of our Faith. But beſides the nature of the thing, we ſhall find many arguments obliging, preſſing, urging us to ſuch a profeſſion. For firſt, from the ſame God, and by the ſame means by which we have received the object of our Faith, by which we came under a poſſibility of Faith, we have alſo received an expreſs
1 Pet. iii. 15. command to make a confeſſion of the ſame: *Be ready*, ſaith St. Peter, *always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you*; and there can be no reaſon of hope but what is grounded on Faith, nor can there be an anſwer given unto that without an acknowledgment of this. Secondly, it is true indeed that the great promiſes of the Goſpel are made unto Faith, and glorious things are ſpoken of it; but the ſame promiſes are
Rom. x. 10. made to the confeſſion of Faith together with it; and
Mat. x. 32. we know who it is hath ſaid, *Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven.* Beſides, the profeſſion of the Faith of one Chriſtian confirmeth and edifieth another in his, and the mutual benefit of all layeth an obligation upon every particular. Again, the matters of Faith contain ſo much purity of doctrine, perſuade ſuch holineſs of life, deſcribe God ſo infinitely glorious, ſo tranſcendently gracious, ſo loving in himſelf, ſo merciful in his Son, ſo wonderful

ful in all his works that the ſole confeſſion of it glorifieth God; and how can we expect to enter into that glory which is none of ours, if we deny God that glory which is his? Laſtly, the concealing thoſe truths which he hath revealed, the not acknowledging that Faith which we are thought to believe, is ſo far from giving God that glory which is due unto him, that it diſhonoureth the Faith which it refuſeth or neglecteth to profeſs, and caſteth a kind of contumely upon the author of it, as if God had revealed that which Man ſhould be aſhamed to acknowledge. Wherefore he that came to ſave us hath alſo ſaid unto us, *Whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of Man be aſhamed, when he ſhall come in his own glory, and in his Father's, and of the holy Angels.* Such a neceſſity there is of confeſſion of Faith, in reſpect of God, who commanded it, and is glorified in it; in reſpect of ourſelves, who ſhall be rewarded for it; and in reſpect of our brethren, who are edified and confirmed by it. Which neceſſity the wiſdom of the Church in former ages hath thought a ſufficient ground to command the recitation of the *CREED* at the (*d*) firſt initiation into the Church by Baptiſm (for which purpoſe it was taught and expounded to thoſe which were to be baptized immediately (*e*) before the great ſolemnity of Eaſter), and to require a particular (*f*) repetition of it publicly, as often as the ſacrament of the Euchariſt was adminiſtered, and a conſtant and perpetual inculcation of the ſame by the (*g*) Clergy to the People.

Luke ix. 26.

And as this neceſſity is great, as the practice uſeful and advantageous; ſo is the obligation of believing and confeſſing particular, binding every ſingle Chriſtian, obſervable in the number and perſon expreſſed, *I believe.* As if Chriſt did queſtion every one in particular, as he did him who was born blind, after he had reſtored him his ſight (and we

are

Joh. ix. 35, 38. are all in his condition), *Doſt thou believe on the Son of God?* every ſingle Chriſtian is taught to make the ſame anſwer which he made, *Lord, I believe.* As if the Son of God did promiſe to every one of them which are gathered together in his name, what Mar. ix. 17, 23, 24. he promiſed to *one of the multitude, whoſe ſon had a dumb ſpirit; If thou canſt believe, all things are poſſible to him that believeth*; each one for himſelf returneth his anſwer, *Lord, I believe*; *Lord, help my unbelief.* Not that it is unlawful or unfit to uſe another number, and inſtead of *I*, to ſay, *We believe:* for taking in of others, we exclude not ourſelves; and addition of charity can be no diſparagement to confeſſion of Faith. St. Peter anſwered for the twelve, Joh. vi. 69. *We believe, and are ſure that thou art that Chriſt, the Son of the living God.* For though Chriſt immediately replied that *one of them had a Devil*, yet is not St. Peter blamed, who knew it not. But every one is taught to expreſs his own Faith, becauſe by Jam. v. 16. that he is to ſtand or fall. *The effectual fervent prayer of a righteous man availeth much* for the benefit of his Brother, but his Faith availeth nothing for the juſtification of another. And it is otherwiſe very fit that our Faith ſhould be manifeſted by a particular confeſſion, becauſe it is effectual by particular application; therefore muſt it needs be proper for me to ſay, *I believe*, and to make profeſ- Gal. ii. 20. ſion of my *Faith in the Son of God, who loved me, and gave himſelf for me.*

Being then I have deſcribed the true nature and notion of Belief, the duty of confeſſing our Faith, and the obligation of every particular Chriſtian to believe and confeſs; being in theſe three explications all, which can be imaginably contained in the firſt word of the *CREED*, muſt neceſſarily be included; it will now be eaſy for me to deliver, and for every particular perſon to underſtand what it is he ſays, and upon what ground he proceeds, when he begins his confeſſion with theſe words, *I believe*,

believe, which I conceive may in this manner be fitly expreſſed.

Although thoſe things which I am ready to affirm be not apparent to my ſenſe, ſo that I cannot ſay I ſee them; although they be not evident to my underſtanding of themſelves, nor appear unto me true by the virtue of any natural and neceſſary cauſe, ſo that I cannot ſay I have any proper knowledge or ſcience of them; yet being they are certainly contained in the Scriptures, the writings of the bleſſed Apoſtles and Prophets; being thoſe Apoſtles and Prophets were endued with miraculous power from above, and immediately inſpired with the Holy Ghoſt, and conſequently what they delivered was not the word of man, but of God himſelf; being God is of that univerſal knowledge and infinite wiſdom, that it is impoſſible he ſhould be deceived; of that indefectible holineſs and tranſcendent rectitude, that it is not imaginable he ſhould intend to deceive any man, and conſequently whatſoever he hath delivered for a truth muſt be neceſſarily and infallibly true; I readily and ſteadfaſtly aſſent unto them as moſt certain truths, and am as fully and abſolutely, and more concerningly perſuaded of them, than of any thing I ſee or know. And becauſe that God who hath revealed them hath done it, not for my benefit only, but for the advantage of others, nor for that alone, but alſo for the manifeſtation of his own glory; being for thoſe ends he hath commanded me to profeſs them, and hath promiſed an eternal reward upon my profeſſion of them; being every particular perſon is to expect the juſtification of himſelf, and the ſalvation of his ſoul, upon the condition of his own Faith; as with a certain and full perſuaſion I aſſent unto them, ſo with a fixed and undaunted reſolution I will profeſs them; and with this faith in my heart, and confeſſion in my mouth, in reſpect of the whole body of the *CREED*, and every Article and particle

particle in it, I ſincerely, readily, reſolvedly ſay, *I believe.*

I believe in God.

HAVING delivered the nature of Faith, and the act of Belief common to all the Articles of the Creed, that we may underſtand what it is to believe; we ſhall proceed to the explication of the Articles themſelves, as the moſt neceſſary objects of our Faith, that we may know what is chiefly to be believed. Where immediately we meet with another word as general as the former, and as univerſally concerned in every Article, which is *GOD*; for if to believe be to aſſent upon the teſtimony of God, as we have before declared, then whereſoever belief is expreſſed or implied, there is alſo the name of *God* underſtood, upon whoſe teſtimony we believe. He therefore whoſe authority is the ground and foundation of the whole, his exiſtence begins the Creed, as the foundation of that authority. For if there can be no divine Faith without the atteſtation of God, by which alone it becomes divine, and there can be no ſuch atteſtation, except there were an exiſtence of the teſtifier, then muſt it needs be proper to begin the confeſſion of our Faith with the agnition of our God. If his (*h*) name were thought fit to be expreſſed in the front of every action, even by the Heathen, becauſe they thought no action proſpered but by his approbation; much more ought we to fix it before our confeſſion, becauſe without him to believe as we profeſs, is no leſs than a contradiction.

Now theſe words, *I believe in God*, will require a double conſideration; one, of the phraſe or manner of ſpeech; another, of the thing or nature of the truth in that manner expreſſed. For to *believe* with an addition of the prepoſition *in*, is a phraſe or expreſſion

preſſion ordinarily conceived fit to be given to none but to God himſelf, as always implying, beſide a bare act of Faith, an addition of hope, love, and affiance. An obſervation, as I conceive, prevailing eſpecially in the Latin Church, grounded principally upon the authority of (*i*) St. Auguſtin. Whereas among the Greeks, in whoſe language the New Teſtament was penned, I perceive no ſuch conſtant diſtinction in their deliveries of the Creed; and in the (*k*) Hebrew language of the Old, from which the Jewiſh and Chriſtian Greeks received that phraſe of *believing in*, it hath no ſuch peculiar and accumulative ſignification. For it is ſometimes attributed to God, the author and original cauſe; ſometimes to the Prophets, the immediate revealers of the Faith; ſometimes it is ſpoken of miracles, the motives to believe; ſometimes of the Law of God, the material object of our Faith. Among all which varieties of that phraſe of ſpeech, it is ſufficiently apparent that in this confeſſion of Faith it is moſt proper to admit it in the laſt acception, by which it is attributed to the material object of belief. For the Creed being nothing elſe but a brief comprehenſion of the moſt neceſſary matters of Faith, whatſoever is contained in it beſide the firſt word *I believe*, by which we make confeſſion of our Faith, can be nothing elſe but part of thoſe verities to be believed, and the act of belief in reſpect to them nothing but an aſſent unto them as divinely credible and infallible truths. Neither can we conceive that the ancient Greek Fathers of the Church could have any farther meaning in it, who make the whole body of the Creed to be of the ſame nature, as ſo many truths to be believed, acknowledged and confeſſed; inſomuch as ſometimes they uſe not (*l*) *believing in*, neither for the Father, Son, nor Holy Ghoſt; ſometimes uſing it as to them, they (*m*) continue the ſame to the following Articles of, the *Catholic Church*, *the Communion*

of

of Saints, &c. and (*n*) generally ſpeak of the Creed as of nothing but mere matter of Faith, without any intimation of hope, (*o*) love, or any ſuch notion included in it. So that *believing in*, by virtue of the phraſe or manner of ſpeech, whether we look upon the original uſe of it in the Hebrew, or the derivative in the Greek, or the ſenſe of it in the firſt Chriſtians in the Latin Church, can be of no farther real importance in the Creed in reſpect of God, who immediately follows, than to acknowledge and aſſert his being or exiſtence. Nor ought this to be imagined a ſlender notion or ſmall part of the firſt Article of our Faith, when it really is the foundation of this and all the reſt; that as the Creed is fundamental in reſpect of other truths, this is the
Heb. xi. 6. (*p*) foundation even of the fundamentals: *For he that cometh to God muſt believe that he is.* And this I take for a ſufficient explication of the phraſe, *I believe in God*, that is, *I believe that God is.*

As for the matter or truth contained in theſe words ſo explained, it admits a threefold conſideration, firſt of the notion of God, what is here underſtood by that name; ſecondly, of the Exiſtence of God, how we know or believe that he is; third-
1 Cor. viii. 5. ly, the Unity of God, in that though *there be gods many, and lords many*, yet in our Creed we mention him as but one. When therefore we ſhall have clearly delivered what is the true notion of God in whom we believe, how and by what means we come to aſſure ourſelves of the exiſtence of ſuch a Deity, and upon what grounds we apprehend him of ſuch a tranſcendent nature that he can admit no competitor; then may we be conceived to have ſufficiently explicated the former part of the firſt Article; then may every one underſtand what he ſays, and upon what ground he proceeds, when he profeſſeth, *I believe in God.*

The name of God is attributed unto many, but here is to be underſtood of him who by way of eminency

eminency and excellency bears that name, and therefore is ſtyled *God of gods*; *The Lord our God is God of gods, and Lord of lords*: and in the ſame reſpect is called *the moſt high God* (others being but inferior, or under him), and (*q*) *God over* or *above all*. This eminency and excellency, by which theſe titles become proper unto him and incommunicable to any other, is grounded upon the divine nature or eſſence, which all other who are called gods have not, and therefore are not by nature gods. *Then when ye knew not God*, ſaith St. Paul, *ye did ſervice to them which by nature are not gods*. There is then a God by nature, and others which are called gods, but by nature are not ſo: for either they have no power at all, becauſe no being, but only in the falſe opinions of deceived men, as the gods of the Heathen; or if they have any real power or authority, from whence ſome are (*r*) called gods in the Scripture, yet have they it not from themſelves or of their own nature, but from him who *only hath immortality*, and conſequently only Divinity, and therefore is the *only true God*. So that the notion of a Deity doth at laſt expreſsly ſignify a being or nature of (*s*) infinite perfection; and the infinite perfection of a nature or being conſiſteth in this, that it be abſolutely and eſſentially neceſſary, an actual being of itſelf; and potential or cauſative of all beings beſide itſelf, independent from any other, upon which all things elſe depend, and by which all things elſe are governed. It is true indeed, that to give a perfect definition of God is impoſſible, neither can our finite reaſon hold any proportion with infinity: but yet a ſenſe of this Divinity we have, and the firſt and common notion of it conſiſts in theſe three particulars, that it is a Being of itſelf, and independent from any other; that it is that upon which all things which are made depend; that it governs all things. And this I conceive ſufficient as to the firſt conſideration, in reference to the notion of a God.

As

As for the exiſtence of ſuch a Being, how it comes to be known unto us, or by what means we are aſſured of it, is not ſo unanimouſly agreed upon, as that it is. For although ſome have imagined that the knowledge of a Deity is connatural to the Soul of man, ſo that every man hath a connate inbred notion of a God; yet I rather conceive the Soul of man to have no connatural knowledge at all, no particular notion of any thing in it from the beginning; but being we can have no aſſurance of its pre-exiſtence, we may more rationally judge it to receive the firſt apprehenſions of things by ſenſe, and by them to make all rational collections. If then the Soul of man be at the firſt like a fair ſmooth table, without any actual characters or knowledge imprinted in it; if all the knowledge which we have comes ſucceſſively by ſenſation, inſtruction, and rational collection; then muſt we not refer the apprehenſion of a Deity to any connate notion or inbred opinion; at leaſt we are aſſured God never chargeth us with the knowledge of him upon that account.

Again, although others do affirm, that the exiſtence of God is a truth evident of itſelf, ſo as whoſoever hears but theſe terms once named, that *God is*, cannot chooſe but acknowledge it for a certain and infallible truth upon the firſt apprehenſion; that as no man can deny that the whole is greater than any part, who knoweth only what is meant by *whole*, and what by *part:* ſo no man can poſſibly deny or doubt of the exiſtence of God, who knows but what is meant by God, and what it is *to be*; yet can we not ground our knowledge of God's exiſtence upon any ſuch clear and immediate evidence: nor were it ſafe to lay it upon ſuch a ground, becauſe whoſoever ſhould deny it, could not by this means be convinced; it being a very irrational way of inſtruction to tell a man that doubts of this truth, that he muſt believe it becauſe it is evident unto him,

him, when he knows that he therefore only doubts of it, becauſe it is not evident unto him.

Although therefore that *God is*, be of itſelf an immediate, certain, neceſſary truth, yet muſt it be (*t*) evidenced and made apparent unto us by its connection unto other truths; ſo that the being of the Creator may appear unto us by his Creature, and the dependency of inferior entities may lead us to a clear acknowledgment of the ſupreme and independent Being. The wiſdom of the Jews thought this method proper, *for by the greatneſs and beauty of the creatures, proportionably the maker of them is ſeen:* and not only they, but St. Paul hath taught us, that (*u*) *the inviſible things of God, from the Creation of the World, are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead.* For if (*v*) Phidias could ſo contrive a piece of his own work, as in it to preſerve the memory of himſelf, never to be obliterated without the deſtruction of the work, well may we read the great Artificer of the World in the works of his own hands, and by the exiſtence of any thing demonſtrate the firſt Cauſe of all things.

Wiſd. of Sol. xiii. 5.

Rom. i. 20.

We find by the experience of ourſelves, that ſome things in this World have a beginning, before which they were not; the account of the years of our age ſufficiently infer our nativities, and they our conceptions, before which we had no being. Now if there be any thing which had a beginning, there muſt neceſſarily be ſomething which had no beginning, becauſe nothing can be a beginning to itſelf. Whatſoever is, muſt of neceſſity either have been made, or not made; and ſomething there muſt needs be which was never made, becauſe all things cannot be made. For whatſoever is made, is made by another, neither can any thing produce itſelf; otherwiſe it would follow, that the ſame thing is and is not at the ſame inſtant in the ſame reſpect: it is, becauſe a producer; it is not, be-

cauſe to be produced: it is therefore in being, and is not in being; which is a manifeſt contradiction. If then all things which are made were made by ſome other, that other which produced them either was itſelf produced, or was not: and if not, then have we already an independent being; if it were, we muſt at laſt come to ſomething which was never made, or elſe admit either a circle of productions, in which the effect ſhall make its own cauſe, or an (*x*) infinite ſucceſſion in cauſalities, by which nothing will be made: both which are equally impoſſible. Something then we muſt confeſs was never made, ſomething which never had beginning. And although theſe effects or dependent beings ſingly conſidered by themſelves, do not infer one ſupreme cauſe and maker of them all, yet the admirable order and (*y*) connection of things ſhew as much; and this one ſupreme Cauſe is *God*. For all things which we ſee or know have their exiſtence for ſome end, which no man who conſidereth the uſes and utilities of every ſpecies can deny. Now whatſoever is and hath its being for ſome end, of that the end for which it is muſt be thought the cauſe; and a final cauſe is no otherwiſe the cauſe of any thing than as it moves the efficient cauſe to work: from whence we cannot but collect a prime efficient Cauſe of all things, indued with infinite wiſdom, who having a full comprehenſion of the ends of all, deſigned, produced, and diſpoſed all things to thoſe ends.

Again, as all things have their exiſtence, ſo have they alſo their operations for ſome (*z*) end; and whatſoever worketh ſo, muſt needs be directed to it. Although then thoſe creatures which are indued with reaſon can thereby apprehend the goodneſs of the end for which they work, and make choice of ſuch means as are proportionable and proper for the obtaining of it, and ſo by their own counſel direct themſelves unto it: yet can we not conceive that other

other natural Agents, whoſe operations flow from a bare inſtinct, can be directed in their actions by any counſel of their own. The ſtone doth not deliberate whether it ſhall deſcend, nor doth the wheat take counſel whether it ſhall grow or no. Even Men in natural actions uſe no act of deliberation: we do not adviſe how our heart ſhall beat, though without that pulſe we cannot live; when we have provided nutriment for our ſtomach, we take no counſel how it ſhall be digeſted there, or how the chyle is diſtributed to every part for the reparation of the whole; the mother which conceives takes no care how that *conceptus* ſhall be framed, how all the parts ſhall be diſtinguiſhed, and by what means or ways the child ſhall grow within her womb: and yet all theſe operations are directed to their proper ends, and that with a greater reaſon, and therefore by a greater wiſdom, than what proceeds from any thing of human underſtanding. What then can be more clear, than that thoſe natural Agents which work conſtantly for thoſe ends which they themſelves cannot perceive, muſt be directed by ſome high and over-ruling Wiſdom? and who can be their director in all their operations tending to thoſe ends, but he which gave them their beings for thoſe ends? and who is that, but the great Artificer who works in all of them? For Art is ſo far the imitation of Nature, that if it were not in the Artificer, but (*a*) in the thing itſelf which by Art is framed, the works of Art and Nature would be the ſame. Were that which frames a watch within it, and all thoſe curious wheels wrought without the hand of Man, it would ſeem to grow into that form; nor would there be any diſtinction between the making of that watch, and the growing of a plant. Now what the Artificer is to works of Art, who orders and diſpoſes them to other ends than by Nature they were made, that is the Maker

of all things to all natural Agents, directing all their operations to ends which they cannot apprehend; and thus appears the Maker to be the Ruler of the World, (*b*) the Steerer of this great Ship, the Law of this univerſal Commonwealth, the General of all the hoſts of Heaven and Earth. By theſe ways, as by the (*c*) teſtimony of the Creature, we come to find an eternal and independent Being, upon which all things elſe depend, and by which all things elſe are governed; and this we have before ſuppoſed to be the firſt notion of *God*.

Neither is this any private collection or particular ratiocination, but the publick and univerſal reaſon of the world. (*d*) No age ſo diſtant, no country ſo remote, no people ſo barbarous, but gives a ſufficient teſtimony of this truth. When the Roman Eagle flew over moſt parts of the habitable world, they met with Atheiſm no where, but rather by their miſcellany Deities at Rome, which grew together with their victories, they ſhewed no nation was without its God. And ſince the later art of navigation improved hath diſcovered another part of the world, with which no former commerce hath been known, although the cuſtoms of the people be much different, and their manner of Religion hold ſmall correſpondency with any in theſe parts of the world profeſſed, yet in this all agree, that ſome religious obſervances they retain, and a Divinity they acknowledge. Or if any nation be diſcovered which maketh no profeſſion of piety, and exerciſeth no religious obſervances, it followeth not from thence that they acknowledge no God: for they may only deny his Providence, as the Epicureans did; or if any go farther, their numbers are ſo few, that they muſt be inconſiderable in reſpect of mankind. And therefore ſo much of the Creed hath been the general confeſſion of (*e*) all nations, *I believe in God.* Which were it not a

moſt

moſt certain truth grounded upon principles obvious unto all, what reaſon could be given of ſo univerſal a conſent? or how can it be imagined, that all men ſhould (*f*) conſpire to deceive themſelves and their poſterity?

Nor is the reaſon only general, and the conſent unto it univerſal, but God hath ſtill preſerved and quickened the worſhip due unto his name, by the pateſaction of himſelf. Things which are to come are ſo beyond our knowledge, that the wiſeſt man can but conjecture: and being we are aſſured of the contingency of future things, and our ignorance of the concurrence of ſeveral free cauſes to the production of an effect, we may be ſure that certain and infallible predictions are clear divine patefactions. For none but he who made all things, and gave them power to work; none but he who ruleth all things, and ordereth and directeth all their operations to their ends; none but he upon whoſe will the actions of all things depend, can poſſibly be imagined to foreſee the effects depending merely on thoſe cauſes. And therefore by what means we may be aſſured of a Prophecy, by the ſame we may be ſecured of a Divinity. Except then all the annals of the world were forgeries, and all remarks of hiſtory deſigned to put a cheat upon poſterity, we can have no pretence to ſuſpect God's exiſtence, having ſo ample teſtimonies of his influence.

The works of Nature appear by obſervation uniform, and there is a certain ſphere of every body's power and activity. If then any action be performed, which is not within the compaſs of the power of any natural agent; if any thing be wrought by the intervention of a body which beareth no proportion to it, or hath no natural aptitude ſo to work; it muſt be aſcribed to a cauſe tranſcending all natural cauſes, and diſpoſing all their operations. Thus every miracle proves its Author, and every act of Omnipotency is a ſufficient demonſtration of

a Deity. And that man muſt be poſſeſſed with a ſtrange opinion of the weakneſs of our fathers, and the teſtimony of all former ages, who ſhall deny that ever any miracle was wrought. *We have heard with our ears, O God, our fathers have told us what works thou didſt in their days, in the times of old. Bleſſed be the Lord God, who only doth wondrous works.*

Pſal. xliv. 1.

Pſ. lxxii. 18.

Nor are we only informed by the neceſſary dependency of all things on God, as effects upon their univerſal cauſe, or his external patefactions unto others, and the conſentient acknowledgment of mankind; but every particular perſon hath a particular remembrancer in himſelf, as a ſufficient teſtimony of his Creator, Lord, and Judge. We know there is a great force of conſcience in all men, by which their *thoughts* are ever *accuſing, or excuſing them*; they feel a comfort in thoſe virtuous actions which they find themſelves to have wrought according to their rule, a ſting and ſecret remorſe for all vicious acts and impious machinations. Nay thoſe who ſtrive moſt to deny a God, and to obliterate all ſenſe of Divinity out of their own ſouls, have not been leaſt ſenſible of this remembrancer in their breaſts. It is true indeed, that a falſe opinion of God, and a ſuperſtitious perſuaſion which hath nothing of the true God in it, may breed a remorſe of conſcience in thoſe who think it true; and therefore ſome may hence collect that the force of conſcience is only grounded upon an opinion of a Deity, and that opinion may be falſe. But if it be a truth, as the teſtimonies of the wiſeſt Writers of moſt different perſuaſions, and experience of all ſorts of perſons of moſt various inclinations, do agree, that the remorſe of conſcience can never be obliterated, then it rather proveth than ſuppoſeth an opinion of a Divinity; and that man which moſt peremptorily denieth God's exiſtence is the greateſt argument himſelf that there is a God. Let

Rom. ii. 15.

Caligula

Caligula profeſs himſelf an Atheiſt, and with that profeſſion hide his head, or run under his bed, when the thunder ſtrikes his ears, and lightning flaſhes in his eyes; thoſe terrible works of nature put him in mind of the power, and his own guilt of the juſtice of God; whom while in his wilful opinion he weakly denieth, in his involuntary action he ſtrongly aſſerteth. So that a Deity will either be granted or extorted, and where it is not acknowledged it will be manifeſted. Only unhappy is that man who denies him to himſelf, and proves him to others; who will not (*g*) acknowledge his exiſtence, of whoſe power he cannot be ignorant, *God is not far from every one of us.* The proper diſcourſe of St. Paul to the Philoſophers of Athens was, that *they might feel after him and find him.* Some children have been ſo ungracious as to refuſe to give the honour due unto their parent, but never any ſo irrational as to deny they had a father. As for thoſe who have diſhonoured God, it may ſtand moſt with their intereſt, and therefore they may wiſh there were none; but cannot conſiſt with their reaſon to aſſert there is none, when even the very Poets of the Heathen have taught us *that we are his offſpring.* Acts xvii. 27. Acts xvii. 28.

It is neceſſary thus to believe there is a God, firſt, becauſe there can be no Divine Faith without this belief. For all Faith is therefore only Divine, becauſe it relieth upon the authority of God giving teſtimony to the object of it; but that which hath no being can have no authority, can give no teſtimony. The ground of his Authority is his Veracity, the foundations of his Veracity are his Omniſcience and Sanctity, both which ſuppoſe his Eſſence and Exiſtence, becauſe what is not is neither knowing nor holy.

Secondly, it is neceſſary to believe a Deity, that thereby we may acknowledge ſuch a nature extant as is worthy of, and may juſtly challenge from us,

the higheſt worſhip and adoration. For it were vain to be religious and to exerciſe devotion, except there were a Being to which all ſuch holy applications were moſt juſtly due. Adoration implies ſubmiſſion and dejection, ſo that while we worſhip we caſt down ourſelves: there muſt be therefore ſome great eminence in the object worſhipped, or elſe we ſhould diſhonour our own nature in the worſhip of it. But when a Being is preſented of that intrinſical and neceſſary perfection, that it depends on nothing, and all things elſe depend on that, and are wholly governed and diſpoſed by it, this worthily calls us to our knees, and ſhews the humbleſt of our devotions to be but juſt and loyal retributions.

This neceſſary truth hath been ſo univerſally received, that we ſhall always find all nations of the world more prone unto Idolatry than to Atheiſm, and readier to multiply than deny the Deity. But our Faith teacheth us equally to deny them both, and each of them is renounced in theſe words, *I believe in God.* Firſt, *in God* affirmatively, *I believe* he is, againſt Atheiſm. Secondly, *in God* excluſively, not in Gods, againſt Polytheiſm and Idolatry. Although therefore the Exiſtence and Unity of God be two diſtinct truths, yet are they of ſo neceſſary dependence and intimate coherence, that both may be expreſſed by (*h*) one word, and included in one (*i*) Article.

And that the Unity of the Godhead is concluded in this Article is apparent, not only becauſe the Nicene Council ſo expreſſed it by way of expoſition, but alſo becauſe this Creed in the (*k*) Churches of the Eaſt, before the Council of Nice, had that addition in it, *I believe in one God.* We begin our Creed then as (*l*) Plato did his chief and prime epiſtles, who gave this diſtinction to his friends, that the name of *God* was prefixed before thoſe that were more ſerious and remarkable, but of *Gods*, in the plural, to ſuch as were more vulgar and trivial.

Unto

Unto thee it was ſhewed, ſaith Moſes to Iſrael, *that thou mighteſt know that the Lord he is God, there is none elſe beſide him.* And as the Law, ſo the Goſpel teacheth us the ſame, *We know that an idol is nothing in the world, and there is none other God but one.* This Unity of the Godhead will eaſily appear as neceſſary as the exiſtence, ſo that it muſt be as impoſſible there ſhould be more Gods than one, as that there ſhould be none: which will clearly be demonſtrated, firſt, out of the nature of God, to which multiplication is repugnant; and, ſecondly, from the government as he is Lord, in which we muſt not admit confuſion.

Deut. iv. 35. 1 Cor. viii. 4.

For firſt, the nature of God conſiſts in this, that he is the prime and original cauſe of all things, as an independent Being upon which all things elſe depend, and likewiſe the ultimate end or final cauſe of all; but in this ſenſe two prime cauſes are inimaginable, and for all things to depend of one, and to be more independent beings than one, is a clear contradiction. This primity God requires to be attributed to himſelf; *Hearken unto me, O Jacob, and Iſrael my called, I am he, I am the firſt, I alſo am the laſt* And from this primity he challengeth his Unity. *Thus ſaith the Lord the King of Iſrael, and his Redeemer the Lord of Hoſts, I am the firſt, and I am the laſt, and beſide me there is no God.*

Iſai. xlviii. 12. Iſa. xliv. 6.

Again, if there were more Gods than one, then were not all perfections in one, neither formally, by reaſon of their diſtinction, nor eminently and virtually, for then one ſhould have power to produce the other, and that nature which is producible is not divine. But all acknowledge God to be abſolutely and infinitely perfect, in whom all perfections imaginable which are ſimply ſuch muſt be contained formally, and all others which imply any mixture of imperfection, virtually.

But were no arguments brought from the infinite perfections of the divine nature able to convince us,

yet

yet were the conſideration of his ſupreme dominion ſufficient to perſuade us. The will of God is infinitely free, and by that freedom doth he govern and
Dan. iv. 35. diſpoſe of all things. *He doth according to his will in the army of heaven, and among the inhabitants of the earth*, ſaid Nebuchadnezzar out of his experience; and St. Paul expreſſeth him as *working all things after the counſel of his own will.* If then there were more ſupreme Governors of the World than one, each of them abſolute and free, they might have contrary determinations concerning the ſame thing, than which nothing can be more prejudicial unto government. God is a God of order, not confuſion; and therefore of unity, not admitting multiplication. If it be better that the (*m*) Univerſe ſhould be governed by one than many, we may be aſſured that it is ſo, becauſe nothing muſt be conceived of God but what is beſt. He therefore who made all things, by that right is Lord of all, and becauſe all (*n*) power is his, he alone ruleth over all.

Now God is not only one, but hath an unity (*o*) peculiar to himſelf, by which he is the only God; and that not only by way of actuality, but alſo of poſſibility. Every individual Man is one, but ſo as there is a ſecond and a third, and conſequently every one is part of a number, and concurring to a multitude. The Sun indeed is one; ſo as there is neither third nor ſecond ſun, at leaſt within the ſame vortex: but though there be not, yet there might have been; neither in the unity of the ſolar nature is there any repugnancy to plurality; for that God which made this World, and in this *the Sun to rule the day*, might have made another world by the ſame fecundity of his omnipotency, and another ſun to rule in that. Whereas in the Divine Nature there is an intrinſical and eſſential ſingularity, becauſe no other Being can have any exiſtence but from that; and whatſoever eſſence hath its exiſtence from

from another is not God. *I am the Lord*, ſaith he, *and there is none elſe, there is no God beſides me: that they may know from the riſing of the ſun, and from the weſt, that there is none beſides me, I am the Lord, and there is none elſe.* He who hath infinite knowledge knoweth no other God beſide himſelf. *Is there a God beſides me? yea, there is no God, I know not any.* And we who believe in him, and deſire to enjoy him, need for that end to know no other God but him: *For this is life eternal, that they might know thee the only true God*; (*p*) as certainly One as God. Iſa. xlv. 5, 6. Deut. iv. 35. & xxxii. 39. Pſal. xviii. 31. Iſai. xlv. 18, 21, 22. & xliv. 8. John xvii. 3.

It is neceſſary thus to believe the Unity of the Godhead, that being aſſured there is a nature worthy of our devotions, and challenging our religious ſubjection, we may learn to know whoſe that nature is to which we owe our adorations, leſt our minds ſhould wander and fluctuate in our worſhip about various and uncertain objects. If we ſhould apprehend more Gods than one, I know not what could determinate us in any inſtant to the actual adoration of any one: for where no difference doth appear, (as, if there were many, and all by nature Gods, there could be none,) what inclination could we have, what reaſon could we imagine, to prefer or elect any one before the reſt for the object of our devotions? Thus is it neceſſary to believe the Unity of God in reſpect of us who are obliged to worſhip him.

Secondly, It is neceſſary to believe the Unity of God in reſpect of him who is to be worſhipped. Without this acknowledgment we cannot give unto God the things which are God's, it being part of the worſhip and honour due unto God, to accept of no compartner with him. When the Law was given, in the obſervance whereof the religion of the Iſraelites conſiſted, the firſt precept was this prohibition, *Thou ſhalt have no other gods before me*; and whoſoever violateth this, denieth the foundation on which all the reſt depend, as the (*q*) Jews obſerve. Exod. xx. 3.

This

This is the true reaſon of that ſtrict precept by which all are commanded to give divine worſhip to God only, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; becauſe he alone is God: him only ſhalt thou fear, becauſe he alone hath infinite power; in him only ſhalt thou truſt, becauſe *he only is our rock and our ſalvation*; to him alone ſhalt thou direct thy devotions, becauſe *he only knoweth the hearts of the children of men.* Upon this foundation the whole heart of man is entirely required of him, and engaged to him. *Hear, O Iſrael, the Lord our God is one God: And* (or rather, *Therefore*) *thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.* Whoſoever were truly and by nature God, could not chooſe but challenge our love upon the ground of an infinite excellency, and tranſcendent beauty of holineſs; and therefore if there were more Gods than one, our love muſt neceſſarily be terminated unto (*r*) more than one, and conſequently divided between them; and as our love, ſo alſo the proper effect thereof, our cheerful and ready obedience, which, like the child propounded to the judgment of Solomon, as ſoon as it is divided, is deſtroyed, *No man can ſerve two maſters: for either he will hate the one, and love the other: or elſe he will hold to the one, and deſpiſe the other.*

Matth. iv. 10.

Pſal. lxii. 2.

2 Chron. vi. 30.

Deut. vi. 4, 5.

Matth. vi. 24.

Having thus deſcribed the firſt notion of a God, having demonſtrated the Exiſtence and Unity of that God, and having in theſe three particulars compriſed all which can be contained in this part of the Article, we may now clearly deliver, and every particular Chriſtian underſtand, what it is he ſays when he makes his confeſſion in theſe words, *I believe in God*; which in correſpondence with the precedent diſcourſe may be thus expreſſed:

Foraſmuch as by all things created is made known the *eternal power and Godhead*, and the dependency of all limited beings infers an infinite and independent

independent eſſence; whereas all things are for ſome end, and all their operations directed to it, although they cannot apprehend that end for which they are, and in proſecution of which they work, and therefore muſt be guided by ſome univerſal and over-ruling wiſdom; being this collection is ſo evident, that all the nations of the earth have made it; being God hath not only written himſelf in the lively characters of his creatures, but hath alſo made frequent patefactions of his Deity by moſt infallible predictions and ſupernatural operations; therefore I fully aſſent unto, freely acknowledge, and clearly profeſs this truth, that *there is a God.*

Again, being a prime and independent Being, ſuppoſeth all other to depend, and conſequently no other to be God; being the entire fountain of all perfections is incapable of a double head, and the moſt perfect government of the Univerſe ſpeaks the ſupreme dominion of one abſolute Lord; hence do I acknowledge that God to be but one, and in this Unity, or rather ſingularity of the Godhead, excluding all actual or poſſible multiplication of a Deity, *I believe in God.*

I believe in God the Father.

AFTER the confeſſion of a Deity, and aſſertion of the Divine Unity, the next conſideration is concerning God's Paternity; for that *one God is Father of all,* and *to us there is but one God, the Father.* Eph. iv. 6. 1 Cor. viii. 6.

Now, although the Chriſtian notion of the divine Paternity be ſome way peculiar to the evangelical patefaction; yet (*s*) whereſoever God hath been acknowledged, he hath been underſtood and worſhipped as a Father: the very Heathen (*t*) Poets ſo deſcribe their gods, and their vulgar names did carry

carry Father (*u*) in them, as the moſt popular and univerſal notion.

This name of Father is a relative; and the proper foundation of Paternity, as of a relation, is Generation. As therefore the phraſe of generation is diverſely attributed unto ſeveral acts of the ſame nature with generation properly taken, or by conſequence attending on it: ſo the title of Father is given unto divers perſons or things, and for ſeveral reaſons unto the ſame God. *Theſe are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens*, ſaith Moſes. So that the creation or production of any thing by which it is, and before was not, is a kind of generation, and conſequently the creator or producer of it a kind of Father. *Hath the rain a Father? or who hath begotten the drops of dew?* By which words Job ſignifies, that as there is no other cauſe aſſignable of the rain but God, ſo may he as the cauſe be called the Father of it, though not in the moſt proper ſenſe (*x*) as he is the Father of his Son: and ſo the (*y*) Philoſophers of old, who thought that God did make the world, called him expreſsly, as the Maker, ſo the Father of it. And thus *to us there is but one God, the Father, of whom are all things*; to which the words following in the Creed may ſeem to have relation, *the Father Almighty, Maker of heaven and earth.* But in this maſs of Creatures and body of the Univerſe, ſome works of the creation more properly call him Father, as being more rightly Sons: ſuch are all the rational and intellectual offſpring of the Deity. Of merely natural beings and irrational agents he is (*z*) the Creator; of rational, as ſo, the Father alſo; they are his Creatures, theſe his Sons. Hence he is ſtyled the *Father of Spirits*, and the bleſſed Angels, when he laid the foundations of the earth, his Sons; *When the morning ſtars ſang together, and all the ſons of God ſhouted for joy:* hence Man, whom he created after his own image,

Gen. ii. 4.

Job xxxviii. 28.

1 Cor. viii. 6.

Heb. xii. 9.

Job xxxviii. 7.

is

is called his *offspring*, and Adam, the immediate work of his hands, *the Son of God:* hence may we all cry out with the Iſraelites taught by the Prophet ſo to ſpeak, *Have we not all one Father? hath not one God created us?* Thus the firſt and moſt univerſal notion of God's Paternity in a borrowed or metaphorical ſenſe, is founded rather upon Creation than Procreation. Acts xvii. 28. Luke iii. 38. Malac. ii. 10.

Unto this act of Creation is annexed that of Conſervation, by which God doth uphold and preſerve in being that which at firſt he made, and to which he gave its being. As therefore it is the duty of the parent to educate and preſerve the child, as that which had its being from him; ſo this paternal education doth give the name of (*a*) Father unto man, and conſervation gives the ſame to God.

Again, Redemption from a ſtate of miſery, by which a people hath become worſe than nothing, unto a happy condition, is a kind of Generation, which joined with love, care, and indulgence in the Redeemer, is ſufficient to found a new Paternity, and give him another title of a Father. Well might Moſes tell the people of Iſrael, now brought out of the land of Egypt from their brick and ſtraw, unto their quails and manna, unto their milk and honey, *Is not he thy Father that hath bought thee? hath he not made thee, and eſtabliſhed thee?* Well might God ſpeak unto the ſame people as to *his Son, even his firſt-born, Thus ſaith the Lord thy Redeemer, and he that formed thee from the womb; Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, which are born by me from the belly, which are carried from the womb.* And juſt is the acknowledgment made by that people inſtructed by the Prophet, *Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not; thou, O Lord, art our Father, our Redeemer, from everlaſting is thy name.* And thus another kind of paternal Deut. xxxii. 6. Exod. iv. 22. Iſai. xliv. 24. xlvi. 3. Iſai. lxiii. 16.

nal relation of God unto the ſons of men is founded on a reſtitution or temporal redemption.

Beſides, if to be born cauſeth a relation to a Father, then to be born again maketh an addition of another: and if to generate foundeth, then to regenerate addeth a Paternity. Now though we cannot *enter the ſecond time into our mother's womb*, nor
John iii. 3. paſs through the ſame door into the ſcene of life again; yet we believe and are perſuaded, that *except a man be born again, he cannot ſee the kingdom of God.* A double birth there is, and the (*b*) world conſiſts of two, the firſt and the ſecond man. And though the incorruptible ſeed be the Word of God, and the diſpenſers of it in ſome ſenſe may ſay, as
1 Cor. iv. St. Paul ſpake unto the Corinthians, *I have begotten*
15. *you through the Goſpel:* yet he is the true Father,
Jam. i. 17, whoſe Word it is, and that is God, even *the Father*
18. *of lights, who of his own will begat us with the word*
1 John v. 1. *of truth.* Thus *whoſoever believeth that Jeſus is the Chriſt, is born of God*; which Regeneration is as it
Epheſ. ii. were a ſecond Creation: *for we are God's workman-*
10. *ſhip, created in Chriſt Jeſus unto good works.* And he alone who did create us out of nothing, can beget us again, and make us of the new Creation. When
Gen. xxx. Rachel called to Jacob, *Give me children, or elſe I*
1, 2. *die*; he anſwered her ſufficiently with this queſtion, *Am I in God's ſtead?* And if he only openeth the womb, who elſe can make the (*c*) Soul to bear? Hence hath he the name of Father, and they of Sons who are born of him; and ſo from that internal act of ſpiritual Regeneration another title of Paternity redoundeth unto the Divinity.

Nor is this the only ſecond birth or ſole Regeneration in a Chriſtian ſenſe; the Soul, which after its natural being requires a birth into the life of Grace, is alſo after that born again into a life of Glory. Our Saviour puts us in mind of the Rege-
Matt. xix. neration, *When the Son of Man ſhall ſit in the throne*
28.

of

of his glory. The reſurrection of our bodies is a kind of coming out of the womb of the earth, and entering upon immortality, a nativity into another life. For *they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, are the ſons of God, being the ſons of the reſurrection*; and then as ſons, *they become heirs, co-heirs with Chriſt, receiving the promiſe and reward of eternal inheritance.* (*d*) *Beloved, now we are the ſons of God,* ſaith St. John, even in this life by regeneration, *and it doth not yet appear,* or, *it hath not been yet made manifeſt, what we ſhall be; but we know, that if he appear, we ſhall be like him*; the manifeſtation of the Father being a ſufficient declaration of the condition of the ſons, when the ſonſhip itſelf conſiſteth in a ſimilitude of the Father. And, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for us.* Why may not then a ſecond kind of regeneration be thought a fit addition of this paternal relation?

Luke xx. 35, 36. Rom. viii. 17. Col. iii. 24. Heb. ix. 15. 1 Joh. iii. 2. 1 Pet. i. 3, 4.

Neither is there only a natural, but alſo a voluntary and civil foundation of Paternity; for the laws have found a way by which a man may become a father without procreation: and this imitation of (*e*) nature is called adoption, taken in the general (*f*) ſignification. Although therefore many ways God be a Father, yet leſt any way might ſeem to exclude us from being his ſons, he hath made us ſo alſo by adoption. Others are wont to fly to this, as to a comfort of their ſolitary condition, when either (*g*) nature hath denied them, or death bereft them of their offſpring. Whereas God doth it not for his own, but for our ſakes; nor is the advantage his, but ours. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God*; that we, the

1 Joh. iii. 1.

ſons of diſobedient and condemned Adam by natural generation, ſhould be tranſlated into the glorious liberty of the ſons of God by adoption; that we, who were aliens, ſtrangers, and enemies, ſhould
Eph. iii. 15. be aſſumed *unto the Father of our Lord Jeſus Chriſt, of whom all the* (*h*) *family of heaven and earth is*
Eph. i. 18. *named*, and be made partakers of *the riches of the glory of his inheritance in the ſaints.* For as in the legal adoption, the father hath as (*i*) full and abſolute power over his adopted ſon as over his own iſſue; ſo in the ſpiritual, the adopted ſons have a clear and undoubted right of inheritance. He
Eph. i. 5. then who hath *predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf*, hath thereby another kind of paternal relation, and ſo we receive
Rom. viii. 15. the *Spirit of adoption, whereby we cry, Abba, Father.*

The neceſſity of this faith in God as in our Father appeareth, firſt, in that it is the ground of all our filial fear, honour, and obedience due unto him
Eph. vi. 1, 2. upon this relation. *Honour thy Father is the firſt commandment with promiſe*, written in tables of ſtone with the finger of God; and, *Children, obey your parents in the Lord*, is an evangelical precept, but founded upon principles of reaſon and juſtice; *for this is right*, ſaith St. Paul. And if there be ſuch a rational and legal obligation of honour and obedience to the *fathers of our fleſh*, how much more muſt we think ourſelves obliged to him whom we believe to be our heavenly and everlaſting Father?
Malac. i. 6. *A ſon honoureth his father, and a ſervant his maſter. If then I be a father, where is my honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts.* If we be heirs, we muſt be co-heirs with Chriſt; if ſons, we muſt be brethren to the only-begotten: but being he came not to do his own will, but the will of him that ſent him, he acknowledgeth no fraternity but with ſuch as do the ſame; as he hath
Matt. xii. 50. ſaid, *Whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother.* If it be required

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of a biſhop in the church of God, to be *one that ruleth well his own houſe, having his children in ſubjection with all gravity*; what obedience muſt be due, what ſubjection muſt be paid, unto the father of the family? 1 Tim. iii. 4.

The ſame relation in the object of our faith is the life of our devotions, the expectation of all our petitions. Chriſt, who taught his diſciples, and us in them, how to pray, propounded not the knowledge of God, though without that he could not hear us; neither repreſented he his power, though without that he cannot help us; but comprehended all in this relation, *When ye pray, ſay, Our Father.* Luke xi. 2. This prevents all *vain repetitions* of our moſt earneſt deſires, and gives us full ſecurity to cut off all tautology, for *our Father knoweth what things we have need of before we aſk him.* Matt. vi. 8. This creates a clear aſſurance of a grant without miſtake of our petition: (*k*) *What man is there of us, who if his ſon aſk bread, will give him a ſtone? or if he aſk a fiſh, will give him a ſerpent? If we then who are evil know how to give good gifts unto our children; how much more ſhall our Father which is in heaven give good things to them that aſk him?* Matt. vii. 9, 10, 11.

Again, this Paternity is the proper foundation of our Chriſtian patience, ſweetening all afflictions with the name and nature of fatherly corrections. (*l*) *We have had fathers of our fleſh which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the Father of ſpirits, and live?* Heb. xii. 9, 10. eſpecially conſidering, that *they chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs:* they, as an argument of their authority; he, as an aſſurance of his love: they, that we might acknowledge them to be our parents; he, that he may perſuade us that we are his ſons: *For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.* And what greater incitement unto the exerciſe of patience is imaginable

imaginable unto a ſuffering ſoul, than to ſee in every ſtroke the hand of a Father, in every affliction a demonſtration of his love? Or how canſt thou repine, or be guilty of the leaſt degree of impatiency, even in the ſharpeſt corrections, if *thou ſhalt know with thine heart, that as a man chaſteneth his ſon, ſo the Lord thy God chaſteneth thee?* How canſt thou not be comforted, and even rejoice in the midſt of thy greateſt ſufferings, when thou knoweſt that he which ſtriketh pitieth, he which afflicteth is as it were afflicted with it? *For like as a father pitieth his children, ſo the Lord pitieth them that fear him.*

Deut. viii. 5.

Pſal. ciii. 13.

Laſtly, the ſame relation ſtrongly inferreth an abſolute neceſſity of our imitation; it being clearly vain to aſſume the title of ſon without any ſimilitude of the Father. What is the (*m*) general notion of generation but the production of the like; nature, ambitious of perpetuity, ſtriving to preſerve the ſpecies in the multiplication and ſucceſſion of individuals? And this ſimilitude conſiſteth partly in eſſentials, or the likeneſs of nature; partly in accidentals, or the likeneſs in (*n*) figure, or (*o*) affections. *Adam begat a ſon in his own likeneſs, after his image:* and can we imagine thoſe the ſons of God which are no way like him? a ſimilitude of nature we muſt not, of figure we cannot pretend unto: it remains then only that we bear ſome likeneſs in our actions and affections. (*p*) *Be ye therefore followers,* ſaith the Apoſtle, or rather *imitators of God, as dear children.* What he hath revealed of himſelf, that we muſt expreſs within ourſelves. Thus God ſpake unto the children of Iſrael, whom he ſtyled his Son, *Ye ſhall be holy, for I am holy.* And the Apoſtle upon the ſame ground ſpeaketh unto us, as to *obedient children, As he that hath called you is holy, ſo be ye holy in all manner of converſation.* It is part of the general beneficence and univerſal goodneſs of our God, that *he maketh his ſun to riſe on the evil and*

Gen. v. 3.

Eph. v. 1.

Lev. xi. 44. & xix. 2. & xx. 7. 1 Pet. i. 15.

Matth. v. 44, 45.

on

on the good, and ſendeth rain on the juſt and on the unjuſt. Theſe impartial beams and undiſtinguiſhing showers are but to ſhew us what we ought to do, and to make us fruitful in the works of God; for no other reaſon Chriſt hath given us this command, (*q*) *Love your enemies, bleſs them that curſe you, do good to them that hate you, that ye may be the children of your Father which is in heaven.* No other command did he give upon this ground, but, *Be ye therefore merciful, as your Father is merciful.* Vide S. Auguſt. in Pſal. c. Luke vi. 36.

So neceſſary is this faith in God, as in our Father, both for direction to the beſt of actions, and for conſolation in the worſt of conditions.

But although this be very neceſſary, yet is it not the principal or moſt proper explication of God's paternity. For as we find one perſon in a more peculiar manner the Son of God, ſo muſt we look upon God as in a more peculiar manner the Father of that Son. (*r*) *I aſcend unto my Father and your Father,* ſaith our Saviour; the ſame of both, but in a different manner, denoted by the article prefixed before the one, and not the other: which diſtinction in the original we may preſerve by this tranſlation, *I aſcend unto the Father of me, and Father of you*; firſt *of me*, and then *of you:* not therefore his, becauſe ours; but therefore ours, becauſe his. So far we are the ſons of God, as we are like unto him; and our ſimilitude unto God conſiſteth in our conformity to the likeneſs of his Son. *For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born among many brethren.* He the firſt-born, and we ſons, as brethren unto him: he *appointed heir of all things,* and we *heirs of God, as joint-heirs with him.* Thus God (*s*) *ſent forth his Son, that we might receive the adoption of ſons.* And *becauſe we are ſons, God hath ſent forth the Spirit of his Son into our hearts, crying, Abba, Father.* By his miſſion are we adopted, and by his Spirit call we God *our Father.* John xx. 17. Rom. viii. 29. Heb. i. 2. Gal. iv. 4, 5, 6.

Gal. iv. 7. *ther.* So are we no longer *ſervants, but* now *ſons; and if ſons, then heirs of God,* but ſtill *through Chriſt.*
Heb. ii. 11. It is true indeed, that *both he that ſanctified,* that is, Chriſt, *and they who are ſanctified,* that is, faithful Chriſtians, *are all of one,* the ſame Father, the ſame God; *for which cauſe he is not aſhamed to call them brethren:* yet are they (*t*) not all of him after the
Heb. ii. 10. ſame manner, not the *many ſons* like the *Captain of their ſalvation:* but Chriſt the beloved, the firſt-born, the only-begotten, the Son after a more peculiar and more excellent manner; the reſt with relation unto, and dependence on his ſonſhip; as
Iſai. viii. given unto him; *Behold I, and the children which*
18. *God hath given me:* as being ſo by faith in him;
Heb. ii. 13.
Gal. iii. 26. *For we are all the children of God by faith in Chriſt Jeſus:* as receiving the right of ſonſhip from him;
John i. 12. *For as many as received him, to them gave he power to become the ſons of God.* (*u*) Among all the ſons of God there is none like to that one Son of God. And if there be ſo great a diſparity in the filiation, we muſt make as great a difference in the correſpondent relation. There is one degree of ſonſhip founded on creation, and that is the loweſt, as belonging unto all, both good and bad: another degree above that there is grounded upon regeneration, or adoption, belonging only to the truly faithful in this life: and a third above the reſt founded on the reſurrection, or collation of the eternal inheritance, and the ſimilitude of God, appertaining to the ſaints alone in the world to come:
1 John iii. 2. For *we are now the ſons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him.* And there is yet another degree of filiation, of a greater eminency and a different nature, appertaining properly to none of theſe, but to the true Son of God alone, who amongſt all his brethren hath only received
Rom. viii. 32. the title of his (*v*) *own Son,* and a ſingular teſtimony from Heaven, *This is my beloved Son,* (*w*) even in

in the preſence of John the Baptiſt, even in the midſt of Moſes and Elias, (who are certainly the ſons of God by all the other three degrees of filiation) and therefore hath called God after a peculiar way *his own Father*. And ſo at laſt we come unto the moſt ſingular and eminent paternal relation, *unto the God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore*; the Father of him, and of us, but not the Father of us as (*x*) of him. Chriſt hath taught us to ſay, *Our Father:* a form of ſpeech which he never uſed himſelf; ſometimes he calls him *the Father*; ſometimes *my Father*, ſometimes *your*, but never *our:* he makes no ſuch conjunction of us to himſelf, as to make no diſtinction between us and himſelf; ſo conjoining us as to diſtinguiſh, though ſo diſtinguiſhing as not to ſeparate us.

Matt. iii. 17. & xvii. 5. John v 18. πατέρα ἴδιον ἔλεγε τὸν Θεὸν, as Rom. viii. 32. ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο. 2 Cor. xi. 31.

Indeed I conceive this, as the moſt eminent notion of God's Paternity, ſo the original and proper explication of this Article of the Creed: and that not only becauſe the ancient fathers deliver no other expoſition of it; but alſo becauſe that which I conceive to be the firſt occaſion, riſe, and original of the Creed itſelf, requireth this as the proper interpretation. Immediately before the aſcenſion of our Saviour, he ſaid unto his Apoſtles, *All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* From this ſacred form of Baptiſm did the Church derive the (*y*) rule of Faith, requiring the profeſſion of belief in the Father, Son, and Holy Ghoſt, before they could be baptized in their name. When the Eunuch aſked Philip, *What doth hinder me to be baptized? Philip ſaid, If thou believeſt with all thine heart, thou mayeſt:* and when the Eunuch replied, *I believe that Jeſus Chriſt is the Son of God*; *he baptized him.* And before that, the Samaritans, *when they believed Philip preaching the things concerning the kingdom of God, and*

Mat. xxviii. 18, 19. Acts viii. 36, 37. Ver. 12.

the name of Jeſus Chriſt, were baptized, both men and women. For as in the Acts of the Apoſtles there is no more expreſſed than that they baptized *in the name of Jeſus Chriſt:* ſo is no more expreſſed of the faith required in them who were to be baptized, than to believe in the ſame name. But being the Father and the Holy Ghoſt were likewiſe mentioned in the firſt inſtitution, being the expreſſing of one doth not exclude the other, being it is certain that from the Apoſtles' times the names of all three were uſed; hence upon the ſame ground was required faith, and a profeſſion of belief in the Father, the Son, and the Holy Ghoſt. Again, as the Eunuch ſaid not ſimply, I believe in the Son, but *I believe that Jeſus Chriſt is the Son of God,* as a brief explication of that part of the inſtitution which he had learned before of Philip: ſo they who were converted unto Chriſtianity were firſt taught, not the bare names, but the explications and deſcriptions of them in a brief, eaſy, and familiar way; which when they had rendered, acknowledged, and profeſſed, they were baptized in them. And theſe being regularly and conſtantly uſed, made up the rule of Faith, that is, the Creed. The truth of which may ſufficiently be made apparent to any who ſhall ſeriouſly conſider the conſtant practice of the Church, from the firſt age unto this preſent, of delivering the rule of Faith to thoſe which were to be baptized, and ſo requiring of themſelves, or their ſureties, an expreſs recitation, profeſſion, or acknowledgment of the Creed. From whence this obſervation is properly deducible; That in what ſenſe the name of *Father* is taken in the form of Baptiſm, in the ſame it alſo ought to be taken in this Article. And being nothing can be more clear than that, when it is ſaid, *In the name of the Father, and of the Son,* the notion of Father hath in this particular no other relation but to that Son whoſe name is joined with his: and as we are baptized into no other Son of that Father,

Acts ii. 38. & viii. 16. & x. 48. & xix. 5.

Father, but that only-begotten Chriſt Jeſus, ſo into no other Father, but the Father of that only-begotten: it followeth, that the proper explication of the firſt words of the Creed is this; *I believe in God the Father of Chriſt Jeſus.*

In vain then is that vulgar diſtinction applied unto the explication of the Creed, whereby the Father is conſidered both perſonally and eſſentially: perſonally, as the firſt in the glorious Trinity, with relation and oppoſition to the Son; eſſentially, as comprehending the whole Trinity, Father, Son, and Holy Ghoſt. For that the Son is not here comprehended in the Father is evident, not only out of the original, or occaſion, but alſo from the very letter of the Creed, which teacheth us *to believe in God the Father, and in his Son*; for if the Son were included in the Father, then were the Son the Father of himſelf. As therefore when I ſay, *I believe in Jeſus Chriſt his Son*, I muſt neceſſarily underſtand the Son of that Father whom I mentioned in the firſt Article; ſo when I ſaid, *I believe in God the Father*, I muſt as neceſſarily be underſtood of the (z) Father of him whom I call *his Son* in the ſecond Article.

Now as it cannot be denied that God may ſeveral ways be ſaid to be the Father of Chriſt; firſt, as he was begotten by the Holy Ghoſt of the Virgin Mary; ſecondly, as he was ſent by him with ſpecial authority, as the King of Iſrael; thirdly, as he was raiſed from the dead, out of the womb of the earth unto immortal life, and made heir of all things in his Father's houſe: ſo muſt we not doubt but, beſide all theſe, God is the Father of that Son in a more eminent and peculiar manner, as he is and ever was with God, and God: which ſhall be demonſtrated fully in the ſecond Article, when we come to ſhew how Chriſt is the only-begotten Son. And according unto this paternity by way of generation totally Divine, in which he who begetteth is God, and he which is begotten the ſame God, do we believe

Luke i. 35.

John x. 35, 36. & i. 49, 50.

Acts xiii. 32, 33.

John i. 1.

lieve in God, as the eternal Father of an eternal Son. Which relation is coeval with his eſſence: ſo that we are not to imagine one without the other; but as we profeſs him always God, ſo muſt we acknowledge him (*a*) always Father, and that in a far more (*b*) proper manner than the ſame title can be given to any creature. Such is the fluctuant condition of human generation, and of thoſe relations which ariſe from thence, that he which is this day a ſon, the next may prove a father, and within the ſpace of one day more, without any real alteration in himſelf, become neither ſon nor father, loſing one relation by the death of him that begot him, and the other by the departure of him that was begotten by him. But in the Godhead theſe relations are more (*c*) proper, becauſe fixed, the Father having never been a Son, the Son never becoming Father, in reference to the ſame kind of generation.

A farther reaſon of the propriety of God's Paternity appears from this, that he hath begotten a Son of the ſame nature and eſſence with himſelf, not only ſpecifically, but individually, as I ſhall alſo demonſtrate in the expoſition of the ſecond Article. For generation being the production of the like, and that likeneſs being the ſimilitude of (*d*) ſubſtance; where is the neareſt identity of nature, there muſt be alſo the moſt proper generation, and conſequently he which generateth, the moſt proper Father. If therefore man, who by the benediction of God given
Gen. i. 28. unto him at his firſt creation in theſe words, *Be fruitful and multiply, and repleniſh the earth*, begetteth
Gen. v. 3. a ſon *in his own likeneſs, after his image*, that is, of the ſame human nature, of the ſame ſubſtance with him, (which if he did not, he ſhould not according to the benediction multiply himſelf or man at all) with which ſimilitude of nature many accidental diſparities may conſiſt—if by this act of generation he obtaineth the name of Father, becauſe, and in regard,

gard, of the ſimilitude of his nature in the Son, how much more properly muſt that name belong unto God himſelf, who hath begotten a Son of a nature and eſſence ſo totally like, ſo totally the ſame, that no accidental diſparity can imaginably conſiſt with that identity?

That God is the proper and eternal Father of his own eternal Son is now declared: what is the eminency or excellency of this relation followeth to be conſidered. In general then we may ſafely obſerve, that in the very (*e*) name of Father there is ſomething of eminence which is not in that of Son; and ſome kind of priority we muſt aſcribe unto him whom we call the firſt, in reſpect of him whom we term the ſecond Perſon; and as we cannot but aſcribe it, ſo muſt we endeavour to (*f*) preſerve it.

Now that privilege or (*g*) priority conſiſteth not in this, that the eſſence or attributes of the one are greater than the eſſence or attributes of the other, (for we ſhall hereafter demonſtrate them to be the ſame in both;) but only in this, that the Father hath that eſſence of himſelf, the Son by communication from the Father. From whence he acknowledgeth that he is *from him*, that he *liveth by him*, that the *Father gave him to have life in himſelf*, and generally referreth all things to him, as received from him. Wherefore in this ſenſe ſome of the ancients have not ſtuck to interpret thoſe words, (*h*) *The Father is greater than I*, of Chriſt as the Son of God, as the ſecond Perſon in the bleſſed Trinity; but ſtill with reference not unto his eſſence, but his generation, by which he is underſtood to have his being from the Father, who only hath it of himſelf, and is the original of all power and eſſence in the Son. *I can of mine own ſelf do nothing*, ſaith our Saviour, (*i*) becauſe he is not of himſelf; and whoſoever receives his being, muſt receive his power from another, eſpecially where the eſſence and the power are undeniably the ſame, as in God they are. *The Son* then

Joh. vii. 27. vi. 57. v. 26.

John xiv. 28.

John v. 30.

John v. 19.

then *can do nothing of himſelf, but what he ſeeth the Father do*, becauſe he hath no (*j*) power of himſelf, but what the Father gave: and being he gave him all the power, as communicating his entire and undivided eſſence, therefore *what things ſoever he doth, theſe alſo doth the Son likewiſe*, by the ſame power by which the Father worketh, becauſe he had received the ſame Godhead in which the Father ſubſiſteth. There is nothing more intimate and eſſential to any thing than the life thereof, and that in nothing ſo conſpicuous as in the Godhead, where life and truth are ſo inſeparable, that there can be no living God but the true, no true God but the living. *The Lord is the true God, he is the living God, and an everlaſting King*, ſaith the Prophet Jeremy; and St. Paul putteth the Theſſalonians in mind, how they *turned from idols, to ſerve the living and true God.* Now life is otherwiſe in God than in the creatures: in him originally, in them derivatively; in him as in the fountain of abſolute perfection, in them by way of dependence and participation; our life is in him, but his is in himſelf; and (*k*) as *the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf:* (*l*) both the ſame life, both in themſelves, both in the ſame degree, *as* the one, *ſo* the other; but only with this difference, the Father giveth it, and the Son receiveth it. From whence he profeſſeth of himſelf, that *the living Father ſent him, and that he liveth* (*m*) *by the Father.*

Jer. x. 18.

1 Theſſ. i. 9.

John v. 26.

John vi. 57.

We muſt not therefore ſo far endeavour to involve ourſelves in the darkneſs of this myſtery, as to deny that glory which is clearly due unto the Father; whoſe preeminence undeniably conſiſteth in this, that he is God not of any other, but of himſelf, and that there is no other perſon who is God, but is God of him. It is no diminution to the Son, to ſay he is from another, for his very name imports as much; but it were a diminution to the Father to ſpeak ſo of him: and there muſt be ſome pre-

preeminence, where there is place for derogation. (*n*) What the Father is, he is from none; what the Son is, he is from him: what the firſt is, he giveth; what the ſecond is, he receiveth. The firſt is a Father indeed by reaſon of his Son, but he is not God by reaſon of him; whereas the Son is not ſo only in regard of the Father, but alſo God by reaſon of the ſame.

Upon this preeminence (as I conceive) may ſafely be grounded the congruity of the divine miſſion. We often read that Chriſt was ſent, from whence he bears the name of an Apoſtle himſelf, as well as thoſe whom he therefore named ſo, becauſe as the *Father ſent him, ſo ſent he them:* the Holy Ghoſt is alſo ſaid to be ſent, ſometimes by the Father, ſometimes by the Son: but (*o*) we never read that the Father was ſent at all, there being an (*p*) authority in that name which ſeems inconſiſtent with this miſſion. In the parable, *a certain houſehoider which planted a vineyard,* firſt *ſent his ſervants to the huſbandmen, and again other ſervants; but laſt of all he ſent unto them his ſon:* it had been inconſiſtent even with the literal ſenſe of an hiſtorical parable, as not at all conſonant to the rational cuſtoms of men, to have ſaid, that laſt of all the Son ſent his Father to them. So God, placing man in the vineyard of his Church, firſt ſent his ſervants the Prophets, by whom he *ſpake at ſundry times and in divers manners,* but *in the laſt days he ſent his Son:* and it were as (*q*) incongruous and inconſiſtent with the divine generation, that the Son ſhould ſend the Father into the world. *As the living Father hath ſent me, and I live by the Father,* ſaith our Saviour; intimating, that by whom he lived, by him he was ſent, and therefore ſent by him, becauſe he lived by him, laying his generation as the proper ground of his miſſion. Thus he which begetteth ſendeth, and he which is (*r*) begotten is ſent. *For I am from him, and he hath ſent me,* ſaith the Son: from whom I received my eſſence by communication,

Heb. iii. 1. John xx. 21.

Matt. xxi. 33, &c.

Heb. i. 1, 2.

John vi. 57.

John vii. 29.

munication, from him alſo received I this commiſſion. As therefore it is more worthy to give than to receive, to ſend than to be ſent; ſo in reſpect of the ſonſhip there is ſome priority in the divine Paternity: from whence divers of the (*s*) ancients read that place of St. John with this addition, *The Father* (*which ſent me*) *is greater than I.* He then is that *God who ſent forth his Son made of a woman,* that *God who hath ſent forth the Spirit of his Son into our hearts, crying, Abba, Father.* So that the authority of ſending is in the Father: which therefore ought to be acknowledged, becauſe upon this miſſion is founded the higheſt teſtimony of his love to man; for *herein is love,* ſaith St. John, *not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.*

John xiv. 28. Gal. iv. 4.

Again, the dignity of the Father will farther yet appear from the order of the Perſons in the bleſſed Trinity, of which he is undoubtedly the firſt. For although in ſome paſſages of the Apoſtolical diſcourſes the Son may firſt be named, (as in that of St. Paul, *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all,* the latter part of which is nothing but an addition unto his conſtant benediction) and in others the Holy Ghoſt precedes the Son (as, *Now there are diverſities of gifts, but the ſame Spirit; and there are differences of adminiſtrations, but the ſame Lord; and there are diverſities of operations, but it is the ſame God which worketh all in all*); yet where the three Perſons are barely enumerated, and delivered unto us as the (*t*) rule of faith, there that order is obſerved which is proper to them; witneſs the form of baptiſm, *in the name of the Father, and of the Son, and of the Holy Ghoſt*; which order hath been perpetuated in all confeſſions of faith, and is for ever (*u*) inviolably to be obſerved. For that which is not inſtituted or invented by the will or deſign of man, but (*x*) founded in the nature of things themſelves,

2 Cor. xiii. 14.

1 Cor. xii. 4, 5, 6.

ſelves, is not to be altered at the pleaſure of man. Now this priority doth properly and naturally reſult from the divine Paternity; ſo that the Son muſt neceſſarily be (*y*) ſecond unto the Father, from whom he receiveth his origination, and the Holy Ghoſt unto the Son. Neither can we be thought to want a ſufficient foundation for this priority of the firſt Perſon of the Trinity, if we look upon the numerous teſtimonies of the ancient doctors of the Church, who have not ſtuck to call the Father the (*z*) origin, (*a*) the cauſe, (*b*) the author, the (*c*) root, the (*d*) fountain, and the (*e*) head of the Son, or the whole Divinity.

For by theſe titles it appeareth clearly, firſt, that they made a conſiderable difference between the Perſon of the Father, *of whom are all things*, and the Perſon of the Son, *by whom are all things*. Secondly, that the difference conſiſteth properly in this, that as the branch is from the root, and the river from the fountain, and by their origination from them receive that being which they have; whereas the root receiveth nothing from the branch, or fountain from the river: ſo the Son is from the Father, receiving his ſubſiſtence by generation from him; the Father is not from the Son, as being what he is from none.

Some indeed of the ancients may ſeem to have made yet a farther difference between the Perſons of the Father and the Son, laying upon that relation terms of greater oppoſition. As if, becauſe the Son hath not his eſſence from himſelf, the (*f*) Father had; becauſe he was not begotten of himſelf, the (*g*) Father had been ſo; becauſe he is not the cauſe of himſelf, the (*h*) Father were. Whereas, if we ſpeak properly, God the Father hath (*i*) neither his being from another, nor from himſelf; not from another, that were repugnant to his Paternity; not from himſelf, that were a contradiction in itſelf. And therefore thoſe expreſſions are not to be underſtood poſitively and affirmatively, but (*k*) negatively

and

and excluſively, that he hath his eſſence from none, that he is not begotten of any, nor hath he any cauſe of his exiſtence. So that the proper notion of the Father in whom we believe is this, that he is a Perſon ſubſiſting eternally in the one infinite eſſence of the Godhead; which eſſence or ſubſiſtence he hath received from no other perſon, but hath communicated the ſame eſſence, in which himſelf ſubſiſteth, by generation to another perſon, who by that generation is the Son.

Howſoever, it is moſt reaſonable to aſſert that there is but one Perſon who is from none; and the very generation of the Son and proceſſion of the Holy Ghoſt undeniably prove, that neither of thoſe two can be that Perſon. For whoſoever is generated is from him which is the genitor, and whoſoever proceedeth is from him from whom he proceedeth, whatſoever the nature of the generation or proceſſion be. It followeth therefore that this Perſon is the Father, which name ſpeaks nothing of dependence, nor ſuppoſeth any kind of priority in another.

From hence it is obſerved that the name of God, taken (*l*) abſolutely, is often in the Scriptures ſpoken of the Father: as when we read of *God ſending his own Son*; of *the grace of our Lord Jeſus Chriſt, and the love of God*, and generally whereſoever Chriſt is called the Son of God, or the Word of God, the name of God is to be taken particularly for the Father, becauſe he is no Son but of the Father. From hence he is ſtyled *one God, the true God, the only true God, the* (*m*) *God and Father of our Lord Jeſus Chriſt.*

2 Cor. xiii. 14.

1 Cor. viii. 6. Eph. iv. 6. 1 Theſſ. i. 9. John xvii. 3. 2 Cor. i. 3. Eph. i. 3.

Which, as it is moſt true, and ſo fit to be believed, is alſo a moſt neceſſary truth, and therefore to be acknowledged, for the avoiding (*n*) multiplication and plurality of Gods. For if there were more than one which were from none, it could not be denied but there were more Gods than one. Wherefore

Wherefore this (*o*) origination in the Divine Paternity hath anciently been looked upon as the aſſertion of the Unity: and therefore the Son and Holy Ghoſt have been believed to be but one God with the Father, becauſe both from the Father, who is one, and ſo the (*p*) union of them.

Secondly, It is neceſſary thus to believe in the Father, becauſe our ſalvation is propounded to us by an acceſs unto the Father. We are all gone away and fallen from God, and we muſt be brought to him again. There is no other notion under which we can be brought to God as to be ſaved, but the notion of the Father; and there is no other perſon can bring us to the Father, but the Son of that Father: for, as the Apoſtle teacheth us, *through him we have an acceſs by one Spirit unto the Father.* Eph. ii. 18.

Having thus deſcribed the true nature and notion of the Divine Paternity, in all the ſeveral degrees and eminencies belonging to it, I may now clearly deliver, and every particular Chriſtian underſtand, what it is he ſpeaks, when he makes his confeſſion in theſe words, *I believe in God the Father:* by which I conceive him to expreſs thus much.

As I am aſſured that there is an infinite and independent Being, which we call *a God*, and that it is impoſſible there ſhould be more infinities than one: ſo I aſſure myſelf that this one God is the Father of all things, eſpecially of all men and angels, ſo far as the mere act of creation may be ſtyled generation; that he is farther yet, and in a more peculiar manner, the Father of all thoſe whom he regenerateth by his Spirit, whom he adopteth in his Son, as heirs and co-heirs with him, whom he crowneth with the reward of an eternal inheritance in the heavens. But beyond and far above all this, beſides his general offſpring, and peculiar people, *to whom he hath given power to become the ſons of God*; I believe him the Father, in a more eminent and tranſcendent manner, of one ſingular and proper

Son, his own, his beloved, his only-begotten Son: whom he hath not only begotten of the bleſſed Virgin, by the coming of the Holy Ghoſt, and the overſhadowing of his power; not only ſent with ſpecial authority as the King of Iſrael; not only raiſed from the dead, and made Heir of all things in his houſe; but antecedently to all this, hath begotten him by way of eternal generation in the ſame Divinity, and Majeſty with himſelf: by which Paternity, coæval to the Deity, I acknowledge him always Father, as much as always God. And in this relation, I profeſs that eminency and priority, that as he is the original cauſe of all things as created by him, ſo is he the fountain of the Son begotten of him, and of the Holy Ghoſt proceeding from him.

I believe in God the Father Almighty.

AFTER the relation of God's Paternity, immediately followeth the glorious attribute of his (*q*) Omnipotency: that as thoſe in heaven in their devotions, ſo we on earth in our confeſſions might ac-
Rev. iv. 8. knowledge that *Holy, holy, holy Lord God Almighty, which was, and is, and is to come*; that in our ſolemn meetings of the Church of God, with the joint expreſſion and concurring language of the congrega-
Rev. xix. 6. tion, we might ſome way imitate that (*r*) *voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, ſaying, Allelujah, for the Lord God omnipotent reigneth.*

This notion of *almighty* in the Creed muſt certainly be interpreted according to the ſenſe which the original word beareth in the New Teſtament; and that cannot be better underſtood than by the Greek writers or interpreters of the Old, eſpecially when the notion itſelf belongs unto the Goſpel and the Law indifferently. Now the word which we tranſlate

tranſlate (*s*) *almighty*, the moſt ancient Greek interpreters uſed ſometimes for the title of God, the *Lord of Hoſts*, ſometimes for his name *Shaddai*, as generally in the book of Job: by the firſt they ſeem to ſignify the rule and dominion which God hath over all; by the ſecond, the ſtrength, force, or power by which he is able to perform all things. *The heavens and the earth were finiſhed*, ſaith Moſes, *and all the hoſt of them*: and he which began them, he which finiſhed them, is the Ruler and Commander of them. Upon the right of creation doth he juſtly challenge his dominion. *I have made the earth, and created man upon it*; *I, even my hands have ſtretched out the heavens, and all their hoſt have I commanded.* And on this dominion or command doth he raiſe the title of *the Lord of hoſts*: which, though preſerved in the (*t*) original language both by St. Paul and St. James, yet by St. John is turned into that word which we tranſlate *almighty*. Wherefore from the uſe of the ſacred Writers, from the (*u*) notation of the word in Greek, and from the teſtimony of the ancient (*x*) Fathers, we may well aſcribe unto God the Father, in the explication of this Article, the dominion over all, and the rule and government of all.

Gen. ii. 1.

Iſa. xlv. 12.

Κύριος Σαβαώθ.

This authority or power properly poteſtative is attributed unto God in the ſacred Scriptures; from whence thoſe (*y*) names or titles which moſt aptly and fully expreſs dominion, are frequently given unto him; and the rule, empire, or government of the world is acknowledged to be wholly in him, as neceſſarily following that natural and eternal right of dominion.

Ἐξουσία.

Luke xii. 5. Acts i. 7.) Jude 25. Rev. v. xiii.

What the nature of this authoritative power is, we ſhall the more clearly underſtand, if we firſt divide it into three degrees or branches of it: the firſt whereof we may conceive, a right of making and framing any thing which he willeth, in any manner as it pleaſeth him, according to the abſolute

lute freedom of his own will; the ſecond, a right of having and poſſeſſing all things ſo made and framed by him, as his own, properly belonging to him, as to the Lord and Maſter of them, by virtue of direct dominion; the third, a right of uſing and diſpoſing all things ſo in his poſſeſſion, according to his own pleaſure. The firſt of theſe we mention only for the neceſſity of it, and the dependence of the other two upon it. God's actual dominion being no otherways neceſſary, than upon ſuppoſition of a precedent act of creation; becauſe nothing, before it hath a being, can belong to any one, neither can any propriety be imagined in that which hath no entity.

But the ſecond branch, or abſolute dominion of this Almighty, is farther to be conſidered in the independency and infinity of it. Firſt, it is independent in a double reſpect, in reference both to the original, and the uſe thereof. For God hath received no authority from any, becauſe he hath all power originally in himſelf, and hath produced all things by the act of his own will, without any commander, counſellor, or coadjutor. Neither doth the uſe or exerciſe of this dominion depend upon any one, ſo as to receive any direction or regulation, or to render any account of the adminiſtration of it; as being illimited, abſolute, and ſupreme, and ſo the fountain from whence all dominion in any other is derived. Wherefore he being the *God of Gods*, is alſo the *Lord of Lords, and King of Kings, the only Potentate*; becauſe he alone hath all the power of himſelf, and whoſoever elſe hath any, hath it from him, either by donation or permiſſion.

Deut. x. 17. Pſ. cxxxvi. 3. 1 Tim. vi. 15. μόνος δυνάστης. Sap. Syr. xlvi. 5. ὕψιστος δυνάστης. 2 Mac. xv. 29. ὁ δυνάστης. v. 23. δυνάστης τῶν ἀοράτων. iii. 24. ὁ τῶν πατέρων κύ-

The infinity of God's dominion, if we reſpect the object, appears in the amplitude or extenſion; if we look upon the manner, in the plenitude or perfection; if we conſider the time, in the eternity of duration. The amplitude of the object is ſufficiently

ently evidenced by thoſe appellations which the holy writ aſcribeth unto the Almighty, calling him *the Lord of heaven, the Lord of the whole earth, the Lord of heaven and earth*; under which two are compre-hended all things both in heaven and earth. This Moſes taught the diſtruſting Iſraelites in the wilder-neſs: *Behold the heaven and the heaven of heavens is the Lord's thy God, the earth alſo with all that is there-in.* With theſe words David glorifieth God: *The heavens are thine, the earth alſo is thine*; ſo acknow-ledging his dominion; *as for the world and the ful-neſs thereof, thou haſt founded them*; ſo expreſſing the foundation or ground of that dominion. And yet more fully at the dedication of the offerings for the building of the Temple, to ſhew that what they gave was of his own, he ſaith, *Thine, O Lord, is the greatneſs, and the power, and the glory, and the, vic-tory, and the majeſty: for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneſt over all* (z). If then we look upon the object of God's domi-nion, it is of that amplitude and extenſion, that it includeth and comprehendeth all things: ſo that nothing can be imagined which is not his, belong-ing to him as the true owner and proprietor, and ſubject wholly to his will as the ſole governor and diſpoſer: in reſpect of which univerſal power we muſt confeſs him to be Almighty.

ριος, ὁ παντων ἐξουσιας δυ-ναστης. Τπα-τος κοσμου. Ps. ϛ. Dan. v. 23. Joſh. iii. 11; 13. Pſal. xcvii. 5. Mic. iv. 13. Zac. iv. 14. and vi. 5. Matt. xi. 25. Acts xvii. 24. Deut. x. 14. Pſal. lxxxix. 11. 1 Chron. xxix. 11, 12. משל בכל -בי 14. מזמך הכל

If we conſider the manner and nature of this power, the plenitude thereof or perfection will ap-pear; for as in regard of the extenſion, he hath power over all things; ſo in reſpect of the intention, he hath all power over every thing, as being abſo-lute and ſupreme. This God challenged to himſelf, when he catechized the Prophet Jeremy in a potter's houſe, ſaying, *O houſe of Iſrael, cannot I do with you as this potter? ſaith the Lord. Behold, as the clay is in the potter's hand, ſo are ye in my hand, O houſe of Iſ-rael.* Jer. xviii. 6.

rael. That is, God hath as abſolute power and dominion over every perſon, over every nation and kingdom on the earth, as the potter hath over the pot he maketh, or the clay he mouldeth. Thus are we wholly at the diſpoſal of his will, and our preſent and future condition framed and ordered by his free, but wiſe and juſt, decrees. *Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?* And can that earth-artificer have a freer power over his brother potſherd (both being made of the ſame metal) than God hath over him, who, by the ſtrange fecundity of his omnipotent power, firſt made the clay out of nothing, and then him out of that?

Rom. ix. 21.

The duration of God's dominion muſt likewiſe neceſſarily be eternal, if any thing which is be immortal. For, being every thing is therefore his, becauſe it received its being from him, and the continuation of the creature is as much from him as the firſt production; it followeth that ſo long as it is continued, it muſt be his, and conſequently, being ſome of his creatures are immortal, his dominion muſt be eternal. Wherefore St. Paul expreſsly calleth God *the King eternal*, with reference to that of David, *Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations.* And Moſes in his Song hath told us, *The Lord ſhall reign for ever and ever:* which phraſe *for ever and ever* in the original ſignifieth thus much, that there is no time to come aſſignable or imaginable, but after and beyond that God ſhall reign.

1 Tim. i. 17. Τῷ βασιλεῖ τῶν αἰώνων. Pſal. cxlv. 13. מלכות כל־עלמים LXX. βασιλεία πάντων τῶν αἰώνων. Ex. xv. 18. לעלם ועד LXX. εἰς αἰῶνα καὶ ἔτι. S. Hier. *in ſeculum & ultra.* So Aquila, Theod. and the fifth Edit. in Pſal. xxi. 4.

The third branch of God's authoritative or poteſtative power conſiſteth in the uſe of all things in his poſſeſſion, by virtue of his abſolute dominion. For it is the general dictate of reaſon, that the uſe, benefit and utility of any thing, redoundeth unto him whoſe it is, and to whom as to the proprietor it belongeth. 'Tis true indeed, that God, who is all-ſufficient and infinitely happy in and of himſelf,

ſo

ſo that no acceſſion ever could or can be made to his original felicity, cannot receive any real benefit and utility from the creature. *Thou art my Lord,* ſaith David, *my goodneſs extendeth not to thee:* (*a*) and therefore our only and abſolute Lord, becauſe his goodneſs extendeth unto us, and not ours to him, becauſe his dominion is for our benefit, not for his own: for us who want, and therefore may receive; not for himſelf, who cannot receive, becauſe he wanteth nothing, whoſe honour ſtandeth not in his own, but in our (*b*) receiving.

(*a*) So the LXX. again. Dan. xii. 7. εἰς τὸν αἰῶνας καὶ ἔτι and Mich. iv. 5. εἰς τὸν αἰῶνα καὶ ἐπέκεινα. Pſalm xvi. 2.

But though the univerſal Cauſe made all things for the benefit of ſome creatures framed by him, yet hath he made them ultimately for himſelf; and God is as univerſally the final as the efficient cauſe of his operations. The Apoſtle hath taught us, that not only *of him,* and *by him,* as the firſt Author, but alſo *to him,* and *for him,* as the ultimate end, *are all things.* And 'tis one of the proverbial ſentences of Solomon, *The Lord hath made all things for himſelf, yea even the wicked for the day of evil.* For though he cannot receive any real benefit or utility from the creature, yet he can and doth in a manner receive that which hath ſome ſimilitude or affinity with it. Thus God rejoiceth at the effects of his wiſdom, power and goodneſs, and taketh delight in the works of his hands. Thus doth he order and diſpoſe of all things unto his own glory, which redoundeth from the demonſtration of his attributes.

Rom. xi. 36. Heb. ii. 11. 1 Cor. viii. 6. Prov. xvi. 4. Pſal. civ. 31.

An explicit belief of this authoritative power and abſolute dominion of the Almighty is neceſſary, firſt for the breeding in us an awful reverence of his majeſty, and entire ſubjection to his will. For to the higheſt excellency the greateſt honour, to the (*c*) ſupreme authority the moſt exact obedience is no more than duty. If God be our abſolute Lord, we his ſervants and vaſſals, then is there a right in him to require of us whatſoever we can perform, and an (*d*) obligation upon us to perform whatſoever he

commandeth. Whoſoever doth otherwiſe, while he confeſſeth, denieth him; while he acknowledgeth him with his tongue, he ſets his hand againſt him.

Luke vi. 46. *Why call ye me Lord, Lord,* ſaith our Saviour, *and do not the things which I ſay?*

Secondly, This belief is alſo neceſſary to breed in us equanimity and patience in our ſufferings, to prevent all murmuring, repining, and objecting againſt the actions or determinations of God, as knowing that he, who is abſolute Lord, cannot abuſe his power; he, whoſe will is a law to us, cannot do any

Iſai. xlv. 9. thing unwiſely or unjuſtly. *Let the potſherd ſtrive with the potſherds of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou?* But let the man after God's own heart rather teach us humble

Pſal. xxxix. 9. and religious ſilence. *I was dumb,* ſaith he, *and opened not my mouth, becauſe thou didſt it.* When Shimei caſt ſtones at him, and curſed him, let us learn

2 Sam. xvi. 10. to ſpeak as he then ſpake: *The Lord hath ſaid unto him, Curſe David: who ſhall then ſay, Wherefore haſt thou done ſo?*

Thirdly, The belief of God's abſolute dominion is yet farther neceſſary to make us truly and ſufficiently ſenſible of the benefits we receive from him, ſo as by a right value and eſtimation of them to underſtand how far we ſtand obliged to him. No man can duly prize the bleſſings of Heaven, but he which acknowledgeth they might juſtly have been denied him; nor can any be ſufficiently thankful for them, except it be confeſſed that he owed him nothing who beſtowed them.

But as the original word for *almighty* is not put only for the *Lord of Hoſts*, but often alſo for the *Lord Shaddai*: ſo we muſt not reſtrain the ſignification to the power authoritative, but extend it alſo to that power which is properly operative and executive. In the title of the *Lord of Sabaoth* we underſtand the rule and dominion of God, by which he hath a right of governing all: in the name

Shaddai

Shaddai we apprehend an infinite force and ſtrength, by which he is able to work and perform all things. For whether we take this word in (*c*) compoſition, as ſignifying the *all-ſufficient*; whoſoever is able to ſuppeditate all things to the ſufficing all, muſt have an infinite power: or whether we deduce it from the (*f*) root denoting *vaſtation* or *deſtruction*; whoſoever can deſtroy the being of all things, and reduce them unto nothing, muſt have the ſame power which originally produced all things out of nothing, and that is infinite. Howſoever, the firſt notion of *almighty* neceſſarily inferreth the ſecond, and the infinity of God's dominion ſpeaketh him infinitely (*g*) powerful in operation. Indeed in earthly dominions, the ſtrength of the governor is not in himſelf, but in thoſe whom he governeth: and he is a powerful prince whoſe ſubjects are numerous. But the King of Kings hath in himſelf all power of execution, as well as right of dominion. Were all the force and ſtrength of a nation in the perſon of the king, as the authority is, obedience would not be arbitrary, nor could rebellion be ſucceſsful: whereas experience teacheth us that the moſt puiſſant prince is compelled actually to ſubmit, when the ſtronger part of his own people hath taken the boldneſs to put a force upon him. But we muſt not imagine that the Governor of the world ruleth only over them which are willing to obey, or that any of his creatures may diſpute his commands with ſafety, or caſt off his yoke with impunity. And if his dominion be uncontrollable, it is becauſe his power is irreſiſtible. For man is not more inclinable to obey God than man, but God is more powerful to exact ſubjection, and to vindicate rebellion. In reſpect of the infinity, and irreſiſtibility of which active power we muſt acknowledge him Almighty: and ſo, according to the moſt vulgar acception, give the ſecond explication of his (*h*) Omnipotency.

But

(*i*) But becauſe this word *almighty* is twice repeated in the Creed, once in the firſt Article, and again in the ſixth, where Chriſt is repreſented *ſitting at the right hand of God the Father Almighty*; and although in our Engliſh and the Latin the ſame word be expreſſed in both places, yet in the ancient Greek copies there is a manifeſt diſtinction; being the word in the firſt Article may equally comprehend God's power in operation, as well as authority in dominion; whereas that in the ſixth ſpeaketh only infinity of power, without relation to authority or dominion: I ſhall therefore reſerve the explication of the latter unto its proper place, deſigning to treat particularly of God's infinite power where it is moſt peculiarly expreſſed; and ſo conclude briefly with two other interpretations which ſome of the ancients have made of the original word, belonging rather to philoſophy than divinity, though true in both. For (*k*) ſome have ſtretched this word *almighty* according to the Greek notation to ſignify that God holdeth, incircleth and containeth all things. *Who hath gathered the wind in his fiſts; who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth?* who but God? *Who hath meaſured the waters in the hollow of his hand, and meted out heaven with a ſpan, and comprehended the duſt of the earth in a meaſure?* who but he? Thus then may he be called *almighty*, as holding, containing, and comprehending all things.

Prov. xxx. 4. Iſai. xl. 12.

(*l*) Others extend it farther yet, beyond that of containing or comprehenſion, to a more immediate influence of ſuſtaining or preſervation. For the ſame power which firſt gave being unto all things, continueth the ſame being unto all. *God giveth to all, life, and breath, and all things. In him we live, move, and have our being*, ſaith the ſtrangeſt Philoſopher that ever entered Athens, the firſt expoſitor of that blind inſcription, *To the unknown God. How could any thing have endured, if it had not been thy will?*

Acts xvii. 25, 28. Wiſd. xi. 25.

will? or been preſerved, if not called by thee? as the wiſdom of the Jews confeſſeth. Thus did the Levites ſtand and bleſs: *Thou, even thou, art Lord alone: thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth and all things that are therein, the ſea and all that is therein, and thou preſerveſt them all.* Where the continual conſervation of the creature is in an equal latitude attributed unto God with their firſt production. Becauſe there is as abſolute neceſſity of preſerving us from returning unto nothing by annihilation, as there was for firſt beſtowing an exiſtence on us by creation. And in this ſenſe God is undoubtedly almighty, in that he doth ſuſtain, uphold, and conſtantly preſerve all things in that being which they have. Neh. ix. 6.

From whence we may at laſt declare what is couched under this attribute of God, how far this Omnipotency extends itſelf, and what every Chriſtian is thought to profeſs, when he addeth this part of the firſt Article of his Creed, *I believe in God the Father ALMIGHTY.*

As I am perſuaded of an infinite and independent Eſſence, which I term a God, and of the myſtery of an eternal generation by which that God is a Father: ſo I aſſure myſelf that Father is not ſubject to infirmities of age, nor is there any weakneſs attending on the *Ancient of days*; but, on the contrary, I believe Omnipotency to be an eſſential attribute of his Deity, and that not only in reſpect of operative and active power, (concerning which I ſhall have occaſion to expreſs my faith hereafter,) but alſo in regard of power authoritative, in which I muſt acknowledge his antecedent and eternal right of making what, and when, and how he pleaſed, of poſſeſſing whatſoever he maketh by direct dominion, of uſing and diſpoſing as he pleaſeth all things which he ſo poſſeſſeth. This dominion I believe moſt abſolute in reſpect of its independency, both in the original, and the uſe or exerciſe thereof: this

this I acknowledge infinite for amplitude or extenſion, as being a power over all things without exception; for plenitude or perfection, as being all power over every thing without limitation; for continuance or duration, as being eternal without end or concluſion. Thus *I believe in God the Father Almighty.*

Maker of Heaven and Earth.

ALTHOUGH this laſt part of the firſt Article was not expreſſed in the (*m*) ancient Creeds, yet the ſenſe thereof was delivered in the (*n*) firſt Rules of Faith, and at laſt theſe particular words inſerted both in the Greek and Latin Confeſſions. And indeed the work of Creation moſt properly followeth the attribute of Omnipotency, as being the foundation of the firſt, and the demonſtration of the ſecond explication of it. As then we believe there is *a God*, and that God *Almighty*; as we acknowledge that ſame God to be the *Father* of our Lord *Jeſus Chriſt*, and in him of us: ſo we alſo confeſs that the ſame *God* the *Father made* both *heaven and earth*. For the full explication of which operation, it will be ſufficient, firſt, to declare the latitude of the object, what is comprehended under the terms of *heaven and earth*; ſecondly, to expreſs the nature of the action, the true notion of Creation, by which they were made; and thirdly, to demonſtrate the Perſon to whom this operation is aſcribed.

For the firſt, I ſuppoſe it cannot be denied as the ſenſe of the Creed, that under the terms of *heaven and earth* are comprehended all things; becauſe the firſt rules of Faith did ſo expreſs it, and the moſt ancient Creeds had either, inſtead of theſe words, or together with them, *the Maker of all things viſible and inviſible*, which being terms of immediate contradiction,

tradiction, muſt conſequently be of univerſal comprehenſion; nor is there any thing imaginable which is not viſible, or inviſible. Being then theſe were the words of the Nicene Creed; being the addition of *heaven and earth* in the Conſtantinopolitan could be no diminution to the former, which they ſtill retained together with them, ſaying, *I believe in one God the Father Almighty, maker of heaven and earth, and of all things viſible and inviſible*; it followeth, that they which in the Latin Church made uſe only of this laſt addition, could not chooſe but take it in the full latitude of the firſt expreſſion.

And well may this be taken as the undoubted ſenſe of the Creed, becauſe it is the known language of the ſacred Scriptures. *In ſix days*, ſaith Moſes, *the Lord made heaven and earth*: in the ſame time, ſaith God himſelf, *the Lord made heaven and earth, the ſea, and all that in them is*. So that all things by thoſe two muſt be underſtood which are contained in them: and we know no being which is made or placed without them. When God would call a general rendezvous, and make up an univerſal auditory, the Prophet cries out, *Hear, O heavens, and give ear, O earth*. When he would expreſs the full ſplendour of his majeſty, and utmoſt extent of his actual dominion, *Thus ſaith the Lord, The heaven is my throne, and the earth is my footſtool*. When he would challenge unto himſelf thoſe glorious attributes of Immenſity and Omnipreſence, *Do not I fill heaven and earth? ſaith the Lord*. Theſe two then taken together ſignify the Univerſe, or that which is called the World. St. Paul hath given a clear expoſition of theſe words in his explication of the Athenian altar; *God that made the world and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands*. For being God is neceſſarily the Lord of all things which he made, (the right of his direct dominion being

Exod. xxxi. 17.
Exod. xx. 11.
Iſa. i. 2.
Iſa. lxvi. 1.
Jer. xxiii. 24.
Acts xvii. 24.

being clearly grounded upon the firſt Creation,) except we ſhould conceive the Apoſtle to exempt ſome creature from the authoritative power of God, and to take ſome work of his hand out of the reach of his arm; we muſt confeſs that *heaven and earth* are of as large extent and ample ſignification as the *world and all things therein*. Where it is yet farther obſervable, that the Apoſtle hath conjoined the ſpeech of both Teſtaments together. For the ancient Hebrews ſeem to have had no word in uſe among them which ſingly of itſelf did ſignify the World, as the Greeks had, in whoſe language St. Paul did ſpeak; and therefore they uſed in conjunction the *heaven and earth*, as the (*o*) grand extremities within which all things are contained. Nay, if we take the expoſition of the later writers in that language, thoſe two words will not only as extremities comprehend between them, but in the extenſion of their own ſignifications contain all things in them. For when they divide the univerſe into (*p*) three worlds, the inferior, ſuperior, and the middle world; the lower is wholly contained in the name of *earth*, the other two under the name of *heaven*. Nor do the Hebrews only uſe this manner of expreſſion, but even the Greeks themſelves; and that not only before, but (*q*) after (*r*) Pythagoras had accuſtomed them to one name. As therefore under the ſingle name of (*s*) World or Univerſe, ſo alſo under the conjunctive expreſſion of *heaven and earth*, are contained all things material and immaterial, viſible and inviſible.

But as the Apoſtle hath taught us to reaſon, *When he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him*: ſo when we ſay, all things were made by God, it is as manifeſt that he is excepted who made all things. And then the propoſition is clearly thus delivered; all beings whatſoever beſide God were made. As we read in St. John concerning the Word,

1 Cor. xv. 27.

Word, that *the world was made by him*; and in more plain and expreſs words before, *All things were made by him, and without him was not any thing made that was made.* Which is yet farther illuſtrated by St. Paul: *For by him were all things created that are in heaven and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him.* If then there be nothing imaginable which is not either in heaven or in earth, nothing which is not either viſible or inviſible, then is there nothing beſide God which was not made by God. John i. 10. Ver. 3. Col. i. 16.

This then is the unqueſtionable doctrine of the Chriſtian Faith, That the vaſt capacious frame of the world, and every thing any way contained and exiſting in it, hath not its eſſence from or of itſelf, nor is of exiſtence abſolutely neceſſary; but what it is, it hath not been, and that being which it hath was made, framed and conſtituted by another. And as *every houſe is builded by ſome man*; for we ſee the earth bears no ſuch creature of itſelf; ſtones do not grow into a wall, or firſt hew and ſquare, then unite and faſten themſelves together in their generation; trees ſprout not croſs like dry and ſapleſs beams, nor do ſpars and tiles ſpring with a natural uniformity into a roof, and that out of ſtone and mortar: theſe are not the works of Nature, but ſuperſtructions and additions to her, as the ſupplies of art, and the teſtimonies of the underſtanding of man, the great artificer on earth: ſo if the world itſelf be but an (*t*) houſe, if the earth, which *hangeth upon nothing*, be the foundation, and the glorious ſpheres of heaven the roof, (which hath been delivered as the moſt univerſal hypotheſis,) if this be the habitation of an infinite Intelligence, the (*u*) Temple of God; then muſt we acknowledge the world was built by him, and, conſequently, that *he which built all things is God.* Heb. iii. 4. Job xxvi. 7.

From hence appears the truth of that diſtinction,

Whatſoever

Whatſoever hath any being, is either made or not made: whatſoever is not made, is God; whatſoever is not God, is made. One uncreated and independent Eſſence; all other depending on it, and created by it. One of eternal and neceſſary exiſtence; all other indifferent, in reſpect of actual exiſting, either to be or not to be, and that indifferency determined only by the free and voluntary act of the firſt Cauſe.

Now becauſe to be thus made includes ſome imperfection, and among the parts of the world, ſome are more glorious than others; if thoſe which are moſt perfect preſuppoſe a Maker, then can we not doubt of a creation where we find far leſs perfection. This houſe of God, though uniform, yet is not all of the ſame materials, the footſtool and the throne are not of the ſame mould; there is a vaſt difference between the heavenly expanſions. This firſt aerial heaven, where God ſetteth up his pavilion, where *he maketh the clouds his chariot, and walketh upon the wings of the wind*, is not ſo far inferior in place as it is in glory to the next, the ſeat of the ſun and moon, the two great lights, and ſtars innumerable, far greater than the one of them. And yet that ſecond heaven is not ſo far above the firſt as beneath the third, into which St. Paul was caught. The brightneſs of the ſun doth not ſo far ſurpaſs the blackneſs of a wandering cloud, as the glory of that Heaven of preſence ſurmounts the fading beauty of the ſtarry firmament. For in this great Temple of the World, in which the Son of God is the High Prieſt, the Heaven which we ſee is but the Veil, and that which is above, the Holy of Holies. This Veil indeed is rich and glorious, but one day to be rent, and then to admit us into a far greater glory, even to the Mercy-ſeat and Cherubim. For this third Heaven is the *proper habitation* of the bleſſed Angels, which conſtantly attend upon the Throne. And if thoſe moſt glo-

Pſal. civ. 3.

2 Cor. xii. 2.

Ἴδιον οἰκητήριον. Jude, ver. 6.

rious

rious and happy ſpirits, thoſe *morning ſtars* which *ſang together*, thoſe *ſons of God* which *ſhouted for joy* when *the foundations of the earth were laid*, if they and their habitation were made; then can we no ways doubt of the production of all other creatures, ſo much inferior unto them. Job xxxviii. 7, 4.

Foraſmuch then as the Angels are termed the *ſons of God*, it ſufficiently denoteth that they are from him, not of themſelves; all filiation inferring ſome kind of production: and being God hath but one proper and only-begotten Son, whoſe propriety and ſingularity conſiſteth in this, that he is of the ſame increated eſſence with the Father, all other offſpring muſt be made, and conſequently even the Angels created ſons; of whom the Scripture ſpeaking ſaith, *Who maketh his Angels ſpirits, and his miniſters a flame of fire.* For although thoſe words, as firſt ſpoken by the Pſalmiſt, do rather expreſs the nature of the wind and lightning: yet being the Author of the Epiſtle to the Hebrews hath applied the ſame to the Angels properly ſo called, we cannot but conclude upon his authority, that the ſame God who *created the wind*, and *made a way for the lightning of the thunder*, hath alſo produced thoſe glorious ſpirits; and as he furniſhed them with that activity there expreſſed, ſo did he frame the ſubject of it, their immaterial and immortal eſſence. Pſal. civ. 4. Amos iv. 13. Job xxviii. 26.

If then the angels and their proper habitation, the far moſt eminent and illuſtrious parts of the world, were made; if only to be made be one character of imperfection; much more muſt we acknowledge all things of inferior nature to have dependence on their univerſal Cauſe, and conſequently this great univerſe, or, all things, to be made, beſide that one who made them.

This is the firſt part of our Chriſtian Faith, againſt ſome of the ancient Philoſophers, who were ſo wildly fond of thoſe things they ſee, that they

imagined (*x*) the Univerſe to be infinite and eternal, and, what will follow from it, to be even God himſelf. It is true that the moſt ancient of the Heathen were not of this opinion, but (*y*) all the Philoſophy for many ages delivered the world to have been made.

When this tradition of the creation of the world was delivered in all places down ſucceſſively by thoſe which ſeriouſly conſidered the frame of all things, and the difference of the moſt ancient Poets and Philoſophers from Moſes was only in the manner of expreſſing it; thoſe which in after-ages firſt denied it, made uſe of very frivolous and inconcluding arguments, grounding their new opinion upon weak foundations.

For that which in the firſt place they take for granted as an axiom of undoubted truth, that (*z*) *Whatſoever hath a beginning, muſt have an end*, and conſequently, *Whatſoever ſhall have no end, had no beginning*, is grounded upon no general reaſon, but only upon particular obſervation of ſuch things here below, as from the ordinary way of generation tend in ſome ſpace of time unto corruption. From whence, ſeeing no tendency to corruption in ſeveral parts of the world, they conclude that it was never generated, nor had any cauſe or original of its being. Whereas, if we would ſpeak properly, future exiſtence or non-exiſtence hath no ſuch relation unto the firſt production. Neither is there any contradiction that at the ſame time one thing may begin to be, and laſt but for an hour, another continue for a thouſand years, a third beginning at the ſame inſtant remain for ever: the difference being either in the nature of the things ſo made, or in the determinations of the will of him that made them. Notwithſtanding then their univerſal rules, which are not true but in ſome limited particulars, it is moſt certain the whole world was made, and of

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it part ſhall periſh, part continue unto all eternity; by which ſomething which had a beginning ſhall have an end, and ſomething not.

The ſecond fallacy which led them to this novelty was the very name of *univerſe*, which comprehended in it all things; from whence they reaſoned thus: (*a*) If the world or univerſe were made, then were all things made; and if the World ſhall be diſſolved, then all things ſhall come to nothing: which is impoſſible. For if all things were made, then muſt either all, or at leaſt ſomething, have made itſelf, and ſo have been the cauſe of itſelf as of the effect, and the effect of itſelf as of the cauſe, and conſequently in the ſame inſtant both have been and not been; which is a contradiction. But this fallacy is eaſily diſcovered: for when we ſay the Univerſe, or all things, were made, we muſt be always underſtood to except him who made all things, neither can we by that name be ſuppoſed to comprehend more than the frame of heaven and earth, and all things contained in them; and ſo (*b*) he which firſt deviſed this argument hath himſelf acknowledged.

Far more groſs was that third conceit, that if the world were ever made, it muſt be after the vulgar way of ordinary natural generations: in which (*c*) two mutations are obſervable, the firſt from leſs to greater, or from worſe to better; the ſecond from greater to leſs, or from better to worſe. (The beginning of the firſt mutation is called generation, the end of it perfection: the beginning of the ſecond is from the ſame perfection, but concludeth in corruption or diſſolution.) (*d*) But none hath ever yet obſerved that this frame of the world did ever grow up from leſs to greater, or improve itſelf from worſe to better: nor can we now perceive that it becomes worſe or leſs than it was, by which decretion we might gueſs at a former increaſe, and from a tendency to corruption collect its original

generation. This conceit, I ſay, is far more groſs. For certainly the argument ſo managed proves nothing at all, but only this, (if yet it prove ſo much,) that the whole frame of the world, and the parts thereof which are of greater perfection, were not generated in that manner in which we ſee ſome other parts of it are: which no man denies. But that there can be no other way of production beſide theſe petty generations, or that the world was not ſome other way actually produced, this argument doth not endeavour to infer, nor can any other prove it.

The next foundation upon which they caſt off the conſtant doctrine of their predeceſſors, was that general aſſertion, That it is (*e*) impoſſible for any thing to be produced out of nothing, or to be reduced unto nothing: from whence it will inevitably follow, that the matter of this world hath always been, and muſt always be. The clear refutation of which difficulty requires an explication of the manner how the world was made: the ſecond part before propounded for the expoſition of this Article.

Now that the true nature and manner of this action may be ſo far underſtood as to declare the Chriſtian Faith, and refute the errors of all oppoſers, it will be neceſſary to conſider it firſt with reference to the Object or Effect; ſecondly, in relation to the Cauſe or Agent; thirdly, with reſpect unto the Time or Origination of it.

The action by which the Heaven and Earth were made, conſidered in reference to the effect, I conceive to be the production of their total being; ſo that whatſoever entity they had when made, had no real exiſtence before they were ſo made. And this manner of production we uſually term *creation*, as excluding all concurrence of any material cauſe, and all dependence of any kind of ſubject, as preſuppoſing no privation, as including no motion, as ſignifying a production out of nothing; (*f*) that is, by

by which ſomething is made, and not any thing preceding out of which it is made. This is the proper and peculiar ſenſe of the word *creation:* not that it ſignifies ſo much by virtue of its origination or vulgar uſe in the (*g*) Latin tongue; nor that the Hebrew word uſed by Moſes, *In the beginning God* created *the heaven and the earth*, hath of itſelf any ſuch peculiar acception. For it is often uſed (*h*) ſynonymouſly with words which ſignify any kind of production or formation, and by itſelf it ſeldom denotes a production out of nothing, or proper creation, but moſt frequently the making of one ſubſtance out of another preexiſting, as the fiſhes of the water, and man of the duſt of the earth; the renovating or reſtoring any thing to its former perfection, for want of Hebrew words in compoſition; or, laſtly, the doing ſome new or (*i*) wonderful work, the producing ſome ſtrange and admirable effect, as the opening the mouth of the earth, and the ſignal judgments on the people of Iſrael.

Gen. i. 21.
Gen. i. 27. & ii. 7.
Pſal. li. 10.
Iſa. lxv. 17.
Numb. xvi. 30.
Iſa. xlv. 7.

We muſt not therefore weakly collect the true nature of creation from the force of any word which by ſome may be thought to expreſs ſo much; but we muſt collect it from the teſtimony of God the Creator, in his word, and of the world created, in our reaſon. The opinion of the Church of the Jews will ſufficiently appear in that zealous mother to her ſeventh and youngeſt ſon; *I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and conſider that God made them of things that were not:* which is a clear deſcription of creation, that is, production out of nothing. But becauſe this is not by all received as Canonical, we ſhall therefore evince it by the undoubted teſtimony of St. Paul, who expreſſing the nature of Abraham's faith, propoundeth *him whom he believed* as *God who quickeneth the dead, and calleth thoſe things which be not, as though they were.* For as *to be called* in the language of the Scripture is *to be,*

2 Mac. vii. 28.

1 John iii. 1. (*Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God*, ſaith St. John in his Epiſtle, who in his Goſpel told us, *he had given us power to become the ſons of God:*) ſo *to call* is *to make*, or *cauſe to be*. As where the Prophet Jeremy ſaith, *Thou haſt cauſed all this evil to come upon them*, the original may be thought to ſpeak no more than this, *thou haſt called this evil to them*. He therefore *calleth thoſe things which be not, as if they were*, who maketh thoſe things which were not, to be, and produceth that which hath a being out of that which had not, that is, out of nothing. This reaſon, generally perſuaſive unto Faith, is more peculiarly applied by the Apoſtle to the belief of the creation: for *through faith*, ſaith he, *we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear*. Not as if the earth, which we ſee, were made of air; or any more ſubtil body, which we ſee not; nor as if thoſe *things which are ſeen* were in equal latitude commenſurable with the worlds which were framed: but that thoſe *things which are ſeen*, that is, which are, were made of thoſe *which* (*k*) *did not appear*, that is, which were not.

Jer. xxxii. 23. יתקרא

Heb. xi. 3.

Vain therefore was that opinion of a real matter coeval with God as neceſſary for production of the world by way of ſubject, as the eternal and Almighty God by way of efficient. For if ſome real and material being muſt be preſuppoſed by indiſpenſible neceſſity, without which God could not cauſe any thing to be, then is not he independent in his actions, nor of infinite power and abſolute activity, which is contradictory to the divine perfection. Nor can any reaſon be alleged why he ſhould be dependent in his operation, who is confeſſed independent in his being.

And as this coeternity of matter oppoſeth God's Independency, the proper notion of the Deity, ſo doth it

it alſo contradict his All-ſufficiency. For if without the production of ſomething beſide himſelf he cannot make a demonſtration of his attributes, or cauſe any ſenſibility of his power and will for the illuſtration of his own glory; and if without ſomething diſtinct wholly from himſelf he cannot produce any thing, (*l*) then muſt he want ſomething external: and whoſoever wanteth any thing is not all-ſufficient. And certainly he muſt have a low opinion and poor conception of the infinite and eternal God, who thinks he is no otherwiſe known to be Omnipotent than by the (*m*) benefit of another. Nor were the framers of the Creed ſo wiſe in prefixing the *Almighty* before *Maker of heaven and earth*, if, out of a neceſſity of material concurrence, the making of them left a mark of impotency rather than omnipotency.

The ſuppoſition then of an eternal matter, is ſo unneceſſary where God works, and ſo derogatory to the infinity of his power, and all-ſufficiency of himſelf, that the later (*n*) Philoſophers, ſomething acquainted with the truth which we profeſs, though rejecting Chriſtianity, have reproved thoſe of the ſchool of Plato, who delivered, as the doctrine of their maſter, an eternal companion, ſo injurious to the Father and Maker of all things.

Wherefore to give an anſwer to that general poſition, that *out of nothing nothing can be produced*, which (*o*) Ariſtotle pretends to be the opinion of all natural Philoſophers, I muſt firſt obſerve, that this univerſal propoſition was firſt framed out of particular conſiderations of the works of art and nature. For if we look upon all kinds of (*p*) artificers, we find they cannot give any ſpecimen of their art without materials. Being then the beauty and uniformity of the world ſhews it to be a piece of art moſt exquiſite, hence they concluded that the Maker of it was the moſt exact (*q*) Artificer, and conſequently had his matter from all eternity

prepared for him. Again, conſidering the works of nature and all parts of the world ſubject to generation and corruption, they alſo (*r*) obſerved that nothing is ever generated but out of ſomething preexiſtent, nor is there any mutation wrought but in a ſubject, and with a preſuppoſed capability of alteration. From hence they preſently collected, that if the whole world were ever generated, it muſt have been produced out of ſome ſubject, and conſequently there muſt be a matter eternally preexiſting.

Now what can be more irrational, than from the weakneſs of ſome creature to infer the ſame imbecillity in the Creator, and to meaſure the arm of God by the finger of man? Whatſoever ſpeaketh any kind of excellency or perfection in the artificer may be attributed unto God: whatſoever ſignifieth any infirmity, or involveth any imperfection, muſt be excluded from the notion of him. That wiſdom, preſcience, and preconception, that order and beauty of operation which is required in an artiſt, is moſt
Wiſd. xi. 20. eminently contained in him, who hath *ordered all things in meaſure, and number, and weight:* but if the moſt abſolute idea in the artificer's underſtanding be not ſufficient to produce his deſign without hands to work, and materials to make uſe of, it will follow no more that God is neceſſarily tied unto preexiſting matter, than that he is really compounded of corporeal parts.

Again, it is as incongruous to judge of the production of the world by thoſe parts thereof which we ſee ſubject to generation and corruption: and thence to conclude, that if it ever had a cauſe of the being which it hath, it muſt have been generated in the ſame manner which they are; and if that cannot be, it muſt never have been made at all. For nothing is more certain than that this manner of generation cannot poſſibly have been the firſt production even of thoſe things which are now generated.

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We ſee the plants grow from a ſeed; that is their ordinary way of generation: but the firſt plant could not be ſo generated, becauſe all ſeed in the ſame courſe of nature is from the preexiſting plant. We ſee from ſpawn the fiſhes, and from eggs the fowls receive now the original of their being: but this could not at firſt be ſo, becauſe both ſpawn and egg are as naturally from precedent fiſh and fowl. Indeed becauſe the ſeed is ſeparable from the body of the plant, and in that ſeparation may long contain within itſelf a power of germination; becauſe the ſpawn and egg are ſejungeable from the fiſh and fowl, and yet ſtill retain the prolific power of generation; therefore ſome might poſſibly conceive that theſe ſeminal bodies might be originally ſcattered on the earth, out of which the firſt of all thoſe creatures ſhould ariſe. But in viviparous animals, whoſe offſpring is generated within themſelves, whoſe ſeed by ſeparation from them loſeth all its ſeminal or prolific power, this is not only improbable but inconceivable. And therefore being the (*s*) Philoſophers themſelves confeſs, that whereas now all animals are generated by the means of ſeed, and that the animals themſelves muſt be at firſt before the ſeed proceeding from them; it followeth that there was ſome way of production antecedent to and differing from the common way of generation; and, conſequently, what we ſee done in this generation can be no certain rule to underſtand the firſt production. Being then that univerſal maxim, that *nothing can be made of nothing*, is merely calculated for the meridian of natural cauſes, raiſed ſolely out of obſervation of continuing creatures by ſucceſſive generation, which could not have been ſo continued without a being antecedent to all ſuch ſucceſſion; it is moſt evident, it can have no place in the production of that antecedent or firſt being, which we call Creation.

Now when we thus deſcribe the nature of creation,

tion, and under the name of *heaven and earth* comprehend all things contained in them, we muſt diſtinguiſh between things created. For ſome were made immediately out of nothing, by a proper; ſome only mediately, as out of ſomething formerly made out of nothing, by an improper, kind of creation. By the firſt were made all immaterial ſubſtances, all the orders of angels, and the ſouls of men, the heavens and the ſimple or elemental bo-
Gen. i. 1. dies, as the earth, the water, and the air. *In the beginning God created the heaven and the earth*; ſo *in the beginning*, as without any preexiſting or antece-
dent matter: this earth, when ſo *in the beginning*
Verſe 2. made, was *without form and void*, covered with waters likewiſe made, not out of it but with it, the
Verſe 9. ſame which, *when the waters were gathered together unto one place, appeared as dry land.* (*t*) By the ſecond, all *the hoſts of the earth*, the fowls of the air,
Verſe 11. and the fiſhes of the ſea; *Let the earth*, ſaid God, *bring forth graſs, the herb yielding ſeed, and the fruit-*
Verſe 20. *tree yielding fruit after his kind. Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth*; and more expreſsly
Gen. ii. 19. yet, *Out of the ground God formed every beaſt of the field, and every fowl of the air.* And well may we grant theſe plants and animals to have their origi-
Verſe 7. nation from ſuch principles, when we read, *God formed man out of the duſt of the ground*; and ſaid unto
Gen. iii. 19. him whom he created in his own image, *Duſt thou art.*

Having thus declared the notion of creation in reſpect of thoſe things which were created, the next conſideration is of that action in reference to the Agent who created all things. Him therefore we may look upon firſt as moved; ſecondly, as free under that motion; thirdly, as determining under that freedom, and ſo performing of that action. In the firſt we may ſee his goodneſs, in the ſecond his will, in the third his power.

I do

I do not here introduce any external impulſive cauſe, as moving God unto the creation of the world; for I have preſuppoſed all things diſtinct from him to have been produced out of nothing by him, and conſequently to be poſterior not only to the motion but the actuation of his will. Being then nothing can be antecedent to the creature beſide God himſelf, neither can any thing be a cauſe of any of his actions but what is in him; we muſt not look for any thing extrinſecal unto him, but wholly acquieſce in his infinite goodness, as the only moving and impelling cauſe. (*u*) *There is none good but one, that is God*, ſaith our Saviour; none originally, eſſentially, infinitely, independently good, but he. Whatſoever goodneſs is found in any creature is but by way of emanation from that fountain, whoſe very being is diffuſive, whoſe nature conſiſts in the communication of itſelf. In the end of the ſixth day *God ſaw every thing that he had made, and behold it was very good:* which ſhews the end of creating all things thus good was the communication of that by which they were, and appeared ſo. Matt. xix. 17. Gen. i. 31.

The ancient Heathens have acknowledged this (*x*) truth, but with ſuch diſadvantage, that from thence they gathered an undoubted error. For from the goodneſs of God, which they did not unfitly conceive neceſſary, infinite, and eternal, (*y*) they collected that whatſoever dependeth of it muſt be as neceſſary and eternal, even as light muſt be as ancient as the ſun, and a ſhadow as an opacous body in that light. If then there be no inſtant imaginable before which God was not infinitely good, then can there likewiſe be none conceivable before which the world was not made. And thus they thought the goodneſs of the Creator muſt ſtand or fall with the eternity of the creature.

For the clearing of which ancient miſtake, we muſt obſerve, that as God is eſſentially and infinitely good without any mixture of deficiency, ſo is he in reſpect

reſpect of all external actions or emanations abſolutely free without the leaſt neceſſity. Thoſe bodies which do act without underſtanding or preconception of what they do, as the ſun and fire give light and heat, work always to the utmoſt of their power, nor are they able at any time to ſuſpend their action. To conceive any ſuch neceſſity in the divine operations, were to deny all knowledge in God, to reduce him into a condition inferior to ſome of the works of his own hands, and to fall under the cenſure contained in the Pſalmiſt's queſtion, *He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee? he that teacheth man knowledge, ſhall he not know?* Thoſe creatures which are endued with underſtanding, and conſequently with a will, may not only be neceſſitated in their actions by a greater power, but alſo as neceſſarily be determined by the propoſal of an infinite good: whereas neither of theſe neceſſities can be acknowledged in God's actions, without ſuppoſing a power beſide and above Omnipotency, or a real happineſs beſide and above All-ſufficiency. Indeed if God were a neceſſary Agent in the works of creation, the creatures would be of as neceſſary a being as he is: whereas the neceſſity of being is the undoubted prerogative of the firſt Cauſe. *He worketh all things after the counſel of his own will*, ſaith the Apoſtle: and whereſoever counſel is, there is election, or elſe it is vain; where a will, there muſt be freedom, or elſe it is weak. We cannot imagine that the all-wiſe God ſhould act or produce any thing but what he determineth to produce; and all his determinations muſt flow from the immediate principle of his will. If then his determinations be free, as they muſt be coming from that principle, then muſt the actions which follow them be alſo free. Being then the goodneſs of God is abſolutely perfect of itſelf, being he is in himſelf infinitely and eternally happy, and this happineſs as little capable of augmentation as of diminution; he cannot be

Pſal. xciv. 9, 10.

Epheſ. i. 11.

be thought to look upon any thing without himſelf as determining his will to the deſire, and neceſſitating to the production of it. If then we conſider God's Goodneſs, he was moved; if his All-ſufficiency, he was not neceſſitated: if we look upon his will, he freely determined; if on his Power, by that determination he created the world.

Wherefore that ancient conceit of a neceſſary emanation of God's goodneſs in the eternal creation of the world will now eaſily be refuted, if we make a diſtinction in the equivocal notion of goodneſs. For if we take it as it ſignifieth a rectitude and excellency of all virtue and holineſs, with a negation of all things morally evil, vicious, or unholy; ſo God is abſolutely and neceſſarily good: but if we take it in another ſenſe, as indeed they did which made this argument, that is, rather for beneficence, or communicativeneſs of ſome good to others; then God is not neceſſarily, but freely, good, that is to ſay, profitable and beneficial. For he had not been in the leaſt degree evil or unjuſt, if he had never made the world or any part thereof, if he had never communicated any of his perfections by framing any thing beſide himſelf. Every proprietary therefore being accounted maſter of his own, and thought freely to beſtow whatever he gives; much more muſt that one eternal and independent Being be wholly free in the communicating his own perfections without any neceſſity or obligation. We muſt then look no farther than the determination of God's will in the creation of the world.

For this is the admirable power of God, that with him to will is to effect, to determine is to perform. So the Elders ſpeak before him that ſitteth upon the throne: *Thou haſt created all things, and for thy plea-* Rev. iv. 11.
ſure (that is, by thy will) *they are and were created.* Where there is no reſiſtance in the object, where no need of preparation, application, or inſtrumental advantage in the agent, there the actual determination

tion of the will is a ſufficient production. Thus God did make the heavens and the earth by (*z*) willing them to be. This was his firſt command unto the creatures, and their exiſtence was their firſt obedience. (*a*) *Let there be light*, this is the injunction; *and there was light*, that is the creation. Which two are ſo intimately and immediately the ſame, that though in our and (*b*) other tranſlations thoſe words, *let there be*, which expreſs the command of God, differ from the other, *there was*, which denote the preſent exiſtence of the creature; yet in the original there is no difference at all, neither in point nor letter. And yet even in the diverſity of the tranſlation the phraſe ſeems ſo expreſſive of God's infinite power, and immediate efficacy of his will, that it hath raiſed ſome admiration of Moſes in the (*c*) enemies of the religion both of the Jews and Chriſtians. (*d*) *God is in the heavens, he hath done whatſoever he pleaſed*, ſaith David; yea in the making of the heavens, he therefore created them, becauſe he pleaſed; nay more, he thereby created them, even by willing their creation.

Now although ſome may conceive the creature might have been produced from all eternity by the free determination of God's will, and it is ſo far certainly true, that there is no inſtant aſſignable before which God could not have made the world; yet as this is an Article of our Faith, we are bound to be-

Heb. xi. 3. lieve the heavens and earth are not eternal. *Through faith we underſtand the worlds were framed by the word of God.* And by that faith we are aſſured, that whatſoever poſſibility of an eternal exiſtence of the creature may be imagined, actually it had a temporal beginning; and therefore all the arguments for this world's eternity are nothing but ſo many erro-

Prov. viii. 22, 23. neous miſconceptions. *The Lord poſſeſſed me in the beginning of his way, before his works of old*, ſaith Wiſdom. *I was ſet up from everlaſting, from the beginning, or ever the earth was.* And the ſame

Wiſdom

Wiſdom of God being made man reflecteth upon the ſame priority, ſaying, *Now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.* John xvii. 5. Yea, in the ſame Chriſt are we *bleſſed with all ſpiritual bleſſings, according as he hath choſen us in him before the foundation of the world.* The impoſſibility of the origination of a circular motion, which we are ſure is either in the heaven or earth, and the impropriety of the beginning of time, are ſo poor exceptions, that they deſerve not the leaſt labour of refutation. The actual eternity of this world is ſo far from being neceſſary, that it is of itſelf moſt improbable; and without the infallible certainty of faith, there is no ſingle perſon carries more evidences of his youth, than the world of its (*e*) novelty.

It is true indeed, ſome ancient accounts there are which would perſuade us to imagine a ſtrange antiquity of the world, far beyond the annals of Moſes, and account of the ſame Spirit which made it. The (*f*) Egyptian Prieſts pretended an exact chronology for ſome myriads of years, and the Chaldeans or (*g*) Aſſyrians far out-reckon them, in which they delivered not only a catalogue of their kings, but alſo a table of the (*h*) eclipſes of the ſun and moon.

But for their number of years nothing is more certain than their forgery; for the Egyptians did preſerve the antiquities of other nations as well as their own, and by the evident fallacy in others have betrayed their own vanity. When Alexander entered Egypt with his victorious army, the Prieſts could ſhew him out of their ſacred hiſtories an account of the Perſian empire, which he gained by conqueſt, and the Macedonian, which he received by birth, of each for (*i*) eight thouſand years: whereas nothing can be more certain out of the beſt hiſtorical account, than that the Perſian empire, whether begun in Cyrus or in Medus, was not then three hundred years old, and the Macedonian, begun in Coranus,

Coranus, not five hundred. They then which made ſo large additions to advance the antiquity of other nations, and were ſo bold as to preſent them to thoſe which ſo eaſily might refute them, (had they not delighted to be deceived to their own advantage, and took much pleaſure in an honourable cheat,) may without any breach of charity be ſuſpected to have extended the account much higher for the honour of their own country. Beſide, their catalogues muſt needs be ridiculouſly incredible, when the Egyptians make their firſt kings' reigns above (*k*) one thouſand two hundred years apiece, and the Aſſyrians theirs above forty thouſand; except ye take the Egyptian years for (*l*) months, the Aſſyrians for days; and then the account will not ſeem ſo formidable.

Again, for the calculation of eclipſes, as it may be made for many thouſand years to come, and be exactly true, and yet the world may end to-morrow; becauſe the calculation muſt be made with this tacit condition, if the bodies of the earth, and ſun, and moon, do continue in their ſubſtance and conſtant motion ſo long: ſo may it alſo be made for many millions of years paſt, and all be true, if the world have been ſo old; which the calculating doth not prove, but ſuppoſe. He then which ſhould in the Egyptian temples ſee the deſcription of ſo many eclipſes of the ſun and moon, could not be aſſured that they were all taken from real obſervation, when they might be as well deſcribed out of proleptical ſuppoſition.

Beſides, the motions of the ſun, which they mention together and with authority equal to that of their other obſervations, are ſo incredible and palpably fabulous, that they take off all credit and eſteem from the reſt of their narrations. For with this wild account of years, and ſeemingly accurate obſervations of the heavens, they left it written to poſterity, that the whole courſe of the celeſtial motions was four times changed: ſo that (*m*) the ſun hath

hath twice riſen in the eaſt, and ſet in the weſt, as now it does; and, on the contrary, twice riſen in the weſt, and ſet in the eaſt. And thus theſe prodigious antiquaries (*n*) confute themſelves.

What then are theſe feigned obſervations and fabulous deſcriptions for the world's antiquity, in reſpect not only of the infallible annals of the Spirit of God, but even of the conſtant teſtimonies of more ſober men, and the real appearances and face of things, which ſpeak them of a far ſhorter date?

If we look into the hiſtorians which give account of ancient times, nay, if we peruſe the fictions of the poets, we ſhall find the firſt to have no footſteps of the laſt to feign no actions, of ſo great antiquity. (*o*) If the race of men had been eternal, or as old as the Egyptians and the Chaldees fancy it, how ſhould it come to paſs that the poetical inventions ſhould find no actions worthy their heroic verſe before the Trojan or the Theban war, or that great adventure of the Argonauts? For whatſoever all the Muſes, the daughters of Memory, could rehearſe before thoſe times, is nothing but the creation of the world, and the nativity of their gods.

If (*p*) we conſider the neceſſaries of life, the ways of freedom and commerce amongſt men, and the inventions of all arts and ſciences, the letters which we uſe, and languages which we ſpeak, they have all known originals, and may be traced to their firſt authors. The firſt beginnings were then ſo known and acknowledged by all, that the inventors and authors of them were reckoned amongſt their gods, and worſhipped by thoſe to whom they had been ſo highly beneficial: which honour and adoration they could not have obtained, but from ſuch as were really ſenſible of their former want, and had experience of a preſent advantage by their means.

If we ſearch into the nations themſelves, we ſhall ſee none without ſome original: and were thoſe

(*q*) authors extant which have written of the firſt plantations and migrations of people, the foundations and inhabiting of cities and countries, their firſt rudiments would appear as evident as their later growth and preſent condition. We know what ways within two thouſand years people have made through vaſt and thick woods for their habitations, now as fertile, as populous as any. The Hercynian trees, in the time of the Cæſars, occupying ſo great a ſpace, as to take up a journey of (*r*) ſixty days, were thought even then (*s*) coeval with the world. We read without any ſhew of contradiction, how this weſtern part of the world hath been peopled from the eaſt; and all the preſence of the Babylonian antiquity is nothing elſe, but that we all came from thence. Thoſe eight perſons ſaved in the ark, deſcending from the Gordiæan mountains, and multiplying to a large collection in the plain of Sinaar, made their firſt diviſion at that place; and that diſperſion, or rather diſſemination, hath peopled all other parts of the world, either never before inhabited, or diſpeopled by the flood.

Theſe arguments have always ſeemed ſo clear and undeniable, that they have put not only thoſe who make the world eternal, but them alſo who confeſs it made, (but far more ancient than we believe it) to a ſtrange anſwer, to themſelves uncertain, to us irrational.

For to this they replied, (*t*) that this world hath ſuffered many alterations, by the utter deſtructions of nations and depopulations of countries, by which all monuments of antiquity were defaced, all arts and ſciences utterly loſt, all fair and ſtately fabrics ruined, and ſo mankind reduced to paucity, and the world often again returned into its infancy. This they conceived to have been done oftentimes in ſeveral ages, ſometimes by a deluge of water, ſometimes by a torrent

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of fire; and leſt any of the elements might be thought not to conſpire to the deſtruction of mankind, the air muſt ſweep away whole empires at once with infectious plagues, and earthquakes ſwallow up all ancient cities, and bury even the very ruins of them. By which anſwer of theirs they plainly afford two great advantages to the Chriſtian faith. Firſt, becauſe they manifeſtly ſhew that they had an univerſal tradition of Noah's flood, and the overthrow of the old world: ſecondly, becauſe it was evident to them, that there was no way to ſalve the eternity or antiquity of the world, to anſwer this argument drawn from hiſtory and the appearances of things themſelves, but by ſuppoſing innumerable deluges and deflagrations. Which being merely feigned in themſelves, not proved, (and that (*u*) firſt by them which, ſay they, are not ſubject themſelves unto them, as the Egyptians did, who by the (*x*) advantage of their peculiar ſituation feared neither periſhing by fire nor water) ſerve only for a confirmation of Noah's flood ſo many ages paſt, and the ſurer expectation of St. Peter's fire, we know not how ſoon to come.

It remaineth then that we ſteadfaſtly believe, not only that the *heavens and earth and all the hoſt of them* were made, and ſo acknowledge a creation, or an actual and immediate dependence of all things on God; but alſo that all things were created by the hand of God, in the ſame manner, and at the ſame time, which are delivered unto us in the books of Moſes by the Spirit of God, and ſo acknowledge a novity, or no long exiſtence of the creature.

Neither will the novity of the world appear more plainly unto our conceptions, than if we look upon our own ſucceſſions. The vulgar accounts, which exhibit about five thouſand ſix hundred years, though ſufficiently refuting an eternity, and allaying all conceits of any great antiquity, are not yet ſo properly and nearly operative on the thoughts of men, as a

reflection upon our own generations. The firſt of men was but ſix days younger than the being, not ſo many than the appearance, of the earth: and if any particular perſon would conſider how many degrees in a direct line he probably is removed from that ſingle perſon Adam, who bare together the name of man and of the earth from whence he came, he could not chooſe but think himſelf ſo near the original fountain of mankind, as not to conceive any great antiquity of the world. For though the ancient Heathens did imagine (y) innumerable ages and generations of men paſt, though (z) Origen did fondly ſeem to collect ſo much by ſome miſinterpretations of the Scriptures; yet if we take a ſober view, and make but rational collections from the chronology of the ſacred Writ, we ſhall find no man's pedigree very exorbitant, or in his line of generation deſcent of many ſcore.

When the age of man was long, in the infancy of the world, we find ten generations extend to one thouſand ſix hundred and fifty-ſix years, according to the ſhorteſt, which is thought, becauſe the Hebrew, therefore the beſt account; according to the longeſt, which, becauſe the Septuagint's, is not to be contemned, two thouſand two hundred and ſixty-two, or rather two thouſand two hundred and fifty-ſix. From the flood brought at that time upon the earth for the ſins of men which polluted it, upon the birth of Abraham, the father of the faithful, not above ten generations, if ſo many, took up two hundred and ninety-two years according to the leaſt, one thouſand one hundred and thirty-two according to the largeſt account. Since which time the ages of men have been very much alike proportionably long; and it is agreed by all that there have not paſſed ſince the birth of Abraham three thouſand and ſeven hundred years. Now by the experience of our families, which for their honour and greatneſs have been preſerved, by the genealogies delivered in the ſacred Scriptures,

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and thought neceſſary to be preſented to us by the bleſſed Evangeliſts, by the obſervation and concurrent judgment of former ages, three (*a*) generations uſually take up a hundred years. If then it be not yet three thouſand and ſeven hundred years ſince the birth of Abraham, as certainly it is not; if all men which are or have been ſince have deſcended from Noah, as undoubtedly they have; if Abraham were but the tenth from Noah, as Noah from Adam, which Moſes hath aſſured us; then it is not probable that any perſon now alive is above one hundred and thirty generations removed from Adam. And indeed thus admitting but the Greek account of leſs than five thouſand years ſince the flood, we may eaſily bring all ſober or probable accounts of the Egyptians, Babylonians, and Chineſes, to begin ſince the diſperſion at Babel. Thus having expreſſed at laſt the time ſo far as it is neceſſary to be known, I ſhall conclude this ſecond conſideration of the nature and notion of creation.

Now being under the terms of *heaven and earth* we have proved all things beſide God to be contained, and that the making of all theſe things was a clear production of them out of nothing; the third part of the explication muſt of neceſſity follow, that he which made all things is God. This truth is ſo evident in itſelf, and ſo confeſſed by all men, that none did ever aſſert the world was made, but withal affirmed that it was God who made it. There remaineth therefore nothing more in this particular, than to aſſert God ſo the Creator of the world as he is deſcribed in this Article.

Being then we *believe in God the Father, Maker of heaven and earth,* and by that God we expreſſed already a ſingularity of the Deity; our firſt aſſertion which we muſt make good is, that the one God did create the world. Again, being whoſoever is that God cannot be excluded from this act of creation, as being an emanation of the Divinity, and we ſeem

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by theſe words to appropriate it to the Father, beſide whom we ſhall hereafter ſhew that we believe ſome other perſons to be the ſame God; it will be likewiſe neceſſary to declare the reaſon why the creation of the world is thus ſignally attributed to God the Father.

The firſt of theſe deſerves no explication of itſelf, it is ſo obvious to all which have any true conception of God. But becauſe it hath been formerly denied, (as there is nothing ſo ſenſeleſs, but ſome kind of heretics have embraced, and may be yet taken up in times of which we have no reaſon to preſume better than of the former,) I ſhall briefly declare the creation of the world to have been performed by that one God, the Father of our Lord Jeſus Chriſt.

As for the firſt, there is no ſuch difference between things of the world as to infer a diverſity of makers of them, nor is the leaſt or worſt of creatures in their
Gen. i. 31. original any way derogatory to the Creator. *God ſaw every thing that he had made, and behold it was very good*, and conſequently like to come from the fountain of all goodneſs, and fit always to be aſcribed to the ſame. Whatſoever is evil, is not ſo by the Creator's action, but by the creature's defection.

In vain then did the heretics of old, to remove a ſeeming inconvenience, renounce a certain truth; and while they (*b*) feared to make their own God evil, they made him partial, or but half the Deity, and ſo a companion at leaſt with an evil God. For dividing all things of this world into natures ſubſtantially evil, and ſubſtantially good, and apprehending a neceſſity of an origination conformable to ſo different a condition, they imagined one God eſſentially good, as the firſt principle of the one, another God eſſentially evil, as the original of the other. And this ſtrange hereſy began upon the firſt (*c*) ſpreading of the Goſpel; as if the greateſt light could not appear without a ſhadow.

Whereas there is no nature originally ſinful, no ſub-

ſubſtance in itſelf evil, and therefore no being which may not come from the ſame fountain of goodneſs. *I form the light, and create darkneſs; I make peace, and create evil; I the Lord do all theſe things*, ſaith he who alſo ſaid, *I am the Lord, and there is none elſe, there is no God beſides me.* Vain then is that conceit which framed two gods, one of them called Light, the other Darkneſs; one good, the other evil; refuted in the firſt words of the Creed, *I believe in God, Maker of heaven and earth.* Iſa. xlv. 7.

But as we have already proved that one God to be the Father, ſo muſt we yet farther ſhew that one God the Father to be the Maker of the world. In which there is no difficulty at all: the whole church at Jeruſalem hath ſufficiently declared this truth in their devotions: *Lord, thou art God which haſt made heaven and earth, and the ſea, and all that in them is: againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate with the Gentiles and the people of Iſrael were gathered together.* Jeſus then was the child of that God which made the heaven and the earth, and conſequently the Father of Chriſt is the Creator of the world.

We know that Chriſt is the light of the Gentiles, by his own interpretation; we are aſſured likewiſe that his Father gave him, by his frequent aſſertion: we may then as certainly conclude that the Father of Chriſt is the Creator of the world, by the Prophet's expreſs prediction: *For thus ſaith God the Lord, he that created the heavens and ſtretched them out, he which ſpread forth the earth, and that which cometh out of it; I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.* Iſa. xlii. 5, 6.

And now this great facility may ſeem to create the greater difficulty: for being the Apoſtles teach us that the Son made all things, and the Prophets that by the Spirit they were produced, how can we attri-

bute that peculiarly in the Creed unto the Father, which in the Scriptures is aſſigned indifferently to the Son and to the Spirit? Two reaſons may particularly be rendered of this peculiar attributing the work of creation to the Father. Firſt, in reſpect of thoſe hereſies ariſing in the infancy of the Church, which endeavoured to deſtroy this truth, and to introduce another Creator of the world, diſtinguiſhed from the Father of our Lord Jeſus Chriſt. An error ſo deſtructive to the Chriſtian religion, that it raſeth even the foundations of the Goſpel, which refers itſelf wholly to the promiſes in the Law, and pretends to no other God, but that God of Abraham, of Iſaac, and of Jacob; acknowledgeth no other ſpeaker by the Son, than him that ſpake by the Prophets: and therefore whom Moſes and the Prophets call Lord of heaven and earth, of him our bleſſed Saviour ſignifies himſelf to be the Son, rejoicing in ſpirit, and ſaying, *I thank thee, O Father, Lord of heaven and earth.* Secondly, in reſpect of the paternal priority in the Deity, by reaſon whereof that which is common to the Father, Son, and Holy Ghoſt, may be rather attributed to the Father, as the firſt Perſon in the Trinity. In which reſpect the Apoſtle hath made a diſtinction in the phraſe of emanation or production: *To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.* And our Saviour hath acknowledged, *The Son can do nothing of himſelf, but what he ſeeth the Father do*; which ſpeaketh ſome kind of priority in action, according to that of the Perſon. And in this ſenſe the Church did always profeſs to believe in God the Father, (*d*) Creator of heaven and earth.

Luke x. 21.

1 Cor. viii. 6.

The great neceſſity of profeſſing our faith in this particular appeareth ſeveral ways, as indiſpenſably tending to the illuſtration of God's glory, the humiliation of mankind, the provocation to obedience, the

the averſion from iniquity, and all conſolation in our duty.

God is of himſelf infinitely glorious, becauſe his perfections are abſolute, his excellencies indefective; and the ſplendor of this glory appeareth unto us in and through the works of his hands. *The inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead.* For *he hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.* After a long enumeration of the wonderful works of the creation, the Pſalmiſt breaketh forth into this pious meditation; *O Lord, how manifold are thy works! in wiſdom haſt thou made them all.* If then the glory of God be made apparent by the creation, if he have *made all things for himſelf*, that is, for the manifeſtation of his glorious attributes, if the *Lord rejoiceth in his works*, becauſe *his glory ſhall endure for ever*; then is it abſolutely neceſſary we ſhould confeſs him *Maker of heaven and earth*, that we may ſufficiently praiſe and glorify him. *Let them praiſe the name of the Lord*, ſaith David, *for his name alone is excellent, his glory is above the earth and heaven.* Thus did the Levites teach the children of Iſrael to glorify God: *Stand up and bleſs the Lord your God for ever and ever: and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe. Thou, even thou, art Lord alone; thou haſt made heaven, the heaven of heavens, with all their hoſts, the earth and all things that are therein.* And the ſame hath St. Paul taught us: *For of him, and through him, and to him are all things, to whom be glory for ever. Amen.* Furthermore, that we may be aſſured that he which made both heaven and earth will be glorified in both, the Prophet calls upon all thoſe celeſtial hoſts to bear their part in his hymn: *Praiſe ye him all his angels, praiſe ye him all his hoſts. Praiſe ye him ſun and moon, praiſe him all ye ſtars of light. Praiſe him ye heavens of heavens, and ye waters that*

Rom. i. 20. Jer. x. 12. and li. 15. Pſal. civ. 24. Pſal. civ. 31. Prov. xvi. 4. Pſal. cxlviii. 13. Neh. ix. 5. 6. Rom. xi. 36. Pſal. cxlviii. 2, 3, 4, 5.

that be above the heavens. Let them praiſe the name of the Lord, for he commanded, and they were created. And the twenty-four Elders in the Revelation of St.
Rev. iv. 10, 11. John *fall down before him that ſitteth on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns*, the emblems of their borrowed and derived glories, *before the throne*, the ſeat of infinite and eternal Majeſty, *ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and*
Pſal. xix. 1. *were created.* Wherefore, *if the heavens declare the*
Pſal. cxlv. 10, 11. *glory of God*, and *all his works praiſe him*; then *ſhall his ſaints bleſs him; they ſhall ſpeak of the glory of his kingdom, and talk of his power.* And if man be ſilent, God will ſpeak; while we through ingratitude will not celebrate, he himſelf will declare
Jer. xxvii. 5. it, and promulgate: *I have made the earth, the man and the beaſt that are upon the ground, by my great power and by my outſtretched arm.*

Secondly, The doctrine of the world's creation is moſt properly effectual towards man's humiliation. As there is nothing more deſtructive to humanity than pride, and yet not any thing to which we are more prone than that; ſo nothing can be more properly applied to abate the ſwelling of our proud conceptions, than a due conſideration of the other works of God, with a ſober reflection upon our own ori-
Pſal. viii. 3. ginal. *When I conſider the heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained*; when I view thoſe glorious apparent bodies with my eye, and by the advantage of a glaſs find great numbers, before beyond the power of my ſight, and from thence judge there may be many millions more, which neither eye nor inſtrument can reach; when I contemplate thoſe far more glorious ſpirits, the inhabitants of the heavens, and attendants on thy throne; I cannot but break forth into that admiration of the Prophet, *What is man, that thou art mindful of him?* what is that offſpring of the earth,

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that duſt and aſhes? *what is that ſon of man, that thou viſiteſt him?* what is there in the progeny of an ejected and condemned father, that thou ſhouldeſt look down from heaven, the place of thy dwelling, and take care or notice of him? But if our original ought ſo far to humble us, how ſhould our fall abaſe us? that of all the creatures which God made, we ſhould comply with him who firſt oppoſed his Maker, and would be equal unto him from whom he new received his being? All other works of God, which we think inferior to us, becauſe not furniſhed with the light of underſtanding, or endued with the power of election, are in a happy impoſſibility of ſinning, and ſo offending of their Maker: the glorious ſpirits which attend upon the throne of God, once in a condition of themſelves to fall, now by the grace of God preſerved, and placed beyond all poſſibility of ſinning, are entered upon the greateſt happineſs, of which the workmanſhip of God is capable: but men, the ſons of fallen Adam, and ſinners after the ſimilitude of him, of all the creatures are the only companions of thoſe angels *which left their own habitations,* Jude 6. and are *delivered into chains of darkneſs, to be reſerved* 2 Pet. ii. 4. *unto judgment.* How ſhould a ſerious apprehenſion of our own corruption, mingled with the thoughts of our creation, humble us in the ſight of him, whom we alone of all the creatures by our unrepented ſins drew unto repentance? How can we look without confuſion of face upon that monument of our infamy, recorded by Moſes, who firſt penned the original of humanity, *It repented the Lord that he had* Gen. vi. 6. *made man on the earth, and it grieved him at his heart?*

Thirdly, This doctrine is properly efficacious and productive of moſt cheerful and univerſal obedience. It made the Prophet call for the commandments of God, and earneſtly deſire to know what he ſhould obey: *Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.* By virtue of our firſt production, God hath Pſal. cxix. 73.

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undeniably abſolute dominion over us, and conſequently there muſt be due unto him the moſt exact and complete obedience from us. Which reaſon will appear more convincing, if we conſider, of all the creatures which have been derived from the ſame fountain of God's goodneſs, none ever diſobeyed his voice but the Devil and man. *Mine hand*, ſaith he, *hath laid the foundation of the earth, and my right hand hath ſpanned the heavens; when I call unto them, they ſtand up together.* The moſt loyal and obedient ſervants which ſtand continually before the moſt illuſtrious prince are not ſo ready to receive and execute the commands of their ſovereign lord, as all the hoſts of heaven and earth to attend upon the will of their Creator. *Lift up your eyes on high, and behold who hath created theſe things, that bringeth out their hoſts by number: he calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power, not one faileth,* but every one maketh his appearance, ready preſſed to obſerve the deſigns of their commander in chief. Thus the Lord commanded, and *they fought from heaven, the ſtars in their courſes fought againſt Siſera.* He *commanded the ravens to feed Elias, and they brought him bread and fleſh in the morning, and bread and fleſh in the evening*; and ſo one Prophet lived merely upon the obedience of the fowls of the air. He ſpake to the devouring whale, *and it vomited out Jonah upon the dry land*; and ſo another Prophet was delivered from the jaws of death by the obedience of the fiſhes of the ſea. Do we not read of *fire and hail, ſnow and vapour, ſtormy wind fulfilling his word?* Shall there be a greater coldneſs in man than in the ſnow? more vanity in us than in a vapour? more inconſtancy than in the wind? If the univerſal obedience of the creature to the will of the Creator cannot move us to the ſame affection and deſire to ſerve and pleaſe him, they will all conſpire to teſtify againſt us and condemn us, when God

Iſa. xlviii. 13.

Iſa. xl. 26.

Judg. v. 20.

1 Kings xvii. 4, 6.

Jonah ii. 10.

Pſal. cxlviii. 8.

God ſhall call unto them; ſaying, *Hear, O heavens,* Iſa. i. 2. *and give ear, O earth, for the Lord hath ſpoken: I have nouriſhed and brought up children, and they have rebelled againſt me.*

Laſtly, The creation of the world is of moſt neceſſary meditation for the conſolation of the ſervants of God in all the variety of their conditions: *Happy is he whoſe hope is in the Lord his God, which* Pſal. cxlvi. *made heaven and earth, the ſea and all that therein is.* 5, 6. This happineſs conſiſteth partly in a full aſſurance of his power to ſecure us, his ability to ſatisfy us. *The earth is the Lord's, and the fulneſs thereof, the* Pſal. xxiv. *world and they that dwell therein. For he hath found-* 1, 2. *ed it upon the ſeas, and eſtabliſhed it upon the floods.* By virtue of the firſt production he hath a perpetual right unto, and power to diſpoſe of all things: and he which can order and diſpoſe of all, muſt neceſſarily be eſteemed able to ſecure and ſatisfy any creature. *Haſt thou not known, haſt thou* Iſa. xl. 28. *not heard, that the everlaſting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?* There is no external reſiſtance or oppoſition where Omnipotency worketh, no internal weakneſs or defection of power where the Almighty is the agent; and conſequently there remaineth a full and firm perſuaſion of his ability in all conditions to preſerve us. Again, this happineſs conſiſteth partly in a comfortable aſſurance, ariſing from this meditation, of the will of God to protect and ſuccour us, of his deſire to preſerve and bleſs us. *My help cometh from the Lord, who made heaven* Pſal. cxxi. *and earth: he will not ſuffer thy foot to be moved,* ſaith 2, 3. the Prophet David; at once expreſſing the foundation of his own expectancy and our ſecurity. God *will not deſpiſe the work of his hands,* neither Job x. 3. will he ſuffer the reſt of his creatures to do the leaſt injury to his own image. *Behold,* ſaith he, *I have* Iſa. liv. 16, *created the ſmith that bloweth the coals in the fire, and* 17. *that bringeth forth an inſtrument for his work: No*

weapon

weapon that is formed againſt thee ſhall proſper. This is the heritage of the ſervants of the Lord.

Wherefore to conclude our explication of the firſt Article, and to render a clear account of the laſt part thereof; that every one may underſtand what it is I intend, when I make confeſſion of my faith in the *Maker of heaven and earth*, I do truly profeſs, that I really believe, and am fully perſuaded, that both heaven and earth and all things contained in them have not their being of themſelves, but were made in the beginning; that the manner by which all things were made was by mediate or immediate creation; ſo that antecedently to all things beſide, there was at firſt nothing but God, who produced moſt part of the world merely out of nothing, and the reſt out of that which was formerly made of nothing. This I believe was done by the moſt free and voluntary act of the will of God, of which no reaſon can be alleged, no motive aſſigned, but his goodneſs; performed by the determination of his will at that time which pleaſed him, moſt probably within one hundred and thirty generations of men, moſt certainly within not more than ſix, or at fartheſt ſeven, thouſand years. I acknowledge this God Creator of the world to be the ſame God who is the Father of our Lord Jeſus Chriſt: and in this full latitude, *I believe in God the Father Almighty, Maker of heaven and earth.*

ARTICLE

ARTICLE II.

And in Jeſus Chriſt, his only Son, our Lord.

THE ſecond Article of the Creed preſents unto us, as the object of our faith, the ſecond Perſon of the bleſſed Trinity; that as in the Divinity there is nothing intervening between the Father and the Son, ſo that immediate union might be perpetually expreſſed by a conſtant conjunction in our Chriſtian confeſſion. And that upon no leſs authority than of *the Author and Finiſher of our faith*, who in the perſons of the Apoſtles gave this command to us, *Ye believe in God, believe alſo in me.* Nor ſpeaketh he this of himſelf, but from the Father which ſent him: for *this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* According therefore to the Son's preſcription, the Father's injunction, and the ſacramental inſtitution, as we are baptized, ſo do we (*e*) believe in the name of the Father, and the Son.

Joh. xiv. 1.

1 John iii. 23.

Our bleſſed Saviour is here repreſented under a threefold deſcription: firſt, by his nomination, as *Jeſus Chriſt*; ſecondly, by his generation, as the *only Son* of God; thirdly, by his dominion, as *our Lord.*

But when I refer *Jeſus Chriſt* to the nomination of our Saviour, becauſe he is in the Scriptures promiſcuouſly and indifferently ſometimes called Jeſus, ſometimes Chriſt, I would be underſtood ſo as not to make each of them equally, or in like propriety, his name. *His name was called Jeſus, which was ſo named of the angel before he was conceived in the womb: who is* alſo *called Chriſt*, not by (*f*) name, but by office and title. Which obſervation, ſeemingly trivial, is neceſſary for the full explication of this part of the Article; for by this diſtinction we are led unto a double notion, and ſo reſolve our faith

Luke ii. 21.

Mat. i. 16.

faith into theſe two propoſitions; I believe there was and is a man, whoſe name was actually, and is truly in the moſt high importance, Jeſus, the Saviour of the world. I believe the man who bare that name to be the Chriſt, that is, the Meſſias promiſed of old by God, and expected by the Jews.

For the firſt, it is undoubtedly the proper name of our Saviour given unto him, according to the cuſtom of the Jews, at his circumciſion: and as the Baptiſt was called John, even ſo the Chriſt was called Jeſus. Beſide, as the impoſition was after the vulgar manner, ſo was the name itſelf of ordi-
Col. iv. 11. nary uſe. We read in the Scriptures of *Jeſus which was called Juſtus, a fellow-worker* with St. Paul, and
Acts xiii. 6. of a *certain ſorcerer, a Jew, whoſe name was* (*g*) *Bar-jeſus*, that is, the Son of Jeſus. Joſephus in his hiſtory mentioneth one Jeſus the ſon of Ananus, another the ſon of Saphates, a third the ſon of Judas, ſlain in the temple: and many of the high-prieſts or prieſts were called by that name; as the ſon of Damnæus, of Gamaliel, of Onias, of Phabes, and of Thebuth. Eccleſiaſticus is called the wiſdom of Jeſus the Son of Sirach, and that Sirach
Acts vii. 45. the ſon of another Jeſus. St. Stephen ſpeaks of the *tabernacle of witneſs brought in with Jeſus into the poſſeſſion of the Gentiles:* and the Apoſtle in his explication of thoſe words of David, *To-day if you will*
Heb. iv. 8. *hear his voice*, obſerveth, that, *if Jeſus had given them reſt, then would he not afterwards have ſpoken of another day*. Which two Scriptures being undoubtedly underſtood of Joſhua, the ſon of Nun, teach us as infallibly that *Jeſus* is the ſame name with *Joſhua*. Which being at the firſt (*h*) impoſition in the full extent of pronunciation *Jehoſhua*, in proceſs of time contracted to *Jeſhuah*, by the omiſſion of the laſt letter, (ſtrange and difficult to other languages,) and the addition of the Greek termination, became *Jeſus*.

Wherefore

Wherefore it will be neceſſary, for the proper interpretation of *Jeſus*, to look back upon the firſt that bare that name, who was the ſon of Nun, of the tribe of Ephraim, the ſucceſſor of Moſes, and ſo named by him, as it is written, *and Moſes called Oſhea the ſon of Nun, Jehoſhua.* His firſt name then impoſed at his circumciſion was Oſhea, or Hoſhea; the ſame with the name of the *ſon of Aza-ziah, ruler of Ephraim*, of the *ſon of Elah, king of Iſrael, of the ſon of Beeri, the Prophet:* and the interpretation of this firſt name (*i*) Hoſhea, is *Saviour.* Now we muſt not imagine this to be (*k*) no mutation, neither muſt we look upon it as a (*l*) total alteration, but obſerve it as a change not trivial or (*m*) inconſiderable. And being Hoſhea was a name afterwards uſed by ſome, and Jehoſhua, as diſtinct, by others, it will neceſſarily follow, there was ſome difference between theſe two names; and it will be fit to inquire what was the addition, and in what the force of the alteration doth conſiſt.

Num. xiii. 16.

1 Chron. xxvii. 20. 2 Kings xvii. 1. Hoſ. i. 1.

Firſt therefore we obſerve, that all the original letters in the name Hoſhea are preſerved in that of Joſhua; from whence it is evident that this alteration was not made by a verbal mutation, as when Jacob was called Iſrael, nor by any literal change, as when Sarai was named Sarah, nor yet by diminution or mutilation; but by addition, as when Abram was called Abraham. Secondly it muſt be confeſſed that there is but one literal addition, and that of that letter which is moſt frequent in the Hebrew names: but being thus ſolemnly added by Moſes, upon ſo remarkable an occaſion as the viewing of the land of Canaan was, and that unto a name already known, and after uſed; it cannot be thought to give any leſs than a (*n*) preſent deſignation of his perſon to be a Saviour of the people, and future certainty of ſalvation included in his name unto the Iſraelites by his means. Thirdly, though the number of the letters be augmented actually but

הושע
יהושע

to one, yet it is not improbable that another may be virtually added, and in the ſignification underſtood. For being the firſt letter of Hoſhea will not endure a duplication, and if the ſame letter were to be added, one of them muſt be abſorpt; it is poſſible another of the ſame might be by Moſes intended, and one of them ſuppreſſed. If then unto the name Hoſhea we join one of the titles of God, which is *Jah*, there will reſult from both, by the cuſtom of that Hebrew tongue, Jehoſhua; and ſo not only the (*o*) inſtrumental, but alſo the original cauſe of the Jews' deliverance will be found expreſſed in one word: as if Moſes had ſaid, this is the perſon by whom God will ſave his people from their enemies.

Now being we have thus declared that Jeſus is the ſame name with Joſhua; being the name of Joſhua was firſt impoſed by Divine deſignation, as a certain prediction of the fulfilling to the Iſraelites, by the perſon which bare the name, all which was ſignified by the name; being Jeſus was likewiſe named by a more immediate impoſition from heaven, even by the miniſtration of an Angel; it followeth that we believe he was infallibly deſigned by God to perform unto the ſons of men whatſoever is implied in his nomination. As therefore in Hoſhea there was expreſſed ſalvation, in Joſhua at leaſt was added the deſignation of that ſingle perſon to ſave, with certainty of preſervation, and probably even the name of God, by whoſe appointment and power he was made a Saviour; ſo ſhall we find the ſame in Jeſus. In the firſt ſalutation, the Angel
Luke i. 31. Gabriel told the bleſſed Virgin, ſhe ſhould *conceive in her womb, and bring forth a Son*, and ſhould call *his name Jeſus*. In the dream of Joſeph the Angel of the Lord informed him not only of the nomination, but of the interpretation or (*p*) etymology; *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins*. In which words is clearly expreſſed the

the deſignation of the perſon, *He*, and the futurition of ſalvation certain by him, *he ſhall ſave*. Beſide, that other addition of the name of God, propounded in Joſhua as probable, appeareth here in ſome degree above probability, and that for two reaſons. Firſt, becauſe it is not barely ſaid that *He*, but as the original raiſeth it, *He himſelf ſhall ſave*. Joſhua ſaved Iſrael not by his own power, not of himſelf, but God by him; neither ſaved he his own people, but the people of God: whereas Jeſus himſelf, by his own power, the power of God, ſhall ſave his own people, the people of God. Well therefore may we underſtand the interpretation of his name to be *God the Saviour*. Secondly, immediately upon the prediction of the name of Jeſus, and the interpretation given by the Angel, the Evangeliſt expreſsly obſerveth, *All this was done that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which being interpreted, is, God with us*. Several ways have been invented to ſhew the fulfilling of that prophecy, notwithſtanding our Saviour was not called Emmanuel; but none can certainly appear more proper, than that the ſenſe of *Emmanuel* ſhould be comprehended in the name of *Jeſus:* and what elſe is *God with us*, than *God our Saviour?* Well therefore hath the Evangeliſt conjoined (*q*) the Prophet and the Angel, aſſerting Chriſt was therefore named Jeſus, becauſe it was foretold he ſhould be called Emmanuel, the angelical *God the Saviour* being in the higheſt propriety the prophetical *God with us*.

Αὐτὸς, ipſe.

Matth. i. 22, 23.

However, the conſtant Scripture-interpretation of this name is *Saviour*. So ſaid the angel of the Lord to the amazed ſhepherds, *Unto you is born this day in the city of David a Saviour, which is Chriſt the Lord*. So St. Paul to the Jews and Gentile proſelytes at Antioch, *Of this man's ſeed hath God, according*

Luke ii. 11.

Acts xiii. 23.

cording to his promiſe, raiſed unto Iſrael a Saviour, Jeſus. Which explication of this ſacred name was not more new or ſtrange unto the world, than was the name itſelf ſo often uſed before. For the ancient Grecians uſually gave it at firſt as a title to their (*r*) gods, whom after any remarkable preſervations they ſtyled Saviours, and under that notion built temples, and conſecrated altars to them. Nor did they reſt with their miſtaken piety, but made it ſtoop unto their baſer flattery, calling thoſe men their (*s*) Saviours for whom they ſeemed to have as great reſpect and honour as for their gods.

Nor does it always ſignify ſo much as that it may not be attributed to man; for even in the Scriptures the judges of Iſrael were called no leſs than
Judg. iii. 9. their Saviours. *When the children of Iſrael cried unto the Lord, the Lord raiſed up a deliverer to the children of Iſrael, who delivered them, even Othniel the ſon of*
Verſe 15. *Kenaz.* And again, *When they cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera.* Where though in our tranſlation we call Othniel and Ehud *Deliverers*, yet in the original they are plainly termed (*t*) *Saviours*.

Now what the full import and ultimate ſenſe of the title of Saviour might be, ſeemed not eaſy to the ancients: and the (*u*) beſt of the Latins thought the Greek word ſo pregnant and comprehenſive, that the Latin tongue had no ſingle word able toexpreſs it.

But whatſoever notion the heathen had of their gods or men which they ſtyled Saviours, we know this name belongeth unto Chriſt in a more ſublime and peculiar manner. *Neither is there ſalvation in*
Acts iv. 12. *any other; for there is none other name under heaven given among men, whereby we muſt be ſaved.*

It remaineth therefore that we ſhould explain how and for what reaſons Chriſt truly is, and properly is called, our Saviour. Firſt then, I conceive, one ſufficient cauſe of that appellation to conſiſt in this, that he hath opened and declared unto us the only

only true way for the obtaining eternal ſalvation, and by ſuch patefaction can deſerve no leſs than the name of Saviour. For if thoſe Apoſtles and Preachers of the Goſpel, who received the way of ſalvation from him, which they delivered unto others, may be ſaid to ſave thoſe perſons which were converted by their preaching; in a far more eminent and excellent manner muſt he be ſaid to ſave them, who firſt revealed all thoſe truths unto them. St. Paul *provoked to emulation them which were his flesh, that he might ſave ſome of them*; and *was made all things to all men, that he might by all means ſave ſome.* He exhorteth Timothy *to take heed unto himſelf, and unto the doctrine, and continue in them; for in doing this, he ſhould both ſave himſelf and them that heard him.* And St. James ſpeaks in more general terms; *Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a ſinner from the error of his way, ſhall ſave a ſoul from death.* Now if theſe are ſo expreſsly ſaid to ſave the ſouls of them which are converted by the doctrine which they deliver, with much more reaſon muſt Chriſt be ſaid to ſave them, whoſe miniſters they are, and in whoſe name they ſpeak. For it was he which *came and preached peace to them which were afar off, and to them that were nigh.* The will of God concerning the ſalvation of man was revealed by him. *No man hath ſeen God at any time: the only-begotten Son, which is in the boſom of the Father, he hath declared him.* Being then *the Goſpel of Chriſt is the power of God unto ſalvation to every one that believeth,* being they which preach it at the command of Chriſt are ſaid to ſave the ſouls of ſuch as believe their word, being it was Chriſt alone *who brought life and immortality to light through the Goſpel*; therefore he muſt in a moſt eminent and ſingular manner be acknowledged thereby to ſave, and conſequently muſt not be denied, even in this firſt reſpect, the title of Saviour.

Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16. Jam. v. 19, 20. Eph. ii. 17. John i. 18. Rom. i. 16. 2 Tim. i. 10.

Secondly, this Jeſus hath not only revealed, but alſo procured, the way of ſalvation; not only delivered it to us, but alſo wrought it out for us: and ſo
John iii. 17. *God ſent his Son into the world, that the world through him might be ſaved.* We were all concluded under ſin, and, being the wages of ſin is death, we were obliged to eternal puniſhment, from which it was impoſſible to be freed, except the ſin were firſt re-
Heb. ix. 22, 23, 26. mitted. Now this is the conſtant rule, that *without ſhedding of blood is no remiſſion. It was therefore neceſſary that Chriſt ſhould appear to put away ſin by the*
Mat. xxvi 28. *ſacrifice of himſelf.* And ſo he did, for he *ſhed his blood for many, for the remiſſion of ſins,* as himſelf pro-
1 Pet. ii. 24. feſſeth in the ſacramental inſtitution: *he bare our ſins in his own body on the tree,* as St. Peter ſpeaks; and ſo
Col. i. 14. Rom. v. 8, 9. in him *we have redemption through his blood, even the forgiveneſs of ſins.* And if *while we were yet ſinners, Chriſt died for us; much more then, being now juſtified by his blood, we ſhall be ſaved from wrath by him.* Again, we were all enemies unto God, and having offended him, there was no poſſible way of ſalvation, but by being reconciled to him. If then we aſk the queſtion, as once the Philiſtines did concerning David,
1 Sam. xxix. 4. *Wherewith ſhould we reconcile ourſelves unto our maſter?* we have no other name to anſwer it but Jeſus.
2 Cor. v. 19. For *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.* And as under the Law *the blood of the ſin-offering was brought into the tabernacle of the congregation to reconcile withal in the holy place*; ſo it pleaſed the Father through
Col. i. 20, 21, 22. the Son, *having made peace by the blood of his croſs, by him to reconcile all things unto himſelf.* And thus it comes to paſs, that *us who were enemies in our mind by wicked works, yet now hath he reconciled in the body of his fleſh through death.* And upon this reconciliation of our perſons muſt neceſſarily follow
Rom. v. 10. the ſalvation of our ſouls. *For if, when we were enemies, we were reconciled unto God by the death of his Son; much more, being reconciled, we ſhall be ſaved by his*

his life. Furthermore, we were all at firſt enſlaved by ſin, and brought into captivity by Satan, neither was there any poſſibility of eſcape but by way of redemption. Now it was the Law of Moſes, that if *any were able he might redeem himſelf:* but this to us was impoſſible, becauſe abſolute obedience in all our actions is due unto God, and therefore no act of ours can make any ſatisfaction for the leaſt offence. Another law gave yet more liberty, that he which *was ſold might be redeemed again; one of his brethren might redeem him.* But this in reſpect of all the mere ſons of men was equally impoſſible, becauſe they were all under the ſame captivity. Nor could they ſatisfy for others, who were wholly unable to redeem themſelves. Wherefore there was no other brother, but that Son of man which is the Son of God, who was like unto us in all things, ſin only excepted, which could work this redemption for us. And what he only could, that he freely did perform. For *the Son of man came to give his life a ranſom for many:* and as he came to give, ſo he *gave himſelf a ranſom for all.* So that in him *we have redemption through his blood, the forgiveneſs of ſins.* For we are *bought with a price:* for we are *redeemed, not with corruptible things, as ſilver and gold; but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.* He then which hath obtained for us remiſſion of ſins, he who through himſelf hath reconciled us unto God, he who hath given himſelf as a ranſom to redeem us, he who hath thus wrought out the way of ſalvation for us, muſt neceſſarily have a ſecond and a far higher right unto the name of Jeſus, unto the title of our Saviour.

Lev. xxv. 49. Lev. xxv. 48. Matt. xx. 28. 1 Tim. ii. 6. Eph. i. 7. 1 Cor. vii. 23. 1 Pet. i. 18, 19.

Thirdly, beſide the promulging and procuring, there is yet a farther act, which is, conferring of ſalvation on us. All which we mentioned before was wrought by virtue of his death, and his appearance in the holy of holies: but we muſt ſtill believe he *is able alſo to ſave them to the uttermoſt that come*

Heb. vii. 25.

come unto God by him, ſeeing he ever liveth to make interceſſion for them. For now being ſet down at the right hand of God, he hath received all power both in heaven and earth; and the end of this power which he hath received is, to confer ſalvation upon thoſe which believe in him. For the father gave
John xvii. 2. the Son *this power over all fleſh, that he ſhould give eternal life to as many as he hath given him*; that he ſhould raiſe our bodies out of the duſt, and cauſe our corruptible to put on incorruption, and our mortal to put on immortality: and upon this power we are to expect ſalvation from him. For we muſt
Phil. iii. 20, 21. *look for the Saviour, the Lord Jeſus Chriſt, from heaven, who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things*
Heb. ix. 28. *unto himſelf.* And *unto them that* thus *look for him ſhall he appear the ſecond time, without ſin unto ſalvation.* Being then we are all to endeavour that our
1 Cor. v. 5. *ſpirits may be ſaved in the day of the Lord Jeſus*; be-
Acts v. 31. ing St. Peter hath taught us, that *God hath exalted Chriſt with his right hand to be a Prince and a Saviour*; being the conferring of that upon us which he promiſed to us, and obtained for us, is the reward of what he ſuffered; therefore we muſt acknowledge that the actual giving of ſalvation to us is the ultimate and concluſive ground of the title, Saviour.

Thus by the virtue of his precious blood Chriſt hath obtained remiſſion of our ſins, by the power of his grace hath taken away the dominion of ſin, in the life to come will free us from all poſſibility of ſinning, and utterly aboliſh death the wages of ſin:
Matt. i. 21. wherefore well ſaid the Angel of the Lord, *Thou ſhalt call his name Jeſus, for he ſhall ſave his people*
Luke i. 69. *from their ſins*; well did Zacharias call him *an horn*
Luke ii. 30. *of ſalvation*; Simeon, *the ſalvation of God*; St. Paul,
Heb. v. 9. *the captain and author of eternal ſalvation*; St. Peter,
Heb. ii. 10. Acts v. 31. *a Prince and a Saviour*, correſpondent to thoſe judges

judges of Iſrael, raiſed up by God himſelf to deliver his people from the hands of their enemies, and for that reaſon called Saviours. *In the time of their trouble,* ſay the Levites, *when they cried unto thee, thou heardeſt them from heaven, and according to thy manifold mercies thou gaveſt them Saviours, who ſaved them out of the hand of their enemies.* Neh. ix. 27.

The correſpondency of Jeſus unto thoſe temporal Saviours will beſt appear if we conſider it particularly in Joſhua, who bare that ſalvation in his name, and approved it in his actions. For, as the ſon of Sirach ſaith, *Jeſus the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes in prophecies, who, according to his name, was made great for the ſaving of the elect of God.* Ecclus. xlvi. 1. Although therefore Moſes was truly and really *a ruler and deliverer,* which is Acts vii. 35. the (*x*) ſame with Saviour; although the reſt of the judges were alſo by their office rulers and deliverers, and therefore ſtyled Saviours, as expreſsly Othniel and Ehud are; yet Joſhua, far more particularly and exactly than the reſt, is repreſented as a type of our Jeſus, and that typical ſingularity manifeſted in his (*y*) name. For firſt, he it was alone, of all which paſſed out of Egypt, who was deſigned to lead the children of Iſrael into Canaan, the land of promiſe flowing with milk and honey. Which land as it was a type of the heaven of heavens, the inheritance of the ſaints, and eternal joys flowing from the right hand of God; ſo is the perſon which brought the Iſraelites into that place of reſt (*z*) a type of him who only can bring us into the preſence of God, and there prepare our manſions for us, and aſſign them to us, as Joſhua divided the land for an inheritance to the tribes. Beſides, it is farther obſervable, not only what Joſhua did, but what Moſes could not do. The hand of Moſes and Aaron brought them out of Egypt, but left them in the wilderneſs, and could not ſeat them in Canaan. Joſhua, the ſucceſſor, only could effect that

that in which Moſes failed. Now nothing is more frequent in the phraſe of the Holy Ghoſt, than to take Moſes for the doctrine delivered, or the books written by him, that is, the (*a*) Law; from whence it followeth, that the death of Moſes and the ſucceſſion of Joſhua prefignified the continuance of the Law till Jeſus came, *by whom all that believe are juſtified from all things, from which we could not be juſtified by the Law of Moſes. The Law and the Prophets were until John: ſince that the kingdom of God is preached.* Moſes muſt die, that Joſhua may ſucceed. *By the deeds of the Law there ſhall no fleſh be juſtified, (for by the Law is the knowledge of ſin;) but the righteouſneſs of God without the Law is manifeſted, even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all and upon all them that believe.* Moſes indeed ſeems to have taken Joſhua with him up into the mount: but if he did, ſure it was to enter the cloud which covered the mount where the glory of the Lord abode: for (*b*) without Jeſus, *in whom are hid all the treaſures of wiſdom and knowledge*, there is no looking into the ſecrets of heaven, no approaching to the preſence of God. The command of circumciſion was not given unto Moſes, but to Joſhua; nor were the Iſraelites circumciſed in the wilderneſs, under the conduct of Moſes and Aaron, but in the land of Canaan, under their ſucceſſor. For *at that time the Lord ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time.* Which ſpeaketh (*c*) Jeſus to be the true circumciſer, the author of another circumciſion than that of the fleſh commanded by the Law, even *the circumciſion of the heart in the ſpirit, and not in the letter*; that which *is made without hands, in putting off the body of the ſins of the fleſh*, which is therefore called the *circumciſion of Chriſt.*

Thus if we look upon Joſhua as the *miniſter of Moſes*, he is even in that a type of Chriſt, the *miniſter*

Acts xiii. 39.
Luke xvi. 16.
Rom. iii. 20, 21, 22.
Exod. xxiv. 13.
Joſh. v. 2.
Rom. ii. 29.
Col. ii. 11.
Exod. xxiv. 13.
Joſh. i. 1.

miniſter of the circumciſion for the truth of God. If we look on him as the ſucceſſor of Moſes, in that he repreſenteth Jeſus, inaſmuch as *the Law was given by Moſes, but grace and truth came by Jeſus Chriſt.* If we look on him as now Judge and Ruler of Iſrael, there is ſcarce an action which is not clearly predictive of our Saviour. He begins his office at the banks of (*d*) Jordan, where Chriſt is baptized, and enters upon the public exerciſe of his prophetical office. He chooſeth there twelve men out of the people, to carry twelve ſtones over with them; as our Jeſus thence began to chooſe his (*e*) twelve Apoſtles, thoſe foundation-ſtones in the Church of God, whoſe *names are in the twelve foundations of the wall of the holy city, the new Jeruſalem.* It hath been (*f*) obſerved, that the ſaving Rahab the harlot alive, foretold what Jeſus once ſhould ſpeak to the Jews. *Verily I ſay unto you, that the publicans and harlots go into the kingdom of God before you.* He *ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon: and the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.* Which great miracle was not only wrought by the power of him whoſe name he bare, but did alſo (*g*) ſignify that in the latter days, toward the ſetting of the ſun, when the light of the world was tending unto a night of darkneſs, *the Sun of Righteouſneſs ſhould ariſe with healing in his wings:* and, giving a check to the approaching night, become *the true light which lighteth every man that cometh into the world.*

Rom. xv. 8. John i. 17. Rev. xxi. 14. Matt. xxi. 31. Joſ. x. 12, 13. John. i. 9.

But to paſs by more particulars, Joſhua ſmote the Amalekites, and ſubdued the Canaanites; by the firſt making way to enter the land, by the ſecond giving poſſeſſion of it. And Jeſus our *Prince and Saviour, whoſe kingdom was not of this world,* in a ſpiritual manner goeth in and out before us againſt our ſpiritual enemies, ſubduing ſin and Satan, and ſo opening and clearing our way to heaven; deſtroying the laſt enemy, death, ſo giving us poſſeſſion of eternal life.

Thus

(*h*) Thus do we believe the man called Jeſus to have fulfilled, in the higheſt degree imaginable, all which was but typified in him who firſt bare the name, and in all the reſt which ſucceeded in his office, and ſo to be the Saviour of the world; *whom God hath raiſed up, an horn of ſalvation for us, in the houſe of his ſervant David, that we ſhould be ſaved from our enemies, and the hands of all that hate us.*

Luke i. 69, 71.

The neceſſity of the belief of this part of the Article is not only certain, but evident: becauſe there is no end of faith without a Saviour, and no other name but this by which we can be ſaved, and no way to be ſaved by him but by believing in him. For *this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and he that keepeth his commandment dwelleth in him and he in him.* From him then, and from him alone, muſt we expect ſalvation, acknowledging and confeſſing freely there is nothing in ourſelves which can effect or deſerve it from us, nothing in any other creature which can promerit or procure it to us. For *there is but one God, and one Mediator between God and men, the Man Chriſt Jeſus.* It is only *the beloved Son in whom God is well pleaſed,* he *is cloathed with a veſture dipt in blood: he hath trod the wine-preſs alone. We like ſheep have gone aſtray, and the Lord hath laid on him the iniquity of us all. By him God hath reconciled all things to himſelf, by him, I ſay, whether they be things in earth or things in heaven.* By him alone is our ſalvation wrought: for his ſake then only can we aſk it, from him alone expect it.

1 John iii. 23, 24.

1 Tim. ii. 5.

Iſa. liii. 6.

Col. i. 20.

Secondly, this belief is neceſſary, that we may delight and rejoice in the name of Jeſus, as that in which all our happineſs is involved. At his nativity an angel from heaven thus taught the ſhepherds, the firſt witneſſes of the bleſſed incarnation; *Behold, I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day in the city of David a Saviour, which is Chriſt the Lord.* And what

Luke ii. 10, 11.

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the Angel delivered at preſent, that the Prophet Iſaiah, that old Evangeliſt, foretold at diſtance. When *the people which walked in darkneſs ſhould ſee a great light; when unto us a child ſhould be born, unto us a ſon ſhould be given*; then *ſhould they joy before God according to the joy of harveſt, and as men rejoice when they divide the ſpoil.* When *God ſhall come with recompence,* when *he ſhall come and ſave us*; then *the ranſomed of the Lord ſhall return, and come to Sion with ſongs, and everlaſting joy upon their heads.* Iſa. ix. 2, 6, 3. Iſa. xxxv. 4, 10.

Thirdly, the belief in Jeſus ought to inflame our affection, to kindle our love toward him, engaging us to hate all things in reſpect of him, that is, ſo far as they are in oppoſition to him, or pretend to equal ſhare of affection with him. *He that loveth father or mother more than me is not worthy of me, and he that loveth ſon or daughter more than me is not worthy of me,* ſaith our Saviour; ſo forbidding all prelation of any natural affection, becauſe our ſpiritual union is far beyond all ſuch relations. Nor is a higher degree of love only debarred us, but any equal pretenſion is as much forbidden. *If any man come to me,* ſaith the ſame Chriſt, *and hate not his father and mother, and wife and children, and brethren and ſiſters, yea and his own life alſo, he cannot be my diſciple.* Is it not this Jeſus in whom the love of God is demonſtrated to us, and that in ſo high a degree as is not expreſſible by the pen of man? *God ſo loved the world, that he gave his only-begotten Son.* Is it not he who ſhewed his own love to us far beyond all poſſibility of parallel? for *greater love hath no man than this, that a man lay down his life for his friends:* but *while we were yet ſinners,* that is, enemies, *Chriſt died for us,* and ſo became our Jeſus. Shall thus the Father ſhew his love in his Son? ſhall thus the Son ſhew his love in himſelf? and ſhall we no way ſtudy a requital? or is there any proper return of love but love? The voice of the Church, in the language of Solomon, is, *My love:* nor was that only the expreſſion of a ſpouſe, but Matt. x. 37. Luke xiv. 26. John iii. 16. John xv. 13. Rom. v. 8. Cant. ii. 7. and iii. 5. and viii. 4.

but of (*i*) Ignatius, a man, after the Apoſtles, moſt remarkable. And whoſoever conſidereth the infinite benefits to the ſons of men flowing from the actions and ſufferings of their Saviour, cannot chooſe but
1 Cor. xvi. 22. conclude with St. Paul, *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha.*

Laſtly, the confeſſion of faith in Jeſus is neceſſary to breed in us a correſpondent eſteem of him, and an abſolute obedience to him, that we may be raiſed
Phil. iii. 8. to the true temper of St. Paul, who *counted all things but loſs for the excellency of the knowledge of Chriſt Jeſus our Lord, for whom he ſuffered the loſs of all things, and accounted them but dung, that he might win Chriſt.* Nor can we pretend to any true love of Jeſus, except we be ſenſible of the readineſs of our obedience to him: as knowing what language he uſed to his diſciples,
John xiv. 15. *If ye love me, keep my commandments*; and what the
1 John v. 3. Apoſtle of his boſom ſpake, *This is the love of God, that we keep his commandments.* His own diſciples
Matt. viii. 27. once marvelled, and ſaid, *What manner of man is this, that even the winds and the ſea obey him?* How much more ſhould we wonder at all diſobedient Chriſtians, ſaying, What manner of men are theſe, who refuſe obedience unto him whom the ſenſeleſs creatures, the
Mark ix. 38. Luke ix. 49. winds and the ſea obeyed? Was the name of Jeſus at firſt ſufficient to caſt out devils? and ſhall man be more refractory than they? Shall the exorciſt ſay to the evil
Acts xix. 13. ſpirit, *I adjure thee by the name of Jeſus*, and the devil give place? Shall an Apoſtle ſpeak unto us in the ſame name, and we refuſe? Shall they obey that name, which ſignifieth nothing unto them? for *he took not on him the nature of angels*, and ſo is not their Saviour; and can we deny obedience unto him, who
Phil. ii. 8. *took on him the ſeed of Abraham, and became obedient to death, even the death of the croſs*, for us, that he might be raiſed to full power and abſolute dominion over us, and by that power be enabled at laſt to ſave us, and in the mean time to rule and govern us, and
Phil. ii. 9, 10. exact the higheſt veneration from us? For *God hath highly*

highly exalted him, and given him a name which is above every other name, that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth.

. Having thus declared the original of the name Jeſus, the means and ways by which he which bare it expreſſed fully the utmoſt ſignification of it; we may now clearly deliver, and every particular Chriſtian eaſily underſtand what it is he ſays, when he makes his confeſſion in theſe words, *I believe in Jeſus:* which may be not unfitly in this manner deſcribed. I believe not only that there is a God who made the world; but I acknowledge and profeſs that I am fully perſuaded of this, as of a certain and infallible truth, that there was and is a man, whoſe name by the miniſtry of an Angel was called Jeſus, of whom, particularly Joſhua, the firſt of that name, and all the reſt of the judges and ſaviours of Iſrael, were but types. I believe that Jeſus, in the higheſt and utmoſt importance of that name, to be the Saviour of the world; inaſmuch as he hath revealed to the ſons of men the only way for the ſalvation of their ſouls, and wrought the ſame way out for them by the virtue of his blood, obtaining remiſſion for ſinners, making reconciliation for enemies, paying the price of redemption for captives; and ſhall at laſt himſelf actually confer the ſame ſalvation, which he hath promulged and procured, upon all thoſe which unfeignedly and ſteadfaſtly believe in him. I acknowledge there is no other way to heaven beſide that which he hath ſhewn us, there is no other means which can procure it for us but his blood, there is no other perſon which ſhall confer it on us but himſelf. And with this full acknowledgment, *I believe in Jeſus.*

And in Jeſus Chriſt.

HAVING thus explained the proper name of our Saviour, *Jeſus*, we come unto that title of his office uſually joined with his name, which is therefore the more diligently to be examined, becauſe the (*k*) Jews, who always acknowledged him to be Jeſus, ever denied him to be Chriſt, *and agreed together, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.*

John ix. 22.

For the full explication of this title, it will be neceſſary, firſt, to deliver the ſignification of the word; ſecondly, to ſhew upon what grounds the Jews always expected a Chriſt or Meſſias; thirdly, to prove that the Meſſias promiſed to the Jews is already come; fourthly, to demonſtrate that our Jeſus is that Meſſias; and fifthly, to declare in what that unction, by which Jeſus is Chriſt, doth conſiſt, and what are the proper effects thereof. Which five particulars being clearly diſcuſſed, I cannot ſee what ſhould be wanting for a perfect underſtanding that Jeſus is Chriſt.

For the firſt, we find in the Scriptures two ſeveral names, *Meſſias* and *Chriſt*, but both of the ſame ſignification; as appeareth by the ſpeech of the woman of Samaria, *I know that Meſſias cometh, which is called Chriſt*; and more plainly by what Andrew ſpake unto his brother Simon, *We have found the Meſſias, which is, being interpreted, the Chriſt. Meſſias* in the Hebrew tongue, *Chriſt* in the (*l*) Greek. (*m*) *Meſſias*, the language of Andrew and the woman of Samaria, who ſpake in Syriac; *Chriſt*, the interpretation of St. John, who wrote his Goſpel in the Greek, as the moſt general language in thoſe days; and the ſignification of them both is, the *Anointed*. St. Paul and the reſt of the Apoſtles, writing in that language, uſed the Greek name, which the Latins did retain, calling

John iv. 25.

John i. 41.

calling him conſtantly, *Chriſtus*; and we in Engliſh have retained the ſame, as univerſally naming him, *Chriſt*.

Nor is this yet the full interpretation of the word, which is to be underſtood not ſimply according to the action only, but as it involveth the deſign in the cuſtom of anointing. For in the Law whatſoever was anointed was thereby ſet apart, as ordained to ſome ſpecial uſe or office: and therefore under the notion of unction we muſt underſtand that promotion and ordination. *Jacob poured out oil on the top of a pillar,* Gen. xxviii. 18. and that anointing was the conſecration of it. Moſes anointed the Tabernacle and all the veſſels, and this anointing was their dedication. Hence *the Prieſt that is anointed* ſignifieth, in the phraſe of Moſes, the High Prieſt, becauſe he was inveſted in that office at and by his unction. When therefore Jeſus is called the *Meſſias* or *Chriſt*, and that long after the anointing oil had ceaſed, it ſignified no leſs than a perſon ſet apart by God, anointed with moſt ſacred oil, advanced to the higheſt office, of which all thoſe employments under the Law, in the obtaining of which oil was uſed, were but types and ſhadows. And this may ſuffice for the ſignification of the word.

That there was among the Jews an expectation of ſuch a Chriſt to come, is moſt evident. The woman of Samaria could ſpeak with confidence, *I know that* John iv. 25. *Meſſias cometh.* And the unbelieving Jews, who will not acknowledge that he is already come, expect him ſtill. Thus we find *all men muſing in their hearts of* Luke iii. 15. *John, whether he were the Chriſt or not.* When Jeſus taught in the Temple, thoſe which doubted ſaid, *When Chriſt cometh no man knoweth whence he is*; thoſe John vii. which believed ſaid, *When Chriſt cometh, will he do more* 27, 31. *miracles than theſe which this man hath done?* Whether therefore they doubted, or whether they believed in Jeſus, they all expected a Chriſt to come; and the greater their opinion was of him, the more they believed he was that Meſſias. *Many of the people ſaid,* v. 40, 41. *Of a truth this is the Prophet; others ſaid, This is the Chriſt.*

John i. 19. *Chriſt.* As ſoon as John began to baptize, *the Jews ſent Prieſts and Levites from Jeruſalem, to aſk him, Who art thou?* that is, whether he were the Chriſt or no, as Verſe 20. appeareth out of his anſwer, *And he confeſſed and denied not, but confeſſed, I am not the Chriſt.* For as they Verſe 21. aſked him after, *What then, art thou Elias? and he ſaid, I am not: Art thou that Prophet? and he anſwered, No:* ſo without queſtion their firſt demand was, (*n*) Art thou the Chriſt? and he anſwered, I am not: from whence it clearly appeareth that there was a general expectation among the Jews of a Meſſias to come; nor only ſo, but it was always counted among them an article of their faith, which all were obliged to believe who profeſſed the Law of Moſes, and whoſoever denied that, was thereby interpreted to deny the Law and the Prophets. Wherefore it will be worth our inquiry to look into the grounds upon which they built that expectation.

Auctor Sepher Ikkarim, l. iv. c. ult. Maimon. Tract. de Regibus, c. 11.

It is moſt certain that the Meſſias was promiſed by God, both before and under the Law. God ſaid unto Abraham, *In Iſaac ſhall thy ſeed be called:* and we know that was a promiſe of a Meſſias to come, because St. Paul hath taught us, *Now to Abraham and his ſeed were the promiſes made. He ſaith not, unto ſeeds, as of many, but as of one, and to thy ſeed, which is Chriſt.* The Lord ſaid unto Moſes, *I will raiſe them up a Prophet from among their brethren like unto thee.* And St. Peter hath ſufficiently ſatisfied us, that this Prophet promiſed to Moſes, is *Jeſus the Chriſt.* Many are the prophecies which concern him, many the promiſes which are made of him: but yet ſome of them very obſcure; others, though plainer, yet have relation only to the perſon, not to the notion, or the word *Meſſias.* Whereſoever he is ſpoken of as the Anointed, it may well be firſt underſtood of ſome other perſon; except one place in Daniel, where Meſſiah is foretold *to be cut off:* and yet even there the Greek tranſlation hath not the *Meſſiah,* but the *Unction.* It may therefore ſeem ſomething ſtrange, how ſo univerſal

Gen. xxi. 12.

Gal. iii. 16.

Acts iii. 22.

Dan. ix. 26.

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an expectation of a Redeemer under the name of the Meſſias ſhould be ſpread through the church of the Jews.

But if we conſider that in the ſpace of ſeventy years of the Babyloniſh captivity the ordinary Jews had loſt the exact underſtanding of the old Hebrew language before ſpoken in Judea, and therefore, when the Scriptures were read unto them, they found it neceſſary to interpret them to the people in the Chaldee language, which they had lately learned: as when Ezra the Scribe brought the book of the Law of Moſes before the congregation, the Levites are ſaid to have cauſed the people to underſtand the Law, becauſe *they read in the Book, in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading*. Which conſtant interpretation begat at laſt a Chaldee tranſlation of the Old Teſtament to be read every ſabbath in the ſynagogues: and that being not exactly made word for word with the Hebrew, but with a liberty of a brief expoſition by the way, took in, together with the text, the general opinion of the learned Jews. By which means it came to paſs that not only the doctrine, but the name alſo, of the Meſſias was very frequent and familiar with them. Inſomuch that even in the Chaldee paraphraſe now extant, there is expreſs mention of the Meſſias in above ſeventy places, beſides that of Daniel. The Jews then informed by the plain words of (o) Daniel, inſtructed by a conſtant interpretation of the Law and the Prophets read in their ſynagogues every ſabbath-day, relying upon the infallible predictions and promiſes of God, did all unanimouſly expect out of their own nation, of the tribe of Judah, of the family of David, a Meſſias, or a Chriſt, to come. Neh. viii. 8.

Now this being granted, as it cannot be denied, our next conſideration is of the time in which this promiſe was to be fulfilled: which we ſhall demonſtrate out of the Scriptures to be paſt, and conſequently that the promiſed Meſſias is already come. The prediction of Jacob on his death-bed is clear

Gen xlix. 10. and pregnant; *The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and to him ſhall the gathering of the people be:* but the ſceptre is departed from Judah, neither is there one law-giver left between his feet: therefore Shiloh, that is, the Meſſias, is already come. That the Jewiſh government hath totally failed, is not without the greateſt folly to be denied: and therefore that Shiloh is already come, except we ſhould deny the truth of divine predictions, muſt be granted. There then remains nothing to be proved, but that by Shiloh is to be underſtood the Meſſias: which is ſufficiently manifeſt both from the conſent of the ancient Jews, and from the deſcription immediately added to the name. For (*p*) all the old paraphraſts call him expreſsly the Meſſias, and the words which follow, *to him ſhall the gathering of the people be*, ſpeak no leſs; as giving an explication of his perſon, office, or condition, who was but darkly deſcribed in the name of Shiloh. For this is the ſame character by which he was ſignified unto Abraham: *In thy ſeed ſhall all the nations of the earth be* Iſa. xi. 10. *bleſſed:* by which he is decyphered in Iſaiah; *In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his* Mich. iv. 1. *reſt ſhall be glorious:* and in Micah, *The mountain of the houſe of the Lord ſhall be eſtabliſhed on the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it.* And thus the bleſſing of Ju- Gen. xlix. 8. dah is plainly intelligible: *Judah, thou art he whom thy brethren ſhall praiſe; thy hand ſhall be in the neck of thine enemies. thy father's children ſhall bow down before thee.* Thou ſhalt obtain the primogeniture of thy brother Reuben, and by virtue thereof ſhalt rule over the reſt of the tribes: the government ſhall be upon thy ſhoulders, and all thy brethren ſhall be ſubject unto thee. And that you may underſtand this bleſſing is not to expire until it make way for a greater, know that this government ſhall not fail, until there come a ſon out of your loins, who ſhall be far greater than yourſelf: for whereas your dominion reacheth only

only over your brethren, and ſo is confined unto the tribes of Iſrael; his kingdom ſhall be univerſal, and all nations of the earth ſhall ſerve him. Being then this Shiloh is ſo deſcribed in the text, and acknowledged by the ancient Jews to be the Meſſias, being God hath promiſed by Jacob the government of Iſrael ſhould not fail until Shiloh came; being that government is viſibly and undeniably already failed, it followeth inevitably, that the Meſſias is already come.

In the ſame manner the Prophet Malachy hath given an expreſs ſignification of the coming of the Meſſias while the Temple ſtood. (q) *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek ſhall ſuddenly come to his Temple, even the Meſſenger of the covenant whom ye delight in.* And Haggai yet more clearly, *Thus ſaith the Lord of hoſts, Yet once it is a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land; and I will ſhake all nations; and the deſire of all nations ſhall come; and I will fill this houſe with glory, ſaith the Lord of hoſts. The glory of this latter houſe ſhall be greater than the glory of the former, ſaith the Lord of hoſts.* It is then moſt evident from theſe predictions, that the Meſſias was to come while the ſecond Temple ſtood. It is as certain that the ſecond Temple is not now ſtanding. Therefore, except we contradict the veracity of God, it cannot be denied but the Meſſias is already come. Nothing can be objected to enervate this argument, but that theſe prophecies concern not the Meſſias; and yet the ancient Jews confeſſed they did, and that they do ſo cannot be denied. For, firſt, thoſe titles, *the angel of the Covenant, the delight of the Iſraelites, the deſire of all nations*, are certain and known characters of the Chriſt to come. And ſecondly, it cannot be conceived how the glory of the ſecond Temple ſhould be greater than the glory of the firſt, without the coming of the Meſſias to it. For the Jews themſelves have obſerved that five ſigns of the

Mal. iii. 1.

Hag. ii. 6. 7, 9.

Divine glory were in the firſt Temple, which were wanting to the ſecond: as the Urim and Thummim, by which the High Prieſt was miraculouſly inſtructed of the will of God; the ark of the covenant, from whence God gave his anſwers by a clear and audible voice; the fire upon the altar, which came down from heaven, and immediately conſumed the ſacrifice; the Divine preſence or habitation with them, repreſented by a viſible appearance, or given, as it were, to the king and high prieſt by anointing with the oil of unction; and, laſtly, the Spirit of prophecy, with which thoſe eſpecially who were called to the prophetical office were endued. And there was no compariſon between the beauty and glory of the ſtructure or building of it, as appeared by the tears dropt from thoſe eyes which had beheld
Ezra iii. 12. the former, (*For many of the Prieſts and Levites, and chief of the Fathers, who were ancient men, that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice*;) and by thoſe words which God commanded Haggai to ſpeak to the people for the introducing of this Pro-
Hag. ii. 3. phecy, *Who is left among you that ſaw this houſe in her firſt glory? and how do you ſee it now? is it not in your eyes in compariſon of it as nothing?* Being then the ſtructure of the ſecond Temple was ſo far inferior to the firſt, being all thoſe ſigns of the Divine glory were wanting in it with which the former was adorned; the glory of it can no other way be imagined greater, than by the coming of him into it in whom all thoſe ſigns of the Divine glory were far more eminently contained; and this perſon alone is the Meſſias. For he was to be the glory of the people Iſrael, yea even of the God of Iſrael; he the Urim and Thummim, by whom the will of God, as by a greater oracle, was revealed; he the true Ark of the Covenant, the only Propitiatory by his blood; he which was to baptize with the Holy Ghoſt and with fire, the true fire which came down from heaven;

heaven; he which was to take up his habitation in our fleſh, and to dwell among us that we might behold his glory; he who received the Spirit without meaſure, and from whoſe fulneſs we do all receive. In him were all thoſe ſigns of the Divine glory united. which were thus divided in the firſt Temple; in him they were all more eminently contained than in thoſe: therefore his coming to the ſecond Temple was, as the ſufficient, ſo the only means by which the glory of it could be greater than the glory of the firſt.. If then the Meſſias was to come while the ſecond Temple ſtood, as appeareth by God's prediction and promiſe; if that temple many ages ſince hath ceaſed to be, there being not one ſtone left upon a ſtone; if it certainly were before the deſtruction of it in greater glory than ever the former was; if no ſuch glory could accrue unto it but by the coming of the Meſſias; then is that Meſſias already come.

Having thus demonſtrated out of the promiſes given to the Jews, that the Meſſias who was ſo promiſed unto them muſt be already come, becauſe thoſe events which were foretold to follow his coming are already paſt; we ſhall proceed unto the next particular, and prove that the man Jeſus, in whom we believe, is that Meſſias who was promiſed. Firſt, it is acknowledged both by the Jew and Gentile, that this Jeſus was born in Judea, and lived and died there, before the commonwealth of Iſrael was diſperſed, before the ſecond Temple was deſtroyed, that is, at the very time when the Prophets foretold the Meſſias ſhould come. And there was no other beſide him, that did with any ſhew of probability pretend to be, or was accepted as the Meſſias. Therefore we muſt confeſs he was, and only he could be, the Chriſt.

Secondly, all other prophecies belonging to the Meſſias were fulfilled in Jeſus, whether we look upon the family, the place, or the manner of his

birth; neither were they ever fulfilled in any perſon beſide him: he then is, and no other can be, the Meſſias. That he was to come out of the tribe of Judah and family of David, is every where manifeſt. (*r*) The Jews, which mention Meſſias as a Son of Joſeph or of Ephraim, do not deny, but rather dignify, the Son of David or of Judah, whom they confeſs to be the greater Chriſt. *There ſhall come forth a* (*s*) *rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots, and the Spirit of the Lord ſhall reſt upon him*, ſaith the Prophet Iſaiah. And again, *In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people: to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* Now who was it but Jeſus of whom the elders ſpake, *Behold the Lion of the tribe of Judah, the root of David?* Who but he ſaid, *I am the root and offſpring of David, and the bright and morning ſtar?* The Jews did all acknowledge it, as appears by the queſtion of our Saviour, *How ſay the Scribes that Chriſt is the Son of David? What think ye of Chriſt? whoſe Son is he? They ſay unto him, the Son of David*; and that of the people, amazed at the ſeeing of the blind, and ſpeaking of the dumb, *Is not this the Son of David?* the blind cried out unto him, *Jeſus thou Son of David, have mercy on us*; and the multitude cried, *Hoſanna to the Son of David.* The genealogy of Jeſus ſhews his family: the firſt words of the Goſpel are, *the book of the generation of Jeſus Chriſt the Son of David.* The prophecy therefore was certainly fulfilled in reſpect of his lineage; *for it is evident that our Lord ſprang out of Judah.*

Iſa. xi. 1. Verſe 10. Rev. 5. Rev. xxii. 16. Mark. xii. 35. Mat. xxii. 42. Matt. xii. 23. Matt. xxi. 9. Matt. i. 1. Heb. vii. 14.

Beſides, if we look upon the place where the Meſſias was to be born, we ſhall find that Jeſus by a particular act of providence was born there. *When Herod gathered all the chief Prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea.* The people doubted whether Jeſus was

Matt. ii. 4, 5.

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the Chriſt, becauſe they thought he had been born in Galilee, where Joſeph and Mary lived: wherefore they ſaid, *Shall Chriſt come out of Galilee? hath not the Scripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?* That place of Scripture which they meant was cited by the Scribes to Herod, according to the interpretation then current among the Jews, and ſtill preſerved in the (*t*) Chaldee paraphraſe: *For thus it is written in the Prophet, And thou Bethlehem in the land of Judah art not the leaſt among the princes of Judah, for out of thee ſhall come a governor that ſhall rule my people Iſrael.* This prediction was moſt manifeſtly and remarkably fulfilled in the birth of Jeſus, when by the providence of God it was ſo ordered that Auguſtus ſhould then tax the world, to which end every one ſhould go up into his own city. Whereupon Joſeph and Mary his eſpouſed wife left Nazareth of Galilee, their habitation, and went into Bethlehem of Judea, the city of David, there to be taxed, *becauſe they were of the houſe and lineage of David.* And while they were there, as the days of the Virgin Mary were accompliſhed, ſo the prophecy was fulfilled; for there ſhe brought forth her firſt-born Son; and ſo *unto us was born that day in the city of David, a Saviour, which is Chriſt the Lord.*

John vii. 41, 42.

Mat. ii. 5, 6.

Luke ii. 4.

Luke ii. 11.

But if we add unto the family and place, the manner of his birth, alſo foretold, the argument muſt neceſſarily appear concluſive. The Prophet Iſaiah ſpake thus unto the houſe of David; *The Lord himſelf ſhall give you a ſign: Behold a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel.* What nativity could be more congruous to the greatneſs of a Meſſias than that of a Virgin, which is moſt miraculous? what name can be thought fitter for him than that of Immanuel, *God with us*, whoſe land Judea is ſaid to be? The Immanuel then thus born of a Virgin was without queſtion the true

Iſa. vii. 14.

Iſa. viii. 8.

Meſſias.

Meſſias. And we know Jeſus was thus born of the bleſſed Virgin Mary, *that it might be fulfilled which was* thus *ſpoken of the Lord by the Prophet.* Wherefore being all the prophecies concerning the family, place, and manner of the birth of the Meſſias were fulfilled in Jeſus, and not ſo much as pretended to be accompliſhed in any other; it is again from hence apparent that this Jeſus is the Chriſt.

Matt. i. 22.

Thirdly, he which taught what the Meſſias was to teach, did what the Meſſias was to do, ſuffered what the Meſſias was to ſuffer, and by ſuffering obtained all which a Meſſias could obtain, muſt be acknowledged of neceſſity to be the true Meſſias. But all this is manifeſtly true of Jeſus; therefore we muſt confeſs he is the Chriſt. For firſt, it cannot be denied but the Meſſias was promiſed as a Prophet and Teacher of the people. So God promiſed him to Moſes; *I will raiſe them up a Prophet from among their brethren like unto thee.* So Iſaiah, Ezekiel and Hoſeah have expreſſed him, as we ſhall hereafter have farther occaſion to ſhew. And not only ſo, but as a greater Prophet, and more perfect Doctor, than ever any was which preceded him, more univerſal than they all. *I have put my Spirit upon him,* ſaith God: *he ſhall bring forth judgment to the Gentiles, and the iſles ſhall wait for his law.* Now it is as evident that Jeſus of Nazareth was the moſt perfect Prophet, the Prince and Lord of all the prophets, doctors, and paſtors, which either preceded or ſucceeded him. For he hath revealed unto us the moſt perfect will of God both in his precepts and his promiſes. He hath delivered the ſame after the moſt perfect manner, with the greateſt authority; not like Moſes and the Prophets, ſaying, *Thus ſaith the Lord,* but *I ſay unto you*; not like the interpreters of Moſes, for *he taught them as one having authority, and not as the Scribes:* with the greateſt perſpicuity, not, as thoſe before him, under types and ſhadows, but plainly and clearly; from whence

Iſa. xlii. 1, 4.

Ἀρχιποίμην, 1 Pet. v. 4. ὁ ποιμὴν τῶν προβάτων ὁ μέγας, Heb. xiii. 20. ὁ ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν, 1 Pet. ii. 25. Matt. v. often. Matt. vii. 29.

whence both he and his doctrine is frequently called *Light*; with the greateſt univerſality, as preaching that Goſpel which is to unite all the nations of the earth into one Church, that there might be one Shepherd and one flock. Whatſoever then that great Prophet the Meſſias was to teach, that Jeſus taught; and whatſoever works he was to do, thoſe Jeſus did.

When John the Baptiſt had heard the *works of Chriſt, he ſent two of his Diſciples* with this meſſage to him, *Art thou he that ſhould come, or do we look for another?* And Jeſus returned this anſwer unto him, ſhewing the ground of that meſſage, *the works of Chriſt*, was a ſufficient reſolution of the queſtion ſent; *Go and ſhew John again thoſe things which ye do hear and ſee: the blind receive their ſight, and the lame walk, the lepers are cleanſed, the deaf hear, and the dead are raiſed up.* And as Jeſus alleged the works which he wrought to be a ſufficient teſtimony that he was the Meſſias; ſo did thoſe Jews acknowledge it, who ſaid, *When Chriſt cometh, will he do more miracles than theſe which this man doth?* And Nicodemus, a ruler among them, confeſſed little leſs: *Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him.* Great and many were the miracles which Moſes and the reſt of the Prophets wrought for the ratification of the Law, and the demonſtration of God's conſtant preſence with his people; and yet all thoſe wrought by ſo many ſeveral perſons, in the ſpace of above three thouſand years, are far ſhort of thoſe which this one Jeſus did perform within the compaſs of three years. The ambitious diligence of the Jews hath reckoned up ſeventy-ſix miracles for Moſes, and ſeventy-four for all the reſt of the Prophets: and ſuppoſing that they were ſo many, (though indeed they were not) how few are they in reſpect of thoſe which are written of our Saviour! how inconſider-

Matt. xi. 2, 3.

Matt. xi. 4, 5.

John vii. 31.

John iii. 2

able,

able, if compared with all which he wrought! when St. John teſtifieth with as great certainty of truth as height of hyperbole, that *there are many other things which Jeſus did, the which if they ſhould be written every one,* he *ſuppoſed that even the world itſelf could not contain the books that ſhould be written.* Nor did our Saviour excel all others in the number of his miracles only, but in the power of working. Whatſoever miracle Moſes wrought, he either obtained by his prayers, or elſe conſulting with God, received it by command from him; ſo that the power of miracles cannot be conceived as immanent or inhering in him. Whereas this power muſt of neceſſity be in Jeſus, *in whom dwelt all the fulneſs of the Godhead bodily,* and *to whom the Father had given to have life in himſelf.* This he ſufficiently ſhewed by working with a word, by commanding the winds to be ſtill, the devils to fly, and the dead to riſe: by working without a word or any intervenient ſign; as when the woman which *had an iſſue of blood twelve years touched his garment, and ſtraightway the fountain of her blood was dried up* by the virtue which flowed out from the greater fountain of his power. And leſt this example ſhould be ſingle, we find that *the men of Genneſaret,* the *people out of all Judea and Jeruſalem, and from the ſea coaſt of Tyre and Sidon,* even *the whole multitude ſought to touch him; for there went virtue out of him, and healed them all.* Once indeed Chriſt ſeemed to have prayed, before he raiſed Lazarus from the grave, but even that was done *becauſe of the people which ſtood by:* not that he had not power within himſelf to raiſe up Lazarus, who was afterward to raiſe himſelf; but *that they might believe the Father had ſent him.* The immanency and inherency of this power in Jeſus is evident in this, that he was able to communicate it to whom he pleaſed, and actually did confer it upon his Diſciples: *Behold I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy.*

John xxi. 25.

Col. ii. 9. John v. 26.

Mark v. 25, 29.

Matt. xiv. 34, 36. Luke vi. 17, 19.

John xi. 42.

Luke x. 19.

Upon

Upon the Apoſtles: *Heal the ſick, cleanſe the lepers,* Matt. x. 8. *raiſe the dead, caſt out devils; freely ye have received, freely give.* Upon the firſt believers: *Theſe ſigns* Mark xvi. *ſhall follow them that believe; in my name they ſhall* 17. *caſt out devils. He that believeth on me, the works* John xiv. *that I do ſhall he do alſo; and greater works than theſe* 12. *ſhall he do.* He then which did more actions divine and powerful than Moſes and all the Prophets ever did, he which performed them in a manner far more divine than that by which they wrought, hath done all which can be expected the Meſſias, foretold by them, ſhould do.

Nor hath our Jeſus only done, but ſuffered, all which the Meſſias was to ſuffer. For we muſt not with the Jews deny a ſuffering Chriſt, or fondly of our own invention make a double Meſſias, one to ſuffer, and another to reign. It is clear enough by the Prophet Iſaias what his condition was to be, whom he calls the *Servant of God:* and the later Iſa. lii. 13 Jews cannot deny but their (*u*) fathers conſtantly underſtood that place of the Meſſias.

Now the ſufferings of Chriſt ſpoken of by the Prophet may be reduced to two parts: one in reſpect of contempt, by which he was deſpiſed of men; the other in reſpect of his death, and all thoſe indignities and pains which preceded and led unto it. For the firſt, the Prophet hath punctually deſcribed his condition, ſaying, *He hath no form or comelineſs, and* Iſa. liii. 2, *when we ſhall ſee him, there is no beauty that we ſhould* 3. *deſire him. He is deſpiſed and rejected of men.* He (*x*) ſeems to deſcribe a perſonage no way amiable, an aſpect indeed rather uncomely: and ſo the moſt (*y*) ancient writers have interpreted Iſaias, and confeſſed the fulfilling of it in the body of our Saviour. But what the aſpect of his outward appearance was, becauſe the Scriptures are ſilent, we cannot now know: and it is enough that we are aſſured, the ſtate and condition of his life was in the eye of the Jews without honour and inglorious. For though, *being in the form* Phil. ii. 6.

of

of God, he thought it not robbery to be equal with God: yet *he made himſelf of no reputation, and took upon him the form of a ſervant.* For thirty years he lived with his mother Mary and Joſeph his reputed father, of
Luke ii. 51. a mean profeſſion, *and was ſubject to them.* When he left his mother's houſe, and entered on his prophetical office, he paſſed from place to place, ſometimes received into a houſe, other times lodging in the fields:
Matt. viii. 20. for while the *foxes have holes, and the birds of the air have neſts, the ſon of man had not where to lay his head.* From this low eſtate of life and condition, ſeemingly inglorious, aroſe in the Jews a neglect of his works,
Matt. xiii. 55. Mar. vi. 3. and contempt of his doctrine. *Is not this the Carpenter's ſon?* nay, farther, *Is not this* (z) *the Carpenter, the ſon of Mary? And they were offended at him.* Thus was it fulfilled in him, *he was deſpiſed and rejected of men, and they eſteemed him not.*

This contempt of his perſonage, condition, doctrine, and works, was by degrees raiſed to hatred, deteſtation, and perſecution, to a cruel and ignominious death. All which if we look upon in the groſs, we muſt acknowledge it fulfilled in him to the higheſt
Iſa. liii. 3. degree imaginable, that he was *a man of ſorrows and acquainted with grief.* But if we compare the particular predictions with the hiſtorical paſſages of his ſufferings; if we join the Prophets and Evangeliſts together, it will moſt manifeſtly appear the Meſſias was to ſuffer nothing which Chriſt hath not ſuffered. If
Zach. xi. 12. Zachary ſay, *they weighed for my price thirty pieces of ſilver*; St. Matthew will ſhew that Judas ſold Jeſus
Matt. xxvi. 15. at the ſame rate; for the chief Prieſts *covenanted with him for thirty pieces of ſilver.* If Iſaiah ſay, *that he was*
Iſa. liii. 5. Zach. xii. 10. *wounded*, if Zachary, *they ſhall look upon me whom they have pierced*, if the Prophet David yet more particu-
Pſal. xxii. 16. larly, *they pierced my hands and my feet*; the Evangeliſts will ſhew how he was faſtened to the croſs, and
John xx. 25. Jeſus himſelf *the print of the nails.* If the Pſalmiſt tells
Pſal. xxii. 7, 8. us, they *ſhould laugh him to ſcorn, and ſhake their head, ſaying, He truſted in the Lord that he would deliver him; let*

let him deliver him, seeing he delighted in him; St. Matthew will describe the same action, and the same expression: for *they that passed by reviled him, wagging their* Mat. xxvii. *heads, and saying, He trusted in God, let him deliver him* 39, 43. *now, if he will have him*; *for he said, I am the Son of* Psal. xxii. 1. *God*. Let David say, *My God, my God, why hast thou forsaken me?* and the Son of David will shew in whose person the father spake it, *Eli, Eli, lama sabachthani*. Mat. xxvii. Let Isaiah foretel, *he was numbered with the transgres-* 46. Isa. liii. 12. *sors*; and you shall find him *crucified between two thieves*, Mar. xv. 27. *one on his right hand, the other on his left*. Read in the Psalmist, *In my thirst they gave me vinegar to drink*; Psal. lxix. and you shall find in the Evangelist, *Jesus, that the* 21. Joh. xix. 28. *Scripture might be fulfilled, said, I thirst: and they took* Matt. xxvii. *a sponge, and filled it with vinegar, and put it on a reed,* 48. *and gave him to drink*. Read farther yet, *They part my* Psal. xxii. *garments among them, and cast lots upon my vesture*; and, 18. to fulfil the prediction, the soldiers shall make good the distinction, *who took his garments, and made four* Joh. xix. 23, *parts, to every soldier a part, and also his coat: now the* 24. *coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be*. Lastly, let the Prophets teach us, that *he shall be brought like a lamb* Isa. liii. 7, *the slaughter, and be cut off out of the land of the living*; 8. all the Evangelists will declare how like a lamb he suffered, and the very Jews will acknowledge that he was cut off: and now may we well conclude, *thus* Luk. xxiv. *it is written, and thus it behoveth* the *Christ to suffer*; 46. and what it so behoved him to suffer that he suffered.

Neither only in his passion, but after his death all things were fulfilled in Jesus which were prophesied concerning the Messias. *He made his grave with the* Isa. liii. 9. *wicked, and with the rich in his death*, saith the Prophet of the Christ to come: and as the thieves were buried with whom he was crucified, so was Jesus, but laid in the tomb of Joseph of Arimathea, an honourable counsellor. *After two days will he revive us, in the* Hos. vi. 2. *third day he will raise us up*, saith Hoseah of the people of

Hoſ. xi. 1. of Iſrael; in whoſe language they were the type of Chriſt: and the third day Jeſus roſe from the dead.

Pſal. cx. 1. Acts ii. 34. *The Lord ſaid unto my Lord*, ſaith David, *Sit thou at my right hand.* Now *David is not aſcended into the heavens*, and conſequently cannot be ſet at the right hand of God; but Jeſus is already aſcended, and ſet

Acts ii. 36. down at the right hand of God: and ſo *all the houſe of Iſrael might know aſſuredly, that God hath made that ſame Jeſus, whom* they *crucified, both Lord and Chriſt.* For he, who taught whatſoever the Meſſias, promiſed by God, foretold by the Prophets, expected by the people of God, was to teach; he who did all which that Meſſias was by virtue of that office to do; he which ſuffered all thoſe pains and indignities which that Meſſias was to ſuffer; he to whom all things happened after his death, the period of his ſufferings, which were according to the divine predictions to come to paſs; he, I ſay, muſt infallibly be the true Meſſias. But Jeſus alone taught, did, ſuffered, and obtained all theſe things, as we have ſhewed. Therefore we may again infallibly conclude that our Jeſus is the Chriſt.

Fourthly, if it were the proper note and character of the Meſſias, that all nations ſhould come in to ſerve him; if the doctrine of Jeſus hath been preached and received in all parts of the world, according to that character ſo long before delivered; if it were abſolutely impoſſible that the doctrine revealed by Jeſus ſhould have been ſo propagated as it hath been, had it not been divine; then muſt this Jeſus be the Meſſias: and when we have proved theſe three particulars, we may ſafely conclude he is the Chriſt.

That all nations were to come in to the Meſſias, and ſo the diſtinction between the Jew and Gentile to ceaſe at his coming, is the moſt univerſal deſcription in all the prophecies. God ſpeaks to him thus, as to

Pſal. ii. 8. his Son; *Aſk of me, and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* It was one greater than Solomon of whom

theſe

theſe words were ſpoken, *All kings ſhall fall down before him, all nations ſhall ſerve him. It ſhall come to paſs in the laſt days*, ſaith Iſaiah, *that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it.* And again, *In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek.* And in general all the Prophets were but inſtruments to deliver the ſame meſſage, which Malachi concludes, from God: *From the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of hoſts.* Now being the bounds of Judea were ſettled, being the promiſe of God was to bring all nations in at the coming of the Meſſias, being this was it which the Jews ſo much oppoſed, as loath to part from their ancient and peculiar privilege; he which actually wrought this work muſt certainly be the Meſſias: and that Jeſus did it, is moſt evident.

Pſal. lxxii. 11. Iſa. ii. 2. Ch. xi. 10. Mal. i. 11.

That all nations did thus come in to the doctrine preached by Jeſus, cannot be denied. For although he *were not ſent but to the loſt ſheep of the houſe of Iſrael*; although of thoſe many Iſraelites which believed on him while he lived, very few were left immediately after his death: yet when the Apoſtles had received their commiſſion from him to *go teach all nations*, and were *endued with power from on high*, by the plentiful effuſion of the Holy Ghoſt; the firſt day there was an acceſſion of *three thouſand ſouls*; immediately after we find *the number of the men*, beſide women, *was about five thouſand*; and ſtill *believers were the more added to the Lord, multitudes both of men and women.* Upon the perſecution at Jeruſalem, they went through the *regions of Judea, Galilee, and Samaria*, and ſo the Goſpel ſpread; inſomuch that St. James the Biſhop of Jeruſalem ſpake thus unto St. Paul, *Thou ſeeſt, brother, how many thouſands* (or rather, *how many myriads*, that is,

Mat. xv. 24. Mat. xxviii. 19. Luke xxiv. 49. Acts ii. 41. Acts iv. 4. Acts v. 14. Acts ix. 31. Acts xxi. 20. πόσαι μυριάδες.

is, ten thouſands) *of the Jews there are which believe.* Beſide, how great was the number of the believing Jews, ſtrangers ſcattered through Pontius, Galatia, Cappadocia, Aſia, Bithynia, and the reſt of the Roman provinces, will appear out of the Epiſtles of St. Peter, St. James, and St. John. And yet all theſe are nothing to the fulneſs of the Gentiles which came after. Firſt, thoſe which were before Gentile worſhippers, acknowledging the ſame God with the Jews, but not receiving the Law; who had before abandoned their old idolatry, and already embraced the true doctrine of one God, and did confeſs the Deity which the Jews did worſhip to be that only true God; but yet refuſed to be circumciſed, and ſo to oblige themſelves to the keeping of the whole Law. Now the Apoſtles preaching the ſame God with Moſes whom they all acknowledged, and teaching that circumciſion and the reſt of the legal ceremonies were now abrogated, which thoſe men would never admit, they were with the greateſt facility converted to the Chriſtian Faith. For being preſent at the ſynagogues of the Jews, and underſtanding much of the Law, they were of all the Gentiles readieſt to hear, and moſt capable of the arguments which the Apoſtles produced out of the Scriptures to prove that Jeſus was the Chriſt. Thus many of the *Greeks which came up to worſhip at Jeruſalem, devout men out of every nation under heaven,* not *men of Iſrael,* but yet *fearing God,* did firſt embrace the Chriſtian Faith. After them the reſt of the Gentiles left the idolatrous worſhip of their heathen gods, and in a ſhort time in infinite multitudes received the Goſpel. How much did Jeſus work by one St. Paul to *the obedience of the Gentiles by word and deed?* how did he paſs *from Jeruſalem round* about through Phœnice, Syria, and Arabia, through Aſia, Achaia, and Macedonia, even to Illyricum, fully *preaching the Goſpel of Chriſt?* How far did others paſs beſide St. Paul, that he ſhould ſpeak even of his time, that the *Goſpel was preached to every creature under heaven?*

Joh. xii. 20. Acts ii. 5.

Rom. xv. 18, 19.

Coloſſ. i. 23.

ven? Many were the nations, innumerable the people, which received the faith in the Apoſtles' days: and in not many years after, notwithſtanding millions were cut off in their bloody perſecutions, yet did their (*a*) numbers equalize half the Roman empire: and little above two ages after the death of the laſt Apoſtle, the emperors of the world gave in their names to Chriſt, and ſubmitted their ſceptres to his laws, that the *Gentiles* might *come to his light, and kings to the brightneſs of his riſing*; that *kings* might become *the nurſing fathers, and queens the nurſing mothers*, of the Church. Iſa. lx. 3. Iſa. xlix. 23.

From hence it came to paſs, that according to all the predictions of the Prophets, the one God of Iſrael, the Maker of heaven and earth, was acknowledged through the world for the only true God: that the Law given to Iſrael was taken for the true Law of God, but as given to that people, and ſo to ceaſe when they ceaſed to be a people; except the moral part thereof, which, as an univerſal rule common to all people, is ſtill acknowledged for the Law of God, given unto all, and obliging every man: that all the oracles of the heathen gods, in all places where Chriſtianity was received, did preſently ceaſe, and all the idols or the gods themſelves were rejected and condemned as ſpurious. For the Lord of Hoſts had ſpoken concerning thoſe times expreſsly; *It ſhall come to paſs in that day that I will cut off the names of the idols out of the land, and they ſhall no more be remembered: alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land.* Zach. xiii. 2.

Now being this general reception of the Goſpel was ſo anciently, ſo frequently foretold, being the ſame was ſo clearly and univerſally performed; even this might ſeem ſufficient to perſuade that Jeſus is Chriſt. But leſt any ſhould not yet be fully ſatisfied, we ſhall farther ſhew, that it is impoſſible Jeſus ſhould have been ſo received for the true Meſſias, had he not been ſo; or that his doctrine, which teacheth him to be the Chriſt, ſhould be admitted by all nations for Divine, had it not been ſuch. For whether we look upon the nature of the doctrine taught, the condi-

tion of the teachers of it, or the manner in which it was taught, it can no way ſeem probable that it ſhould have had any ſuch ſucceſs, without the immediate working of the hand of God, acknowledging Jeſus for his Son, the doctrine for his own, and the fulfilling by the hands of the Apoſtles what he had foretold by the Prophets.

As for the nature of the doctrine, it was no way likely to have any ſuch ſucceſs. For, firſt, it abſolutely condemned all other religions, ſettled and corroborated by a conſtant ſucceſſion of many ages, under which many nations and kingdoms, and eſpecially at that time the Roman, had ſignally flouriſhed. Secondly, it contained precepts far more ungrateful and troubleſome to fleſh and blood, and contrariant to the general inclination of mankind; as the abnegation of ourſelves, the mortifying of the fleſh, the love of our enemies, and the bearing of the croſs. Thirdly, it enforced thoſe precepts ſeemingly unreaſonable, by ſuch promiſes as were ſeemingly incredible and unperceivable. For they were not of the good things of this world, or ſuch as afford any complacency to our ſenſe; but of ſuch as cannot be obtained till after this life, and neceſſarily preſuppoſe that which then ſeemed as abſolutely impoſſible, the reſurrection. Fourthly, it delivered certain predictions which were to be fulfilled in the perſons of ſuch as ſhould embrace it, which ſeem ſufficient to have kept moſt part of the world from liſtening to it, as dangers, loſſes, afflictions, tribulations, and in ſum, *All that would live godly in Chriſt Jeſus ſhould ſuffer perſecution.*

2 Tim. iii. 12.

If we look upon the teachers of this doctrine, there appeared nothing in them which could promiſe any ſucceſs. The firſt revealer and promulger bred in the houſe of a carpenter, brought up at the feet of no profeſſor, deſpiſed by the high prieſts, the Scribes and Phariſees, and all the learned in the religion of his nation; in the time of his preaching apprehended, bound, buffetted, ſpit upon, condemned, crucified; betrayed in his life by one Diſciple,

ple, denied by another; at his death diſtruſted by all. What advantage can we perceive toward the propagation of the Goſpel in this Author of it, *Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks foolishneſs?* 1 Cor. i. 23. what in thoſe which followed him, ſent by him, and thence called Apoſtles, men by birth obſcure, by education illiterate, by profeſſion low and inglorious? How can we conceive that all the ſchools and univerſities of the world ſhould give way to them, and the kingdoms and empires ſhould at laſt come in to them, except their doctrine were indeed Divine, except that Jeſus, whom they teſtified to be the Chriſt, were truly ſo?

If we conſider the manner in which they delivered this doctrine to the world, it will add no advantage to their perſons, or advance the probability of ſucceſs. For in their delivery they uſed no ſuch rhetorical expreſſions, or ornaments of eloquence, to allure or entice the world; they affected no ſuch ſubtilty of wit, or ſtrength of argumentation, as thereby to perſuade and convince men; they made uſe of no force or violence to compel, no corporal menaces to affright mankind unto a compliance. But in a plain ſimplicity of words they nakedly delivered what they had ſeen and heard, *preaching, not with enticing words of man's wiſdom, but in the demonſtration of the Spirit.* 1 Cor. ii. 4. It is not then rationally imaginable, that ſo many nations ſhould forſake their own religions, ſo many ages profeſſed, and brand them all as damnable, only that they might embrace ſuch precepts as were moſt unacceptable to their natural inclinations, and that upon ſuch promiſes as ſeemed not probable to their reaſon, nor could have any influence on their ſenſe, and notwithſtanding thoſe predictions which did aſſure them, upon the receiving of that doctrine, to be expoſed to all kind of miſery: that they ſhould do this upon the authority of him who for the ſame was condemned and crucified, and by the perſuaſion of them who were both

illiterate and obſcure: that they ſhould be enticed with words without eloquence, convinced without the leaſt ſubtilty, conſtrained without any force. I ſay, it is no way imaginable how this ſhould come to paſs, had not the doctrine of the Goſpel, which did thus prevail, been certainly Divine; had not the light of the Word, which thus diſpelled the clouds of all former religions, come from heaven; had not that *Jeſus, the author and finiſher of our faith*, been the true Meſſias.

To conclude this diſcourſe. He who was in the world at the time when the Meſſias was to come, and no other at that time or ſince pretended; he who was born of the ſame family, in the ſame place, after the ſame manner, which the Prophets foretold of the birth of the Meſſias; he which taught all thoſe truths, wrought all thoſe miracles, ſuffered all thoſe indignities, received all that glory, which the Meſſias was to teach, do, ſuffer, and receive; he whoſe doctrine was received in all nations, according to the character of the Meſſias; he was certainly the true Meſſias. But we have already ſufficiently ſhewed that all theſe things are exactly fulfilled in Jeſus, and in him alone. We muſt therefore acknowledge and profeſs that this Jeſus is the promiſed Meſſias, that is, the Chriſt.

Having thus manifeſted the truth of this propoſition, *Jeſus is the Chriſt*, and ſhewed the interpretation of the word *Chriſt* to be *anointed*; we find it yet (*b*) neceſſary for the explication of this Article, to enquire what was the end or immediate effect of his unction, and how or in what manner he was anointed to that end.

For the firſt, as the Meſſias was foretold, ſo was he typified: nor were the actions deſcribed under the Law leſs predictive than the words of the Prophets. Nay, (*c*) whoſoever were then anointed, were therefore ſo, becauſe he was to be anointed. Now it is evident that among the Jews they were wont

wont to (*d*) anoint thoſe which were appointed as kings over them: So *Samuel ſaid unto Saul, The Lord ſent me to anoint thee to be king over his people, over Iſrael.* When Saul was rejected, and David produced before Samuel, *the Lord ſaid, Ariſe, anoint him, for this is he.* And ſome (*e*) may have contented themſelves with this, that the Meſſias was to be a King. But not only the kings, but beſide and long before them, the high prieſts were alſo anointed; inſomuch as the (*f*) anointed, in their common language, ſignified their high prieſt. And becauſe theſe two were moſt conſtantly anointed, therefore (*g*) divers have thought it ſufficient to aſſert, that the Meſſias was to be a King and a Prieſt. But being not only the high prieſts and kings were actually anointed (though they principally and moſt frequently); for *the Lord ſaid unto Elias, Go anoint Hazael to be king over Syria, and Jehu the ſon of Nimſhi ſhalt thou anoint to be king over Iſrael, and Eliſha the ſon of Shaphat ſhalt thou anoint to be Prophet in thy room:* therefore hence it (*h*) hath been concluded that the three offices of Prophet, Prieſt, and King, belonged to Jeſus as the Chriſt, and that upon good reaſon. For the commonwealth of Iſrael was totally ordered and diſpoſed, both in the conſtitution and adminiſtration of it, for and with reſpect unto the Meſſias. The conſtitution of that people was made by a ſejunction and ſeparation of them from all other nations on the earth: and this began in Abraham, with a peculiar promiſe of a ſeed in whom all the nations ſhould be bleſſed, and be united into one religion. That promiſed ſeed was the Meſſias, the type of whom was Iſaac. This ſeparation was continued by the adminiſtration of that commonwealth, which was a *royal prieſthood:* and that adminiſtration of the people did conſiſt in three functions, prophetical, regal, ſacerdotal; all which had reſpect unto the (*i*) Meſſias, as the ſcope of all the Prophets, and the complement of their pro-

1 Sam. xv. 1

1 Sam. xvi. 12.

1 Kings xix. 15, 16.

phecies, as the Lord of the temple, and the end of all the ſacrifices for which the temple was erected, as the heir of an eternal prieſthood *after the order of Melchizedeck*, and of the throne of David, or an everlaſting kingdom. Being then the ſeparation was to ceaſe at the coming of the Meſſias, being that could not ceaſe ſo long as the adminiſtration of that people ſtood, being that adminiſtration did conſiſt in thoſe three functions, it followeth that thoſe three were to be united in the perſon of the Meſſias, who was to make all one, and conſequently that the Chriſt was to be Prophet, Prieſt, and King.

Again, the redemption or ſalvation which the Meſſias was to bring, conſiſteth in the freeing of a ſinner from the ſtate of ſin and eternal death into a ſtate of righteouſneſs and eternal life. Now a freedom from ſin in reſpect of the guilt could not be wrought without a ſacrifice propitiatory, and therefore there was a neceſſity of a Prieſt; a freedom from ſin in reſpect of the dominion could not be obtained without a revelation of the will of God, and of his wrath againſt all ungodlineſs, therefore there was alſo need of a Prophet; a tranſlation from the ſtate of death into eternal life is not to be effected without abſolute authority and irreſiſtible power, therefore a King was alſo neceſſary. The Meſſias then, the Redeemer of Iſrael, was certainly anointed for that end, that he might become Prophet, Prieſt, and King. And if we believe him whom we call Jeſus, that is our Saviour and Redeemer, to be Chriſt, we muſt aſſert him by his unction ſent to perform all theſe three offices.

That Jeſus was anointed to the prophetical office, though we need no more to prove it than the pre-
Iſa. lxi. 1. diction of Iſaiah, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the*
Luke iv. 21, 22. *poor*; the explication of our Saviour, *This day is this ſcripture fulfilled in your ears*; and the confeſſion of the

the ſynagogue at Nazareth, *who all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth*; yet we are furniſhed with more ample and plentiful demonſtrations; for whether we conſider his preparation, his miſſion, or his adminiſtration, all of them ſpeak him fully to have performed it. To Jeremiah indeed God ſaid, *Before thou cameſt forth out of the womb, I ſanctified thee, and I ordained thee a Prophet unto the nations*; and of John the Baptiſt, *He ſhall be filled with the Holy Ghoſt, even from his mother's womb.* And if theſe became ſingular Prophets by their preparative ſanctification, how much more eminent muſt his prophetical preparation be, to whoſe mother it is ſaid, *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee?* If the Levites muſt be *thirty years old, every one that came to do the ſervice of the miniſtry*, Jeſus will not enter upon the public adminiſtration of this office *till he begin to be about thirty years of age.* Then doth the *Holy Ghoſt deſcend in a bodily ſhape like a dove upon him:* then muſt *a voice come from heaven, ſaying, Thou art my beloved Son, in thee I am well pleaſed.* Never ſuch preparations, never ſuch an inauguration of a Prophet.

Jer. i. 5. Luke i. 15. Luke i. 35. Numb. iv. 47. Luke iii. 23.

As for his miſſion, never any was confirmed with ſuch letters of credence, ſuch irrefragable teſtimonials, as the formal teſtimony of John the Baptiſt, and the more virtual teſtimony of his miracles. *Behold, I will ſend you Elijah the Prophet before the coming of the great and dreadful day of the Lord*, ſaith God by Malachi. And John went *before him in the ſpirit of Elias*, ſaith another Malachi, even an angel from heaven. This John, or Elias, ſaw the Spirit deſcend on Jeſus, *and bare record that this is the Son of God.* The Jews took notice of this teſtimony, who *ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſs, behold, the ſame baptizeth, and all men come unto him*; and Jeſus himſelf puts them in mind of it, *Ye ſent unto John,*

Mal. iv. 5. Luke i. 17. John i. 34. John iii. 26. John v. 33.

and

and he bare witneſs unto the truth; nay they themJohn x. 41. ſelves confeſſed his teſtimony to be undeniable; *John did no miracle, but all things that John ſpake of this man were true.* But though the witneſs of John were thus cogent, yet the teſtimony of miracles was John v. 36. far more irrefragable; *I have greater witneſs than that of John*, ſaith our Saviour, *for the works which my Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.* Notwithſtanding the precedent record of John, Jeſus requireth not an abſolute aſſent unto his doctrine John x. 37, 38. without his miracles: *If I do not the works of my Father, believe me not.* But upon them he challengeth belief: *But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.* If then Moſes and other Prophets, to whom God gave the power of miracles, did aſſert their miſſion to be from God by the divine works which they wrought; much more efficacious to this purpoſe muſt the miracles of Jeſus appear, who wrought more wonders than they all. Never therefore was there ſo manifeſt a miſſion of a Prophet.

Now the prophetical function conſiſteth in the promulgation, confirmation, and perpetuation of the doctrine containing the will of God for the ſalvation of man. And the perfect adminiſtration of John i. 18. the office muſt be attributed unto Jeſus. For *no man hath ſeen God at any time; the only-begotten Son, which is in the boſom of the Father, he hath declared* John xvii. 8. 14. *him.* He *gave unto the* Apoſtles *the words which* his Father *gave* him. Therefore he hath revealed the perfect will of God. The confirmation of this doctrine cannot be denied him, who lived a moſt inno1 Pet. ii. 22. cent and holy life to perſuade it, for *he did no ſin, neither was guile found in his mouth*; who wrought moſt powerful and Divine works to confirm it, and John iii. 2. was thereby known to be *a teacher from God*; who died a moſt painful and ſhameful death to ratify it,

witneſſing

witneſſing a good profeſſion before Pontius Pilate; which in itſelf unto that purpoſe efficacious, was made more evidently operative in the raiſing of himſelf from death. The propagation and perpetual ſucceſſion of this doctrine muſt likewiſe be attributed unto Jeſus, as to no temporary or accidental Prophet, but as to him who inſtituted and inſtructed all who have any relation to that function. For *the Spirit of Chriſt was in the Prophets: and when he aſcended up on high, he gave gifts unto men.* For *he gave ſome Apoſtles, and ſome Prophets, and ſome Paſtors and Teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.* It is then moſt apparent that Jeſus was ſo far Chriſt, as that he was anointed to the prophetical office, becauſe his preparation for that office was moſt remarkable, his miſſion unto that office was undeniable, his adminiſtration of that office was infallible.

1 Tim. vi. 13.

1 Pet. i. 11.

Eph. iv. 8, 11, 12.

Now as Jeſus was anointed with the unction of Elizeus to the prophetical, ſo was he alſo with the unction of Aaron to the ſacerdotal office. Not that he was called after the order of Aaron; *for it is evident that our Lord ſprang out of Judah, of which tribe Moſes ſpake nothing concerning prieſthood:* but after a more ancient order, according to the prediction of the Pſalmiſt, *The Lord hath ſworn and will not repent, Thou art a Prieſt for ever after the order of Melchizedeck.* But though he were of another order, yet whatſoever Aaron did as a Prieſt was wholly typical, and conſequently to be fulfilled by the Meſſias, as he was a Prieſt. For the prieſthood did not begin in Aaron, but was tranſlated and conferred upon his family before his conſecration. We read of *the prieſts which came near to the Lord*; of *young men of the children of Iſrael which offered burnt offerings, and ſacrificed peace-offerings of oxen unto the Lord:* which without queſtion were no other than the (*k*) firſt-born, to whom the prieſthood did belong. Jeſus therefore, as the firſt begotten of God, was

Heb. vii. 14, 21.

Exod. xix. 22. Exod. xxiv. 5.

was by right a Prieſt, and being anointed unto that office, performed every function, by way of obla-
Heb. viii. 3. tion, interceſſion, and benediction. *Every high prieſt is ordained to offer gifts and ſacrifices: wherefore it is of neceſſity that this man* Jeſus, if he be an High Prieſt, *have ſomewhat alſo to offer.* Not that he had any thing beſide himſelf, or that there was any peculiar ſacrifice allowed to this Prieſt [by God;] to
Heb. x. 5. whom, *when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou*
Heb. x. 10. *prepared me:* and, *by the offering of this body of Jeſus Chriſt are we ſanctified.* For he who is our Prieſt
Eph. v. 2. hath (*l*) *given himſelf an offering and a ſacrifice to God for a ſweet ſmelling ſavour.*

Now when Jeſus had thus given himſelf a propitiatory ſacrifice for ſin, he aſcended up on high, and entered into the holy of holies not made with hands, and there appeared before God as an atonement for our ſin. Nor is he prevalent only in his own oblation once offered, but in his conſtant in-
Rom. viii. 34. terceſſion. *Who is he that condemneth?* ſaith the Apoſtle: *it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God; who alſo maketh interceſſion for us.* Upon this foundation he
Heb. vii. 25. buildeth our perſuaſion, that *he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* Nor muſt we look upon this as a (*m*) ſervile or precarious, but rather as an efficacious and glorious interceſſion, as of him to whom all power is given both in heaven and earth. Beſide theſe offerings and intercedings, there was ſomething more required of the Prieſt,
1 Chron. xxiii. 13. and that is bleſſing. *Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the Lord, to miniſter unto him, and to bleſs in his name for ever.* We read of no other ſacerdotal act performed by Melchizedeck the Prieſt of the moſt high God, but only that of bleſſing, and that in reſpect both of God and man:

firſt

firſt, *he bleſſed* man, *and ſaid, Bleſſed be Abram of the moſt high God, poſſeſſor of heaven and earth:* then, *Bleſſed be the moſt high God, which hath delivered thine enemies into thine hand.* Now it is obſervable what the rabbins have delivered, that at the morning-ſacrifice the prieſts under the Law did bleſs the people with a ſolemn form of benediction, but at the evening-ſacrifice they bleſſed them not; to ſhew that in the evening of the world, the laſt days, which are the days of the Meſſias, the benediction of the Law ſhould ceaſe, and the bleſſing of the Chriſt take place. When Zachariah the Prieſt, the father of John Baptiſt, the fore-runner of our Saviour, *executed his office before God in the order of his courſe*, and the whole multitude of *the people waited for him*, to receive his benediction, *he could not ſpeak unto them*, for he was dumb; ſhewing the power of benediction was now paſſing to another and far greater Prieſt, even to Jeſus, whoſe doctrine in the mount begins with *Bleſſed*; who, when he left his Diſciples, *lift up his hands and bleſſed them.* And yet this function is principally performed after his reſurrection, as it is written, *Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning every one of you from his iniquities.* It cannot then be denied that Jeſus, who offered up himſelf a moſt perfect ſacrifice and oblation for ſin, who ſtill maketh continual interceſſion for us, who was raiſed from the dead, that he might bleſs us with an everlaſting benediction, is a moſt true and moſt perfect Prieſt.

Gen. xiv. 19, 20.

Luke i. 8. 21, 22.

Luke xxiv. 50.

The third office belonging to the Meſſias was the regal, as appeareth by the moſt ancient (*n*) tradition of the Jews, and by the expreſs predictions of the Prophets. *Yet have I ſet my King*, ſaith the Pſalmiſt, *upon my holy hill of Sion. Unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder*, ſaith the Prophet Iſaiah, who calleth him the *Prince of peace*, ſhewing the perpetuity

Pſal. ii. 6.

Iſa. ix. 6.

tuity of his power, and particularity of his ſeat. Iſa. ix. 7. *Of the increaſe of his government and peace there ſhall be no end upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever.* All which moſt certainly belongs unto our Jeſus, by the unerring interpretation of the angel Gabriel, who promiſed the bleſſed Virgin that the *Lord God* ſhould Luke i. 32, 33. *give unto* her Son *the throne of his father David, and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.* He acknowledgeth himſelf this office, though by a ſtrange and unlikely repreſentation of it, the riding on an aſs; but Matt. xxi. 4, 5. by that it was *fulfilled which was ſpoken by the Prophet, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and ſitting on an aſs.* He made as ſtrange a confeſſion of it unto Pilate; for John xviii. 37. when he ſaid unto him, *Art thou a King then? Jeſus anſwered, Thou ſayeſt that I am a King. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth.* The ſolemn inauguration into this office was at his aſcenſion into heaven, and his ſeſſion at the right hand of God: not but that he was by right a King before, but the full and public execution was deferred till then, Eph. i. 20, 21. *when God raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all* Rev. xix. 13, 16. *principality, and power, and might, and dominion.* Then he, whoſe *name is called the Word of God, had on his veſture and on his thigh a name written, King of kings, and Lord of lords.*

This regal office of our Saviour conſiſteth partly in the ruling, protecting, and rewarding of his people; partly in the coercing, condemning, and deſtroying of his enemies. Firſt, he ruleth in his own people, by delivering them a Law by which they walk; by furniſhing them with his grace, by which they are enabled to walk in it. Secondly, he protecteth the ſame, by helping them to ſubdue their

their luſts, which reign in their mortal bodies; by preſerving them from the temptations of the world, the fleſh, and the devil; by ſupporting them in all their afflictions; by delivering them from all their enemies. Thirdly, whom he thus rules and protects here, he rewards hereafter in a moſt royal manner, making them *kings and prieſts unto God and his Father.* Rev. i. 6. On the contrary he ſheweth his regal dominion in the deſtruction of his enemies, whether they were temporal or ſpiritual enemies. Temporal, as the Jews and Romans, who joined together in his crucifixion. While he was on earth he told his Diſciples, *There be ſome ſtanding here which ſhall not taſte of death till they ſee the Son of Man coming in his kingdom:* Matt. xvi. 28. and in that kingdom he was then ſeen to come, when he brought utter deſtruction on the Jews by the Roman armies, not long after to be deſtroyed themſelves. But beſide theſe viſible enemies, there are other ſpiritual, thoſe which hinder the bringing in of his own people into his Father's kingdom, thoſe which refuſe to be ſubject unto him, and conſequently deny him to be their King; as all wicked and ungodly men, of whom he hath ſaid, *Theſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me.* Luke xix. 27. Thus ſin, ſatan, and death, being the enemies to his kingdom, ſhall all be deſtroyed in their order. *For he muſt reign till he hath put all enemies under his feet: and the laſt enemy that ſhall be deſtroyed is death.* 1 Cor. xv. 25, 26. Thus is our Jeſus become the *Prince of the kings of the earth*; thus is the *Lamb* acknowledged to be *Lord of lords, and King of kings.* Rev. i. 5. & xvii. 14.

Wherefore ſeeing we have already ſhewed that the prophetical, ſacerdotal, and regal offices were to belong unto the promiſed Meſſias, as the proper end and immediate effect of his unction; ſeeing we have likewiſe declared how Jeſus was anointed to theſe offices, and hath and doth actually perform the

the ſame in all the functions belonging to them: there remaineth nothing for the full explication of this particular concerning the Chriſt, but only to ſhew the manner of this unction, which is very neceſſary to be explained. For how they were anointed under the Law, who were the types of the Meſſias, is plain and evident, becauſe the manner was preſcribed, and the materials were viſible: God appointed an oil to be made, and appropriated it to that uſe; and the pouring that oil upon the body of any perſon was his anointing to that office for which he was deſigned. But being that oil ſo appropriated to this uſe was loſt many hundred years before our Saviour's birth, being the cuſtom of anointing in this manner had a long time ceaſed, being howſoever we never read that Jeſus was at all anointed with oil; it remaineth ſtill worthy our inquiry, how he was anointed, ſo as to anſwer to the former unctions; and what it was which anſwered to that oil, which then was loſt, and was at the firſt but as a type of this which now we ſearch for.

The (*o*) Jews tell us, that the anointing oil was hid in the days of Joſiah, and that it ſhall be found and produced again when the Meſſias comes, that he may be anointed with it, and the kings and high prieſts of his days. But though the loſs of that oil beſpake the deſtruction of that nation, yet the Chriſt which was to come needed no ſuch unction for his conſecration; there being as great a difference between the typical and correſpondent oil, as between the repreſenting and repreſented Chriſt. The Prophet David calleth it not by the vulgar name of oil of unction, but the *oil of gladneſs*. For though that place may in the firſt ſenſe be underſtood of Solomon, whom when Zadoc the Prieſt anointed, *They blew the trumpet, and all the people ſaid, God ſave King Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that*

Pſal. xlv. 7.

1 Kings i. 39, 40.

that the earth rent with the ſound of them; though from thence it might be ſaid of him, *Thy God hath anointed thee with the oil of gladneſs above thy fellows:* yet being thoſe words are ſpoken unto God, as well as of God, (*p*) (*therefore God, thy God*) the oil with which that God is anointed muſt in the ultimate and higheſt ſenſe ſignify a far greater gladneſs than that at Solomon's coronation was, even the fountain of all joy and felicity in the Church of God.

(*q*) The ancients tell us that this oil is the Divinity itſelf, and in the language of the Scriptures it is the Holy Ghoſt. St. Peter teacheth us *how God anointed Jeſus of Nazareth with the Holy Ghoſt and with power.* Now though there can be no queſtion but the Spirit is the oil, yet there is ſome doubt, when Jeſus was anointed with it. For we know the angel ſaid unto the bleſſed Virgin, *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God.* From whence it appeareth that from the conception or at the incarnation, Jeſus was ſanctified by the Holy Ghoſt and the power of the Higheſt, and ſo conſequently, as St. Peter ſpake, he was (*r*) *anointed* then *with the Holy Ghoſt, and with power.* Again, being we read that after he was thirty years of age, the Spirit *like a dove deſcended and lighted upon him,* and he, deſcending in the power of the Spirit into Galilee, ſaid unto them of Nazareth, *This day is this Scripture fulfilled in your ears,* meaning that of Iſaiah, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel*; hence (*s*) hath it been alſo collected, that his unction was performed at his Baptiſm. Nor need we to contend which of theſe two was the true time of our Saviour's unction, ſince neither is deſtructive of the other, and conſequently both may well conſiſt together. David, the moſt undoubted type of the Meſſias, was anointed at Bethlehem; for there *Samuel took the horn of oil, and anointed him in the midſt of his brethren: and the Spirit of the Lord*

Luke i. 35.

1 Sam. xvi. 13.

Lord came upon David, from that day forward. Of which unction thoſe words of God muſt neceſſarily be underſtood, *I have found David my ſervant; with my holy oil have I anointed him.* And yet he was again anointed at Hebron; firſt *over the houſe of Judah,* then over *all the tribes of Iſrael.* As therefore David at his firſt unction received the Spirit of God, and a full right unto the throne of Iſrael, which yet he was not to exerciſe till the death of Saul and acceptation of the tribes; and therefore when the time was come that he ſhould actually enter upon his regal office, he was again anointed: ſo our Jeſus, the Son of David, was firſt ſanctified and anointed with the Holy Ghoſt at his conception, and thereby received a right unto, and was prepared for, all thoſe offices which belonged to the Redeemer of the world; but when he was to enter upon the actual and full performance of all thoſe functions which belonged to him, then doth the ſame Spirit which had ſanctified him at his conception viſibly deſcend upon him at his inauguration. And that moſt properly upon his baptiſm, becauſe, according to the cuſtoms of thoſe ancient nations, waſhing was wont to (*t*) precede their unctions: wherefore *Jeſus, when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove.* As David ſent Solomon to be anointed at Gihon: from whence aroſe that ancient obſervation of the Rabbins, *that* (*u*) *kings were not to be anointed but by a fountain.*

Pſ. lxxxix. 20.

2 Sam. ii. 4. and v. 3.

Mat. iii. 16.

Now as we have ſhewed that Jeſus was anointed with the Holy Ghoſt, leſt any ſhould deny any ſuch deſcenſion to be a proper or ſufficient unction, we ſhall farther make it appear, that the effuſion, or action of the Spirit, eminently containeth whatſoever the Jews have imagined to be performed or ſignified by thoſe legal anointings. Two very good reaſons they render why God did command the uſe of ſuch anointing oil, as in reſpect of the action. Firſt, that

it

it might ſignify the divine election of that perſon, and deſignation to that office: from whence it was neceſſary that it ſhould be performed by a prophet, who underſtood the will of God. Secondly, that by it the perſon anointed might be made fit to receive the divine influx. For the firſt, it is evident there could be no ſuch infallible ſign of the divine deſignation of Jeſus to his offices, as the viſible deſcent of the Spirit, attended with *a voice from heaven*, inſtead of the hand of a prophet, ſaying, *This is my beloved Son, in whom I am well pleaſed.* For the ſecond, this ſpiritual unction was ſo far from giving leſs than an aptitude to receive the Divine influx, that it was that Divine influx, nay, the Divinity itſelf, the Godhead dwelling in him bodily. Mat. iii. 17.

In reſpect of the matter, they give two cauſes why it was oil, and not any other liquor. Firſt, becauſe of all other it ſignifies the greateſt glory and excellency. The olive was the firſt of trees mentioned as fit for ſovereignty, in regard of its *fatneſs, wherewith they honour God and man.* Therefore it was fit that thoſe perſons which were called to a greater dignity than the reſt of the Jews, ſhould be conſecrated by oil, as the beſt ſign of election to honour. And can there be a greater honour than to be the Son of God, the *beloved Son*, as Jeſus was proclaimed at this unction, by which he was conſecrated to ſuch an office as will obtain him a name far above all names? Secondly, they tell us that oil continueth uncorrupted longer than any other liquor. And indeed it hath been obſerved to preſerve not only itſelf, but (*x*) other things, from corruption; hence they conclude it fit their kings and prieſts, whoſe ſucceſſion was to continue for ever, ſhould be anointed with oil, the moſt proper emblem of eternity. But even by this reaſon of their own, their unction is ceaſed, being the ſucceſſion of their kings and prieſts is long ſince cut off, and their eternal and eternizing oil loſt long before, and only that one Jeſus, who was anointed with the Judg. ix. 9.

Heb. vii. 24. 16. moſt ſpiritual oil, *continueth for ever*; and therefore *hath an unchangeable prieſthood*, as being *made not after the law of a carnal commandment, but after the power of an endleſs life.*

Beſide, they obſerve, that ſimple oil without any mixture is ſufficient for the candleſtick; but that which was deſigned for unction muſt be compounded with principal ſpices, which ſignify a good name, always to be acquired by thoſe in places of greateſt dignity by the moſt laudable and honourable actions. And certainly never was ſuch an admixtion of ſpices, as in the unction of our Saviour, by which he was endued with all variety of the graces of God, by which he was enabled to *offer himſelf a ſacrifice for a* John i. 14, 16. *ſweet ſmelling ſavour.* For as *he was full of grace and truth*; ſo *of his fulneſs have we all received, grace for* 1 Joh. ii. 27. *grace:* and as we *have received anointing of him*, ſo we 2 Cor. ii. 15. *are unto God a ſweet ſavour of Chriſt.*

Again, it was ſufficient to anoint the veſſels of the ſanctuary in any part; but it was particularly commanded that the oil ſhould be poured upon the head of the kings and prieſts, as the ſeat of all the animal faculties, the fountain of all dignity, and (*y*) original of all the members of the body. This was more eminently fulfilled in Jeſus, who by his unction, or as Chriſt, became *the Head of the Church*; nay the Col. ii. 10. 19. *Head of all principality and power, from which all the body by joints and bands having nouriſhment miniſtered and knit together, increaſeth with the increaſe of God.*

Laſtly, they obſerve, that though in the veſſels nothing but a ſingle unction was required; yet in the kings and prieſts there was commanded, or at leaſt practiſed, both unction and affuſion, (as it is written, Lev. viii. 12. *He poured of the anointing oil upon Aaron's head, and anointed him to ſanctify him:*) the firſt to ſignify their ſeparation, the ſecond to aſſure them of the falling of the Spirit upon them. Now what more clear than that our Chriſt was anointed by affuſion, whether we look upon his conception, *the Holy Ghoſt ſhall come upon thee;*

thee, or his inauguration, the *Spirit deſcended and lighted upon him?* And thus, according unto all particulars required by the Jews themſelves to complete their legal unctions, we have ſufficiently ſhewed that Jeſus was, as moſt eminently, ſo moſt properly, anointed with the Spirit of God.

Wherefore being we have ſhewn that a Meſſias was to come into the world; being we have proved that he is already come, by the ſame predictions by which we believe he was to come; being we have demonſtrated that Jeſus born in the days of Herod was and is that promiſed Meſſias; being we have farther declared that he was anointed to thoſe offices which belonged to the Meſſias, and actually did and doth ſtill perform them all; and that his anointing was by the immediate effuſion of the Spirit, which anſwereth fully to all things required in the legal and typical unction: I cannot ſee what farther can be expected for explication or confirmation of this truth, that *Jeſus is the Chriſt.*

The neceſſity of believing this part of the Article is moſt apparent, becauſe it were impoſſible he ſhould be our Jeſus, except he were the Chriſt. For he could not reveal the way of ſalvation, except he were a Prophet; he could not work out that ſalvation revealed, except he were a Prieſt; he could not confer that ſalvation upon us, except he were a King; he could not be Prophet, Prieſt, and King, except he were the Chriſt. This was the fundamental doctrine which the Apoſtles not only teſtified, as they did that of the reſurrection, but argued, proved, and demonſtrated out of the Law and the Prophets. We find St. Paul at Theſſalonica *three Sabbath-days reaſoning with them out of the Scriptures, opening and alleging that Chriſt muſt needs have ſuffered and riſen again from the dead; and that this Jeſus whom I preach unto you, is Chriſt.* We find him again at Corinth *preſſed in Spirit, and teſtifying to the Jews, that Jeſus was* Acts xvii. 2, 3. Chap. xviii. 5.

was Chriſt. Thus Apollos, by birth a Jew, but inſtructed in the Chriſtian faith by Aquila and Priſ-
Verſe 28. cilla, *mightily convinced the Jews, and that publicly, ſhewing by the Scriptures, that Jeſus was Chriſt.* This was the touchſtone by which all men at firſt were tried whether they were Chriſtian or Antichriſtian. *For whoſoever believeth,* ſaith St. John, *that Jeſus is the Chriſt, is born of God.* What greater commendation of the aſſertion of this truth? *Who is a liar,* ſaith the ſame Apoſtle, *but he that denieth that Jeſus is the Chriſt? this man is the Antichriſt, as denying the Father and the Son.* What higher condemnation of the negation of it?

Secondly, as it is neceſſary to be believed as a moſt fundamental truth, ſo it hath as neceſſary an influence upon our converſations; becauſe, except it hath ſo, it cannot clearly be maintained. Nothing can be more abſurd in a diſputant, than to pretend to demonſtrate a truth as infallible, and at the ſame time to ſhew it impoſſible. And yet ſo doth every one who profeſſeth faith in Chriſt already come, and liveth not according to that profeſſion; for thereby he proveth, as far as he is able, that the true Chriſt is not yet come, at leaſt that Jeſus is not he. We ſufficiently demonſtrate to the Jews that our Saviour, who did and ſuffered ſo much, is the true Meſſias: but by our lives we recal our arguments, and ſtrengthen their wilful oppoſition. For there was certainly a
Iſa. xi. 6. promiſe, that when Chriſt ſhould come, *the wolf ſhould dwell with the lamb, and the leopard ſhould lie down with the kid, and the calf and the young lion and the fatling together, and a little child ſhould lead them*; that is, there ſhould be ſo much love, unanimity, and brotherly kindneſs in the kingdom of Chriſt, that all ferity and inhumanity being laid aſide, the moſt different natures and inclinations ſhould come to the ſweeteſt harmony and agreement. Whereas if we look upon ourſelves, we muſt confeſs there was never more bitterneſs of ſpirit, more rancour

[redacted] of malice, more heat of contention, more manifeſt ſymptoms of envy, hatred, and all uncharitableneſs, than in thoſe which make profeſſion of the Chriſtian faith. It was infallibly foretold, that *when the law ſhould go forth out of Zion, and the word of the Lord from Jeruſalem, they ſhould beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: nation ſhould not lift up ſword againſt nation, neither ſhould they learn war any more.* Chap. ii. 3, 4. Whereas there is no other art ſo much ſtudied, ſo much applauded, ſo violently aſſerted, not only as lawful, but as neceſſary. Look upon the face of Chriſtendom divided into ſeveral kingdoms and principalities: what are all theſe but ſo many public enemies, either exerciſing or deſigning war? The Church was not more famous, or did more increaſe by the firſt blood which was ſhed in the primitive times through the external violence of ten perſecutions, than now it is infamous, and declines through conſtant violence, fraud, and rapine, through public engagements of the greateſt empires in arms, through civil and inteſtine wars, and, leſt any way of ſhedding Chriſtian blood ſhould be unaſſayed, even by maſſacres. It was likewiſe propheſied of the days of the Meſſias, that all idolatry ſhould totally ceaſe, that all falſe teachers ſhould be cut off, and unclean ſpirits reſtrained. Zech. xiii. 2. And can we think that the Jews, who really abhor the thoughts of worſhipping an image, can ever be perſuaded there is no idolatry committed in the Chriſtian Church? Or can we excuſe ourſelves in the leaſt degree from the plague of the locuſts of Egypt, the falſe teachers? Can ſo many ſchiſms and ſects ariſe, and ſpread, can ſo many hereſies be acknowledged and countenanced, without falſe prophets and unclean ſpirits? If then we would return to the bond of true Chriſtian love and charity, if we would appear true lovers of peace and tranquillity, if we would truly hate the abominations of idolatry, falſe doctrine, and hereſy,

hereſy, let us often remember what we ever profeſs in our Creed, that Jeſus is the Chriſt, that the kingdom of the Meſſias cannot conſiſt with theſe impieties.

Thirdly, the neceſſity of this belief appeareth in reſpect of thoſe offices which belong to Jeſus as he is the Chriſt. We muſt look upon him as upon the Prophet anointed by God to preach the Goſpel, that we may be incited to hear and embrace his doctrine. Though Moſes and Elias be together with him in the mount, yet the voice from heaven ſpeaketh of none but Jeſus, *Hear ye him.* He is that Wiſdom, the *delight of God*, crying in the Proverbs, *Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. There is one thing needful*, ſaith our Saviour; *and Mary choſe that good part, who ſate at Jeſus' feet, and heard his word.* Which devout poſture teacheth us, as a willingneſs to hear, ſo a readineſs to obey: and the proper effect which the belief of this prophetical office worketh in us, is our *obedience of faith.* We muſt farther conſider him as our High Prieſt, that we may thereby add confidence to that obedience. For we have *boldneſs to enter into the Holieſt by the blood of Jeſus*; yea, *having an High Prieſt over the houſe of God, we may draw near with a true heart in full aſſurance of faith.* And as this breedeth an adherence and aſſurance in us, ſo it requireth a reſignation of us. For if Chriſt have redeemed us, we are his; if he died for us, it was that we ſhould live to him: if we be *bought with a price*, we are no longer our own; but we muſt *glorify God in our body and in our ſpirit, which are God's.* Again, an apprehenſion of him as a King is neceſſary for the performance of our true and entire allegiance to him. *Send the lamb to the Ruler of the earth*, do him homage, acknowledge him your King, ſhew yourſelves faithful and obedient ſubjects. We can pretend, and he hath required, no leſs. As ſoon as he let the Apoſtles underſtand

at. xvii. 5. Prov. viii. 34. Luke x. 42. 39. Heb. x. 19, 21, 22. 1 Cor. vi. 20. Iſa. xvi. 1.

that

that *all power was given unto him in heaven and in earth*, he charged them *to teach all nations, to obſerve all things whatſoever he commanded them.* Can we imagine he ſhould ſo ſtrictly enjoin ſubjection to higher powers, the higheſt of whom are here below, and that he doth not expect exact obedience to him who is exalted *far above all principalities and powers, and is ſet down at the right hand of God?* It is obſervable, that in the deſcription of the coming of the Son of Man, it is ſaid, *The King ſhall ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you:* which title, as it ſecures hope, in reſpect of his power; as it magnifies our reward by the excellency of our inheritance; ſo alſo teacheth us the indiſpenſable condition of obedience. Mat. xxviii. 18, 20. Mat xxv. 34.

Fourthly, the belief of Jeſus the Chriſt is neceſſary to inſtruct us what it is to be a Chriſtian, and how far we ſtand obliged by owning that name. Thoſe who did firſt embrace the faith were ſtyled (*z*) *diſciples*, (as when *the number of the diſciples was multiplied,*) or *believers*, or *brethren*, or (*a*) *men of the Church*, or *callers upon the name of Chriſt*, or (*b*) *men of the way*; or by their enemies, *Nazareans*, and *Galileans*. But in a ſhort time they gained a name derived from their Saviour, though not from that name of his which ſignifieth ſalvation; for from Chriſt they were called *Chriſtians*. A title ſo honourable, and of ſuch concernment, that St. Luke hath thought fit to mention the city in which that name was firſt heard. (*c*) *And the diſciples were called Chriſtians firſt at Antioch*, as the Scriptures aſſure us; ſo named by Euodius, the Biſhop of that place, as eccleſiaſtical hiſtory informs us. A name no ſooner invented, but embraced by all believers, as bearing the moſt proper ſignification of their profeſſion, and relation to the Author and Maſter whom they ſerved. In which the primitive Chriſtians ſo much delighted, that before the face of their enemies they would acknowledge (*d*) no other Acts vi. 1, 7.

other title but that, though hated, reviled, tormented, martyred for it. Nor is this name of greater honour to us, than obligation. There are two parts of the ſeal of the foundation of God, and one of them is this: *Let every one that nameth the name of Chriſt depart from iniquity.* It was a common anſwer of the ancient martyrs, (*e*) *I am a Chriſtian, and with us no evil is done.* The very name was thought to ſpeak ſomething of (*f*) emendation; and whoſoever put it on, became the better man. Except ſuch reformation accompany our profeſſion, there is no (*g*) advantage in the appellation; nor can we be honoured by that title, while we diſhonour him that gives it. If he be therefore called Chriſt, becauſe anointed; as we derive the name of Chriſtian, ſo do we receive our (*h*) unction, from him. For as *the precious ointment upon the head ran down upon the beard, even Aaron's beard, and went down to the ſkirts of his garments:* ſo the Spirit, which without meaſure was poured upon Chriſt our head, is by him diffuſed through all the members of his (*i*) body. For *God hath eſtabliſhed and anointed us in Chriſt: We have an unction from the Holy One, and the anointing which we have received from him abideth in us.* Neceſſary then it cannot chooſe but be, that we ſhould know Jeſus to be the Chriſt: becauſe as he is Jeſus, that is, our Saviour, by being Chriſt, that is, anointed; ſo we can have no ſhare in him as Jeſus, except we become truly Chriſtians, and ſo be in him as Chriſt, (*k*) anointed with that unction from the Holy One.

2 Tim. ii. 19.

Pſ. cxxxiii. 2.

2 Cor. i. 21. 1 John ii. 20, 27.

Thus having run through all the particulars at firſt deſigned for the explication of the title, Chriſt, we may at laſt clearly expreſs, and every Chriſtian eaſily underſtand, what it is we ſay when we make our confeſſion in theſe words, *I believe in Jeſus Chriſt.* I do aſſent unto this as a certain truth, that there was a man promiſed by God, foretold by the Prophets to be the Meſſias, the Redeemer of Iſrael, and

and the expectation of the nations. I am fully assured by all those predictions that the Messias so promised is already come. I am as certainly persuaded, that the Man born in the days of Herod of the Virgin Mary, by an angel from heaven called Jesus, is that true Messias, so long, so often promised: that, as the Messias, he was anointed to three special offices, belonging to him as the Mediator between God and man: that he was a Prophet, revealing unto us the whole will of God for the salvation of man; that he was a Priest, and hath given himself a sacrifice for sin, and so hath made an atonement for us; that he is a King, set down at the right hand of God, far above all principalities and powers, whereby, when he hath subdued all our enemies, he will confer actual, perfect, and eternal happiness upon us. I believe this unction by which he became the true Messias was not performed by any material oil, but by the Spirit of God, which he received as the Head, and conveyeth to his members. And in this full acknowledgment, *I believe in Jesus Christ.*

His Only Son.

AFTER our Saviour's nomination immediately followeth his filiation: and justly after we have acknowledged him to be the Christ, do we confess him to be the *Son of God*; because these two were ever inseparable, and even by the Jews themselves accounted equivalent. Thus Nathanael, that true Israelite, maketh his confession of the Messias; *Rabbi, thou art the Son of God, thou art the King of Israel.* John i. 49. Thus Martha makes expression of her faith; *I believe that thou art the Christ, the Son of God, which should come into the world.* John xi. 27. Thus the high priest maketh his inquisition; *I adjure thee by the living God that thou tell us whether thou be the Christ,* Matt. xxvi. 63.

Chriſt, the Son of God. This was the famous con-
John vi. 69. feſſion of St. Peter; *We believe and are ſure that thou art that Chriſt, the Son of the living God.* And the
John xx. 31. Goſpel of St. John was therefore written, that *we might believe that Jeſus is the Chriſt, the Son of God.* Certain then it is that all the Jews, as they looked for a Meſſias to come, ſo they believed that Meſſias to be the Son of God: (although ſince the coming of our Saviour they have (*l*) denied it) and that by reaſon of a conſtant interpretation of the ſecond Pſalm, as appropriated unto him. And the primitive Chriſtians did at the very beginning include this filial title of our Saviour, together with his names, into the compaſs of (*m*) one word. Well therefore after we have expreſſed our faith in Jeſus Chriſt, is added that which always had ſo great affinity with it, *the only Son of God.*

In theſe words there is little variety to be obſerved, except that what we tranſlate the (*n*) *only Son*, that in the phraſe of the Scripture and the Greek Church is the *only-begotten.* It is then ſufficient for the explication of theſe words, to ſhew how Chriſt is the Son of God, and what is the peculiarity of his generation; that when others are alſo the ſons of God, he alone ſhould ſo be his Son, as no other is or can be ſo; and therefore he alone ſhould have the name of the *only-begotten.*

Firſt then, it cannot be denied that Chriſt is the Son of God, for that reaſon, becauſe he was by the Spirit of God born of the Virgin Mary; *for that which is conceived* (or (*o*) *begotten*) *in her*, by the teſtimony of an angel, *is of the Holy Ghoſt*; and becauſe of him, therefore the Son of God. For ſo ſpake the angel to the Virgin; *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee*, (or, *which is begotten of thee*) *ſhall be called the Son of God.* And the reaſon is clear, becauſe that the Holy Ghoſt is God. For

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were he any creature, and not God himſelf, by whom our Saviour was thus born of the Virgin, he muſt have been the Son of a creature, not of God.

Secondly, it is as undoubtedly true, that the ſame Chriſt, thus born of the Virgin by the Spirit of God, was deſigned to ſo high an office by the ſpecial and immediate will of God, that by virtue thereof he muſt be acknowledged the Son of God. He urgeth this argument himſelf againſt the Jews; *Is it not written in your Law, I ſaid, Ye are gods?* Are not theſe the very words of the eighty-ſecond Pſalm? *If he called them gods*, if God himſelf ſo ſpake, or the Pſalmiſt from him, if this be the language of the Scripture, if they be called gods *unto whom the word of God came*, (*and the Scripture cannot be broken*, nor the authority thereof in any particular denied) *Say ye of him whom the Father hath ſanctified and ſent into the world*, whom he hath conſecrated and commiſſioned to the moſt eminent and extraordinary office, *ſay ye of him, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God.* John x. 34, 35, 36.

Thirdly, Chriſt muſt therefore be acknowledged the Son of God, becauſe he is raiſed immediately by God out of the earth unto immortal life. For *God hath fulfilled the promiſe unto us, in that he hath raiſed up Jeſus again*; *as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.* The grave is as the womb of the earth; Chriſt, who is raiſed from thence, is, as it were, begotten to another life: and God, who raiſed him, is his Father. So true it muſt needs be of him, which is ſpoken of others, who are *the children of God, being the children of the reſurrection.* Thus was he *defined or conſtituted*, and *appointed the Son of God with power by the reſurrection from the dead:* neither is he called ſimply the firſt that roſe, but with a note of generation, *the firſt-born from the dead.* Acts xiii. 33. Luke xx. 36. Rom. i. 4. Col. i. 18.

Fourthly, Chriſt, after his reſurrection from the dead, is made actually heir of all things in his Father's

ther's houſe, and Lord of all the Spirits which miniſter unto him, from whence he alſo hath the title of the Son of God. *He is ſet down at the right hand of the Majeſty on high; being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee?* From all which teſtimonies of the Scriptures it is evident, that Chriſt hath this fourfold right unto the title of the Son of God: by generation, as begotten of God; by commiſſion, as ſent by him; by reſurrection, as the firſt-born; by actual poſſeſſion, as heir of all.

Heb. i. 3. 4, 5.

But beſide theſe four, we muſt find yet a more peculiar ground of our Saviour's filiation, totally diſtinct from any which belongs unto the reſt of the ſons of God, that he may be clearly and fully acknowledged the only-begotten Son. For although to be born of a Virgin be in itſelf miraculous, and juſtly entitles Chriſt unto [the name of] the Son of God; yet it is not ſo far above the production of all mankind, as to place him in that ſingular eminence which muſt be attributed to the only-begotten. We read of Adam *the ſon of God*, as well as Seth the ſon of Adam: and ſurely the framing Chriſt out of a woman cannot ſo far tranſcend the making Adam out of the earth, as to cauſe ſo great a diſtance as we muſt believe between the firſt and ſecond Adam. Beſide, there were many while our Saviour preached on earth who did believe his doctrine, and did confeſs him to be the Son of God, who in all probability underſtood nothing of his being born of a Virgin; much leſs did they foreſee his riſing from the dead, or inheriting all things. Wherefore ſuppoſing all theſe ways by which Chriſt is repreſented to us as the Son of God, we ſhall find out one more yet, far more proper in itſelf, and more peculiar unto him, in which no other ſon can have the leaſt pretence of ſhare or of ſimilitude, and conſequently

Luke iii. 38.

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in reſpect of which we muſt confeſs him the only-begotten.

To which purpoſe I obſerve, that the actual poſſeſſion of his inheritance, which was our fourth title to his Sonſhip, preſuppoſes his reſurrection, which was the third: and his commiſſion to his office, which was the ſecond, preſuppoſeth his generation of a Virgin, as the firſt. But I ſhall now endeavour to find another generation, by which the ſame Chriſt was begotten, and conſequently a Son before he was conceived in the Virgin's womb. Which that I may be able to evince, I ſhall proceed in this following method, as not only moſt facile and perſpicuous, but alſo moſt convincing and concluſive. Firſt, I will clearly prove out of the Holy Scriptures, that Jeſus Chriſt, born of the Virgin Mary, had an actual being or ſubſiſtence before the Holy Ghoſt did come upon the Virgin, or the power of the Higheſt did overſhadow her. Secondly, I will demonſtrate from the ſame Scriptures, that the being which he had antecedently to his conception in the Virgin's womb was not any created being, but eſſentially Divine. Thirdly, we will ſhew that the Divine eſſence which he had, he received as communicated to him by the Father. Fourthly, we will declare this communication of the Divine nature to be a proper generation, by which he which communicateth is a proper Father, and he to whom it is communicated, a proper Son. Laſtly, we will manifeſt that the Divine eſſence was never communicated in that manner to any perſon but to him, that never any was ſo begotten beſides himſelf, and conſequently, in reſpect of that Divine generation, he is moſt properly and perfectly *the only-begotten Son of the Father*.

As for the firſt, that Jeſus Chriſt had a real being or exiſtence, by which he truly was, before he was conceived of the Virgin Mary, I thus demonſtrate. He which was really in heaven, and truly deſcended from thence, and came into the world from the Father,

Father, before that which was begotten of the Virgin aſcended into heaven or went unto the Father, he had a real being or exiſtence before he was conceived in the Virgin, and diſtinct from that being which was conceived in her. This is moſt clear and evident, upon theſe three ſuppoſitions not to be denied. Firſt, that Chriſt did receive no other being or nature after his conception before his aſcenſion, than what was begotten of the Virgin. Secondly, that what was begotten of the Virgin had its firſt being here on earth, and therefore could not really be in heaven till he aſcended thither. Thirdly, that what was really in heaven, really was; becauſe nothing can be preſent in any place, which is not. Upon theſe ſuppoſitions certainly true, the firſt propoſition cannot be denied. Wherefore I aſſume; Jeſus Chriſt was really in heaven, and truly deſcended from thence, and came into the world from the Father, before that which was begotten of the Virgin aſcended into heaven, or went unto the Father; as I ſhall particularly prove by the expreſs words of the Scripture. Therefore I conclude, that Jeſus Chriſt had a real being or exiſtence before he was conceived in the Virgin; and diſtinct from that being which was conceived in her. Now that he was really in heaven before he aſcended thither, appeareth by his own words to his diſciples; *What and if you ſhall ſee the Son of Man aſcend up where he was before?* For he ſpeaketh of a real aſcenſion, ſuch as was to be ſeen or looked upon, ſuch as they might view as ſpectators. The place to which that aſcenſion tended was truly and really the heaven of heavens. The verb ſubſtantive, not otherwiſe uſed, ſufficiently teſtifieth, not a figurative but a real being, eſpecially conſidering the oppoſition in the word *before*. Whether we look upon the time of ſpeaking, then preſent, or the time of his aſcenſion, then to come, his being or exiſting in heaven was *before*. Nor is this now at laſt denied, that he

John vi. 62. Θεωρῆτε as it came to paſs, βλεπόντων αὐτῶν ἐπήρθη. Acts i. 9. ὅπου ἦν.

was

was in heaven before the aſcenſion mentioned in theſe words, but that he was there before he aſcended at all. We ſhall therefore farther ſhew that this aſcenſion was the firſt; that what was born of the Virgin was never in heaven before this time of which he ſpeaks: and being in heaven before this aſcenſion, he muſt be acknowledged to have been there before he aſcended at all. If Chriſt had aſcended into heaven before his death, and deſcended from thence, it had been the moſt remarkable action in all his life, and the proof thereof of the greateſt efficacy toward the diſſeminating of the Goſpel. And can we imagine ſo divine an action of ſo high concernment could have paſſed, and none of the Evangeliſts ever make mention of it? Thoſe which are ſo diligent in the deſcription of his nativity and circumciſion, his oblation in the temple, his reception by Simeon, his adoration by the wiſe men; thoſe which have deſcribed his deſcent into Egypt; would they have omitted his aſcent into heaven? Do they tell us of the wiſdom which he ſhewed when he diſputed with the doctors? and were it not worthy our knowledge whether it were before he was in heaven or after? The diligent ſeeking of Joſeph and Mary, and her words when they found him, *Son, why haſt thou dealt ſo with us?* Luke ii. 48. ſhew that he had not been miſſing from them till then, and conſequently not aſcended into heaven. After that he went down to Nazareth, and *was ſubject unto them:* and I underſtand not how he ſhould aſcend into heaven, and at the ſame time be ſubject to them; or there receive his commiſſion and inſtructions as the great legate of God, or embaſſador from heaven, and return again unto his old ſubjection; and afterwards to go to John to be baptized of him, and to expect the deſcent of the Spirit for his inauguration. Immediately from Jordan he is carried into the wilderneſs to be tempted of the Devil; and it were ſtrange if any time could then

Mark i. 13. then be found for his aſcenſion: for *he was forty days in the wilderneſs*, and certainly heaven is no ſuch kind of place; he was all that time *with the beaſts*, who undoubtedly are none of the celeſtial hierarchy; and *tempted of Satan*, whoſe dominion reacheth no higher than the air. Wherefore in thoſe forty days Chriſt aſcended not into heaven, but rather heaven
Mark i. 13. deſcended unto him; for *the angels miniſtered unto*
Luke iv. 14. *him*. After this *he returned in the power of the Spirit into Galilee*, and there exerciſed his prophetical office: after which there is not the leaſt pretence of any reaſon for his aſcenſion. Beſide, the whole frame of this antecedent or preparatory aſcenſion of Chriſt is not only raiſed, without any written teſtimony of the word, or unwritten teſtimony of tradition, but is without any reaſon in itſelf, and contrary to the revealed way of our redemption. For what reaſon ſhould Chriſt aſcend into heaven to know the will of God, and not be known to aſcend thither? Certainly the Father could reveal his will unto the Son as well on earth as in heaven. And if men muſt be ignorant of his aſcenſion, to what purpoſe ſhould they ſay he aſcended, except they imagine either an impotency in the Father, or diſſatisfaction in the Son? Nor is this only aſſerted without reaſon, but alſo againſt that rule to be obſerved by Chriſt as he was anointed to the ſacerdotal
Heb. ix. 24. office. For the holy of holies *made with hands* was the *figure of the true*, (that is, heaven itſelf) into which the
Verſe 7. *High Prieſt alone went once every year:* and Chriſt as our
Verſe 12. High Prieſt *entered in once into the holy place*. If then they deny Chriſt was a Prieſt before he *preached the Goſpel*, then did he not enter into heaven, becauſe the High Prieſt alone went into the type thereof, the holy of holies. If they confeſs he was, then did he not aſcend till after his death, becauſe he was to enter in but once, and that not without blood. Wherefore being Chriſt aſcended not into heaven till after his death, being he certainly was in heaven before that

that aſcenſion, we have ſufficiently made good that part of our argument, that Jeſus Chriſt was in heaven before that which was begotten of the Virgin aſcended thither. Now that which followeth will both illuſtrate and confirm it: for as he was there, ſo he deſcended from thence before he aſcended thither. This he often teſtifieth and inculcateth of himſelf: *The bread of God is he which cometh down from heaven*; John vi. 33. and, *I am the living bread which came down from heaven.* 51. He oppoſeth himſelf unto the manna in the wilderneſs, which never was really in heaven, or had its original from thence. *Moſes gave you not that bread from heaven*, but the Father gave Chriſt really from thence. Wherefore he ſaith, *I came down from heaven not to do mine own will, but the will of him that ſent me.* Now never any perſon upon any occaſion is ſaid to deſcend from heaven, but ſuch as were really there before they appeared on earth, as the Father, the Holy Ghoſt, and the angels: but no man, however born, however ſanctified, ſent, or dignified, is ſaid thereby to deſcend from thence; but rather when any is oppoſed to Chriſt, the oppoſition is placed in this very origination. John the Baptiſt was *filled with the Holy Ghoſt even from his mother's womb*; born of an aged father and a barren mother, by the power of God: and yet he diſtinguiſheth himſelf from Chriſt in this: *He that cometh from above is above all: he that is of the earth is earthy, and ſpeaketh of the earth*; *he that cometh from heaven is above all.* Adam was framed immediately by God, without the intervention of man or woman: and yet he is ſo far from being thereby from heaven, that even in that he is diſtinguiſhed from the ſecond Adam. For *the firſt man is of the earth, earthy: the ſecond man is the Lord from heaven.* Wherefore the deſcent of Chriſt from heaven doth really preſuppoſe his being there, and that antecedently to any aſcent thither. For *that he aſcended, what is it, but that he alſo deſcended firſt?* So St. Paul, aſſerting a deſcent as neceſſarily preceding his aſcenſion, teacheth us never to imagine Luke i. 15. John iii. 31. 1 Cor. xv. 47. Eph. iv. 9.

an aſcent of Chriſt as his firſt motion between heaven and earth; and conſequently, that the firſt being or exiſtence which Chriſt had, was not what he received by his conception here on earth, but what he had before in heaven, in reſpect whereof he was with the Father, from whom he came. His Diſciples believed that he *came out from God:* and he commended that faith, and confirmed the object of it by this aſſertion:

John xvi. 27, 28. *I came forth from the Father, and am come into the world; again, I leave the world and go to the Father.* Thus having, by undoubted teſtimonies, made good the latter part of the argument, I may ſafely conclude, that being Chriſt was really in heaven, and deſcended from thence, and came forth from the Father, before that which was conceived of the Holy Ghoſt aſcended thither; it cannot with any ſhew of reaſon be denied, that Chriſt had a real being and exiſtence antecedent unto his conception here on earth, and diſtinct from the being which he received here.

Secondly, we ſhall prove not only a bare priority of exiſtence, but a preexiſtence of ſome certain and acknowledged ſpace of duration. For whoſoever was before John the Baptiſt and before Abraham, was ſome ſpace of time before Chriſt was man. This no man can deny, becauſe all muſt confeſs the bleſſed Virgin was firſt ſaluted by the angel ſix months after Elizabeth conceived, and many hundred years after Abraham died. But Jeſus Chriſt was really exiſtent before John the Baptiſt and before Abraham, as we ſhall make good by the teſtimony of the Scriptures. Therefore it cannot be denied but Chriſt had a real being and exiſtence ſome ſpace of time before he was made man. For the firſt, it is the expreſs teſtimony

John i. 15. of John himſelf; *This is he of whom I ſpake, he that cometh after me is preferred before me, for he was before me.* In which words, firſt, he taketh to himſelf a priority of time, ſpeaking of Chriſt, *he that cometh after me:* for ſo he came after him into the womb, at his conception; into the world, at his nativity; unto his office, at his baptiſm; always after John, and

at

at the ſame diſtance. Secondly, he attributeth unto Chriſt a priority of dignity, ſaying, *he is preferred before me*, as appeareth by the reiteration of theſe words; *He it is, who coming after me is preferred before me, whoſe ſhoe's latchet I am not worthy to unlooſe.* John i. 27. The addition of which expreſſion of his own unworthineſs ſheweth, that *to be preferred before him* is the ſame with being *worthier than he*; to which the ſame expreſſion is conſtantly added by all the other three Evangeliſts. Thirdly, he rendereth the reaſon or cauſe of that great dignity which belonged to Chriſt, ſaying *for*, or rather, *becauſe, he was before me.* And being the cauſe muſt be ſuppoſed different and diſtinct from the effect, therefore the priority laſt mentioned cannot be that of dignity. For to aſſign any thing as the cauſe or reaſon of itſelf, is a great abſurdity, and the expreſſion of it a vain tautology. Wherefore that priority muſt have relation to time or duration (as the very tenſe, *he was before me*, ſufficiently ſignifieth), and ſo be placed in oppoſition to his coming after him. As if John the Baptiſt had thus ſpoke at large: "This man Chriſt Jeſus, who came into the world, and entered on his prophetical office ſix months after me, is notwithſtanding of far more worth and greater dignity than I am; even ſo much greater, that I muſt acknowledge myſelf unworthy to ſtoop down and unlooſe the latchet of his ſhoes: and the reaſon of this tranſcendent dignity is from the excellency of that nature which he had before I was; for though he cometh after me, yet he was before me."

Now as Chriſt was before John, which ſpeaks a ſmall, ſo was he alſo before Abraham, which ſpeaks a larger time. Jeſus himſelf hath aſſerted this preexiſtence to the Jews; *Verily, verily, I ſay unto you, before Abraham was, I am.* John viii. 58. Which words, plainly and literally expounded, muſt evidently contain this truth. For, firſt, Abraham in all the Scriptures never hath any other ſignification than ſuch as de-

notes the perſon called by that name; and the queſtion to which theſe words are directed by way of anſwer, without controverſy, ſpake of the ſame perſon. Beſide, Abraham muſt be the ſubject of that propoſition, *Abraham was*; becauſe a propoſition cannot be without a ſubject, and if Abraham be the predicate, there is none. Again, as we tranſlate *Abraham was*, in a tenſe ſignifying the time paſt, ſo it is moſt certainly to be underſtood; becauſe that which he ſpeaks unto, is the preexiſtence of Abraham, and that of long duration; ſo that whatſoever had concerned his preſent eſtate or future condition had been wholly impertinent to the precedent queſtion. Laſtly, the expreſſion, *I am*, ſeeming ſomething unuſual or improper to ſignify a priority in reſpect of any thing paſt, becauſe no preſent inſtant is before that which precedeth, but that which followeth, yet the (*p*) uſe of it ſufficiently maintaineth, and the nature of the place abſolutely requireth, that it ſhould not here denote a preſent being, but a priority of exiſtence, together with a continuation of it till the preſent time. And then the words will plainly ſignify thus much: "Do you queſtion how I could ſee Abraham, who am not yet fifty years old? Verily, verily, I ſay unto you, (*q*) Before ever Abraham, the perſon whom ye ſpeak of, was born, I had a real being and exiſtence (by which I was capable of the ſight of him), in which I have continued until now." In this ſenſe certainly the Jews underſtood our Saviour's anſwer, as pertinent to their queſtion, but in their opinion blaſphemous; and therefore *they took up ſtones to caſt at him.*

This literal and plain explication is yet farther neceſſary; becauſe thoſe who once recede from it, do not only wreſt and pervert the place, but alſo invent and ſuggeſt an anſwer unworthy of and wholly miſbecoming him that ſpake it. For (ſetting aſide the addition of the *light of the world*, which there can be

be no (*r*) ſhew of reaſon to admit); whether they interpret the former part (*before Abraham was*) of ſomething to come, as the calling of the Gentiles, or the latter (*I am*) of a preexiſtence in the divine foreknowledge and appointment; they repreſent Chriſt with a great aſſeveration highly and ſtrongly aſſerting that which is nothing to the purpoſe to which he ſpeaks, nothing to any other purpoſe at all; and they propound the Jews ſenſeleſsly offended and fooliſhly exaſperated with thoſe words, which any of them might have ſpoken as well as he. For the firſt interpretation makes our Saviour thus to ſpeak: "Do ye ſo much wonder how I ſhould *have ſeen Abraham*, who am *not yet fifty years old?* Do ye imagine ſo great a contradiction in this? I tell you, and be ye moſt aſſured that what I ſpeak unto you at this time is moſt certainly and infallibly true, and moſt worthy of your obſervation, which moves me not to deliver it without this ſolemn aſſeveration (*Verily, verily, I ſay unto you*), before Abraham ſhall perfectly become that which was ſignified in his name, *the father of many nations*, before the Gentiles ſhall come in, *I am*. Nor be ye troubled at this anſwer, or think in this I magnify myſelf: for what I ſpeak is as true of you, as it is of me; before Abraham be thus made Abraham, ye are. Doubt ye not therefore, as ye did, nor ever make that queſtion again, whether I *have ſeen Abraham*." The ſecond explication makes a ſenſe of another nature, but with the ſame impertinency. "Do ye continue ſtill to queſtion, and that with ſo much admiration? Do ye look upon my age, and aſk, *Haſt thou ſeen Abraham?* I confeſs it is more than eighteen hundred years ſince that Patriarch died, and leſs than forty ſince I was born at Bethlehem: but look not on this computation; for before Abraham was born, I was. But miſtake me not, I mean in the foreknowledge and decree of God. Nor do I magnify myſelf in this, for ye were ſo." How either of theſe anſwers ſhould

give any reaſonable ſatisfaction to the queſtion, or the leaſt occaſion of the Jews' exaſperation, is not to be underſtood. And that our Saviour ſhould ſpeak any ſuch impertinencies as theſe interpretations bring forth, is not by a Chriſtian to be conceived. Wherefore being the plain and moſt obvious ſenſe is a proper and full anſwer to the queſtion, and moſt likely to exaſperate the unbelieving Jews; being thoſe ſtrained explications render the words of Chriſt, not only impertinent to the occaſion, but vain and uſeleſs to the hearers of them; being our Saviour gave this anſwer in words of another language, moſt probably uncapable of any ſuch interpretations: we muſt adhere unto that literal ſenſe already delivered, by which it appeareth Chriſt had a being, as before John, ſo alſo before Abraham (not only before Abram became Abraham, but before Abraham was Abram), and conſequently that he did exiſt two thouſand years before he was born, or conceived by the Virgin.

Thirdly, we ſhall extend this preexiſtence to a far longer ſpace of time, to the end of the firſt world, nay, to the beginning of it. For he which was before the flood, and at the creation of the world, had a being before he was conceived by the Virgin. But Chriſt was really before the flood, for he preached to them that lived before it; and at the creation of the world, for he created it. That he preached to thoſe before the flood, is evident by the words of St. Peter, who ſaith, that *Chriſt was put to death in the fleſh, but quickened by the Spirit; by which alſo he went and preached unto the ſpirits in priſon, which ſometimes were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing.* From which words it appeareth, that Chriſt preached by the ſame Spirit by the virtue of which he was raiſed from the dead: but that Spirit was not his ſoul, but ſomething of a greater power. Secondly, that thoſe to whom he preached

1 Pet. iii. 18, 19, 20.

preached were ſuch as were diſobedient. Thirdly, that the time when they were diſobedient was the time before the flood, while the ark was preparing. It is certain then that Chriſt did preach unto thoſe perſons which in the days of Noah were diſobedient all that time *the long-ſuffering of God waited*, and, conſequently, ſo long as repentance was offered. And it is as certain that he never preached to them after they died; which I ſhall not need here to prove, becauſe thoſe againſt whom I bring this argument deny it not. It followeth therefore, that he preached to them while they lived, and were diſobedient; for in the refuſing of that mercy which was offered to them by the preaching of Chriſt, did their diſobedience principally conſiſt. In vain then are we taught to underſtand St. Peter of the promulgation of the Goſpel to the Gentiles after the Holy Ghoſt deſcended upon the Apoſtles, when the words themſelves refuſe all relation to any ſuch times or perſons. For all thoſe of whom St. Peter ſpeaks were diſobedient in the days of Noah. But none of thoſe to whom the Apoſtles preached were ever diſobedient in the days of Noah. Therefore none of thoſe to which the Apoſtles preached were any of thoſe of which St. Peter ſpeaks, It remaineth therefore that the plain interpretation be acknowledged for the true, that Chriſt did preach unto thoſe men which lived before the flood, even while they lived, and conſequently that he was before it. For though this was not done by an immediate act of the Son of God, as if he perſonally had appeared on earth, and actually preached to that old world; but by the (*s*) miniſtry of a Prophet, by the ſending of Noah, *the eighth Preacher of righteouſneſs*: (*t*) yet to do any thing by another not able to perform it without him, as much demonſtrates the exiſtence of the principal cauſe, as if he did it of himſelf without any intervening inſtrument.

Ἀπειθήσασί ποτε, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε.

(*s*) 2 Pet. ii. 5.

The ſecond part of the argument, that Chriſt made

made this world, and conſequently had a real being at the beginning of it, the Scriptures manifeſtly and
Heb. i. 2. plentifully aſſure us. For the ſame *Son, by whom in theſe laſt days God ſpake unto us*, is he, *by whom alſo*
Heb. xi. 3. *he made the worlds*. So that as *through faith we underſtand that the worlds were framed by the word of God*, ſo muſt we (*u*) alſo believe that they were made by the Son of God. Which the Apoſtle doth not only in the entrance of his Epiſtle deliver, but in the ſequel prove. For ſhewing greater things have been ſpoken of him than ever were attributed to any of the angels, the moſt glorious of all the creatures of God; amongſt the reſt he ſaith, the
Heb. i. 8, Scripture ſpake *unto the Son, Thy throne, O God, is*
10, 11, 12. *for ever and ever. And* not only ſo, but alſo, *Thou, Lord, in the beginning haſt laid the foundation of the earth, and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.* Now whatſoever the perſon be to whom theſe words were ſpoken, it cannot be denied but he was the Creator of the world. For he muſt be acknowledged the Maker of the earth, who laid the foundation of it; and he may juſtly challenge to himſelf the making of the heavens, who can ſay they are the work of his hands. But theſe words were ſpoken to the Son of God, as the Apoſtle himſelf acknowledgeth, and it appeareth out of the order and ſeries of the chapter; the deſign of which is to declare the ſupereminent excellency of our Saviour Chriſt. Nay, the conjunction *and* refers this place of the Pſalmiſt (*x*) plainly to the former, of which he hath ſaid expreſsly, *but unto the Son he ſaith.* As ſure then as *Thy throne, O God, is for ever and ever*, was ſaid unto the Son; ſo certain it is, *Thou, Lord, haſt laid the foundation of the earth*, was ſaid unto the ſame. Nor is it poſſible to avoid the Apoſtle's connection by

by attributing the deſtruction of the heavens, out of the laſt words, to the Son, and denying the creation of them, out of the firſt, to the ſame. For it is moſt evident that there is but one perſon ſpoken to, and that the deſtruction and the creation, of the heavens are both attributed to the ſame. Whoſoever therefore ſhall grant that the Apoſtle produced this Scripture to ſhew that the Son of God ſhall deſtroy the heavens, muſt withal acknowledge that he created them: whoſoever denieth him to be here ſpoken of as the Creator, muſt alſo deny him to be underſtood as the deſtroyer. Wherefore being the words of the Pſalmiſt were undoubtedly ſpoken of and to our Saviour (or elſe the Apoſtle hath attributed that unto him which never belonged to him, and conſequently the ſpirit of St. Paul miſtook the ſpirit of David); being to whomſoever any part of them belongs, the whole is applicable, becauſe they are delivered unto one; being the literal expoſition is ſo clear, that no man hath ever pretended to a metaphorical: it remaineth as an undeniable truth, grounded upon the profeſſion of the Pſalmiſt, and the interpretation of an Apoſtle, that the Son of God created the world. Nor needed we ſo long to have inſiſted upon this teſtimony, becauſe there are ſo many which teſtify as much, but only that this is of a peculiar nature and different from the reſt. For they which deny this truth of the creation of the world by the Son of God, notwithſtanding all thoſe Scriptures produced to confirm it, have found two ways to avoid or decline the force of them. If they ſpeak ſo plainly and literally of the work of creation, that they will not endure any figurative interpretation, then they endeavour to ſhew that they are not ſpoken of the Son of God. If they ſpeak ſo expreſsly of our Saviour Chriſt, as that by no machination they can be applied to any other perſon, then their whole deſign is to make the creation attributed unto him appear to be merely metaphorical.

taphorical. The place before alleged is of the firſt kind, which ſpeaketh ſo clearly of the creation or real production of the world, that they never denied it: and I have ſo manifeſtly ſhewed it ſpoken to the Son of God, that it is beyond all poſſibility of gainſaying.

Thus having aſſerted the creation acknowledged real unto Chriſt, we ſhall the eaſier perſuade that likewiſe to be ſuch which is pretended to be metaphorical. In the Epiſtle to the Coloſſians we read
Col. i. 14. of the Son of God, *in whom we have redemption through his blood*; and we are ſure thoſe words can be ſpoken of none other than Jeſus Chriſt. He therefore it muſt be who was thus deſcribed by the
Col. i. 15, 16, 17. Apoſtle; *who is the image of the inviſible God, the firſt-born of every creature. For by him were all things created that are in heaven and that are in earth, viſible and inviſible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things conſiſt.* In which words our Saviour is expreſsly ſtyled the (*y*) *firſt-born of every creature*, that is, begotten by God, as the (*z*) *Son of his love*, antecedently to all other emanations, before any thing proceeded from him, or was framed and created by him. And that precedency is preſently proved by this undeniable argument, that all other emanations or productions came from him, and whatſoever received its being by creation, was by him created. Which aſſertion is delivered in the moſt proper, full, and pregnant expreſſions imaginable. Firſt, in the vulgar phraſe of Moſes, as moſt conſonant to his deſcription; *for by him were all things created that are in heaven, and that are in earth*; ſignifying thereby, that he ſpeaketh of the ſame creation. Secondly, by a diviſion which Moſes never uſed, as deſcribing the production only of corporeal ſubſtances: leſt therefore thoſe immaterial beings might ſeem exempted from the Son's creation, becauſe omitted in Moſes

Moſes his deſcription, he addeth *viſible and inviſible*; and left in that inviſible world, among the many degrees of the celeſtial hierarchy, any order might ſeem exempted from an eſſential dependence upon him, he nameth thoſe which are of greateſt eminence, *whether they be thrones, or dominions, or principalities, or powers,* and under them comprehendeth all the reſt. Nor doth it yet ſuffice, thus to extend the object of his power by aſſerting all things to be made by him, except it be ſo underſtood as to acknowledge the ſovereignty of his perſon, and the authority of his action. For leſt we ſhould conceive the Son of God framing the world as a mere inſtrumental cauſe which worketh by and for another, he ſheweth him as well the final as the efficient cauſe; for *all things were created by him and for him.* Laſtly, whereas all things firſt receive their being by creation, and when they have received it, continue in the ſame by virtue of God's conſervation, *in whom we live, and move, and have our being*; leſt in any thing we ſhould be thought not to depend immediately upon the Son of God, he is deſcribed as the Conſerver, as well as the Creator; for *he is before all things, and by him all things conſiſt.* If then we conſider the two laſt cited verſes by themſelves, we cannot deny but they are a moſt complete deſcription of the Creator of the world; and if they were ſpoken of God the Father, could be no way injurious to his majeſty, who is no where more plainly or fully ſet forth unto us as the Maker of the world.

Now although this were ſufficient to perſuade us to interpret this place of the making of the world, yet it will not be unfit to make uſe of another reaſon, which will compel us ſo to underſtand it. For undoubtedly there are but two kinds of creation in the language of the Scriptures, the one literal, the other metaphorical; one old, the other new; one by way of formation, the other by way of reformation. *If any man be in Chriſt, he is a new creature,* ſaith St. Paul, 2 Cor. v. 17.

and

Gal. vi. 15. and v. 6. and again, *In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.* Inſtead of which words he had before, *faith working by* Epheſ. ii. 10. *love. For we are the workmanſhip of God, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.* From whence it is evident, that a new creature is ſuch a perſon as truly believeth in Chriſt, and manifeſteth that faith by the exerciſe of good works; and the new creation is the reforming or bringing man into this new condition, which by nature and his firſt creation he was not in. And therefore he which is ſo created is called a new Epheſ. iv. 22, 23, 24. man, in oppoſition to *the old man, which is corrupt according to the deceitful luſts:* from whence the Apoſtle charges us to be *renewed in the ſpirit of our mind,* and to *put on that new man, which after God is created in* Col. iii. 10. *righteouſneſs and true holineſs*; and *which is renewed in knowledge, after the image of him that created him.* The new creation then is deſcribed to us as conſiſting wholly in (*a*) renovation, or a tranſlation from a worſe unto a better condition by way of reformation; by which thoſe which have loſt the image of God, in which the firſt man was created, are reſtored to the image of the ſame God again, by a real change, though not ſubſtantial, wrought within them. Now this being the notion of the new creation in all thoſe places which undoubtedly and confeſſedly ſpeak of it, it will be neceſſary to apply it unto ſuch Scriptures as are pretended to require the ſame interpretation. Thus therefore I proceed. If the ſecond or new creation cannot be meant by the Apoſtle in the place produced out of the Epiſtle to the Coloſſians, then it muſt be interpreted of the firſt. For there are but two kinds of creation mentioned in the Scriptures, and one of them is there expreſsly named. But the place of the Apoſtle can no way admit an interpretation by the new creation, as will thus appear: The object of the creation, mentioned in this place, is of as great latitude and uni-

univerſality as the object of the firſt creation, not only expreſſed, but implied, by Moſes. But the object of the new creation is not of the ſame latitude with that of the old. Therefore that which is mentioned here cannot be the new creation. For certainly if we reflect upon the true notion of the new creation, it neceſſarily and eſſentially includes an oppoſition to a former worſe condition, as the new man is always oppoſed to the old; and if Adam had continued ſtill in innocency, there could have been no ſuch diſtinction between the old man and the new, or the old and the new creation. Being then all men become not new, being there is no new creature but ſuch whoſe faith worketh by love, being ſo many millions of men have neither faith nor love; it cannot be ſaid that by *Chriſt all things were created anew that are in heaven and that are in earth*, when the greateſt part of mankind have no ſhare in the new creation. Again, we cannot imagine that the Apoſtle ſhould ſpeak of the creation in a general word, intending thereby only the new, and while he doth ſo, expreſs particularly and eſpecially thoſe parts of the old creation which are incapable of the new, or at leaſt have no relation to it. The angels are all either good or bad: but whether they be bad, they can never be good again, nor did Chriſt come to redeem the devils; or whether they be good, they were always ſuch, nor were they ſo by the virtue of Chriſt's incarnation, for *he took not on him the nature of angels*. We acknowledge in mankind a new creation, becauſe an old man becomes a new; but there is no ſuch notion in the celeſtial hierarchy, becauſe no old and new angels: they which fell, are fallen for eternity; they which ſtand, always ſtood, and ſhall ſtand for ever. Where then are the regenerated *thrones and dominions?* Where are the recreated *principalities and powers?* All thoſe angels of whatſoever degrees were created by the Son of God, as the Apoſtle expreſsly affirms. But they were never created by a new creation *unto*

true

true holineſs and righteouſneſs, becauſe they always were truly righteous and holy ever ſince their firſt creation. Therefore except we could yet invent another creation, which were neither the old nor the new, we muſt conclude, that all the angels were at firſt created by the Son of God; and as they, ſo all things elſe, eſpecially man, whoſe creation (*b*) all the firſt writers of the Church of God expreſsly attribute unto the Son, aſſerting that thoſe words, *Let us make man*, were ſpoken as by the Father unto him.

Nor need we doubt of this interpretation, or the doctrine ariſing from it, ſeeing it is ſo clearly delivered by St. John: *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made.* Whereas we have proved Chriſt had a being before he was conceived by the Virgin Mary, becauſe he was at the beginning of the world; and have alſo proved that he was at the beginning of the world, becauſe he made it; this place of St. John gives a ſufficient teſtimony to the truth of both the laſt together. *In the beginning was the Word*; and that Word made fleſh is Chriſt: therefore Chriſt was in the beginning. *All things were made by him:* therefore he created the world. Indeed nothing can be more clearly penned, to give full ſatisfaction in this point, than theſe words of St. John, which ſeem with a ſtrange brevity deſigned to take off all objections, and remove all prejudice, before they teach ſo ſtrange a truth. Chriſt was born of the Virgin Mary, and his age was known to them for whom this Goſpel was penned. St. John would teach that this Chriſt did make the world, which was created at leaſt four thouſand years before his birth: the name of Jeſus was given him ſince at his circumciſion; the title of Chriſt belonged unto his office, which he exerciſed not till thirty years after. Neither of theſe with any ſhew of probability will reach to the

John i. 1, 2, 3.

the creation of the world. Wherefore he produceth a name of his, as yet unknown to the world, or rather not taken notice of, though in frequent uſe among the Jews, which belonged unto him who was made man, but before he was ſo. Under that name he ſhews at firſt that he had a being in the (*e*) beginning; when all things were to be created, and conſequently were not yet, then in the beginning was the Word, and ſo not created. This is the firſt ſtep, the Word was not created when the world was made. The next is, that the ſame Word which then was, and was not made, at the ſame time, (*d*) *was with God*, when he made all things: and therefore well may we conceive it is he to whom *God ſaid, Let us make man in our image, after our likeneſs*; and of whom thoſe words may be underſtood, *Behold, the man is become as one of us*. After this, leſt any ſhould conceive the creation of the world too great and divine a work to be attributed to the Word; leſt any ſhould object, that none can produce any thing out of nothing but God himſelf; he addeth, that the *Word*, as he *was with God*, ſo *was* he alſo *God*. Again, leſt any ſhould divide the Deity, or frame a falſe conception of different Gods, he returns unto the ſecond aſſertion, and joins it with the firſt, *The ſame was in the beginning with God*: and then delivers that which at the firſt ſeemed ſtrange, but now, after thoſe three propoſitions, may eaſily be accepted; *All things were made by him, and without him was not any thing made that was made*. For now this is no new doctrine, but only an interpretation of thoſe Scriptures which told us, God made all things by his Word before. For *God ſaid, Let there be light; and there was light*. Gen. i. 3. And ſo, *By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth*. Pſal. xxxiii. 6. From whence *we underſtand that the worlds were framed by the word of God*. Neither was it a new interpretation, but that which was moſt familiar to the Jews, who in their ſynagogues, by the reading of the (*e*) Gen. i. 26. Gen. iii. 22. Heb. xi. 3. 2 Pet. iii. 5.

paraphraſe or the interpretation of the Hebrew text in the Chaldee language, were conſtantly taught, that the Word of God was the ſame with God, and that by that Word all things were made. Which undoubtedly was the cauſe why St. John delivered ſo great a myſtery in ſo few words, as ſpeaking unto them who at the firſt apprehenſion underſtood him. Only that which as yet they knew not was, that this Word was made fleſh, and that this Word made fleſh was Jeſus Chriſt. Wherefore this expoſition being ſo literally clear in itſelf, ſo conſonant to the notion of the Word, and the apprehenſion of the Jews; it is infinitely to be preferred before any ſuch interpretation as ſhall reſtrain the moſt univerſals to a few particulars, change the plaineſt expreſſions into figurative phraſes, and make of a ſublime truth, a weak, uſeleſs, falſe diſcourſe. For who will grant that *in the beginning* muſt be the ſame with that in St. John's Epiſtle, *from the beginning*, eſpecially when the very interpretation involves in itſelf a contradiction? For
1 John i. 1. *the beginning* in St. John's Epiſtle is that in which the Apoſtles ſaw, and heard, and touched the Word: *the beginning* in his Goſpel was that in which *the Word was with God*, that is, not ſeen nor heard by the Apoſtles, but known as yet to God alone, as the new expoſition will have it. Who will conceive it worthy of the Apoſtle's aſſertion, to teach that the Word had a being in the beginning of the Goſpel, at what time John the Baptiſt began to preach, when we know the Baptiſt taught as much, who therefore
John i. 31. *came baptizing with water, that he might be made manifeſt unto Iſrael?* When we are ſure that St. Matthew and St. Luke, who wrote before him, taught us more than this, that he had a being thirty years before? when we are aſſured, it was as true of any other then living as of the Word, even of Judas who betrayed him, even of Pilate who condemned him? Again, who can imagine the Apoſtle ſhould aſſert that the Word was, that is, had an actual being, when as yet he

he was not actually the Word? For if *the beginning* be, when John the Baptiſt began to preach, and the Word, as they ſay, be nothing elſe but he which ſpeaketh, and ſo revealeth the will of God; Chriſt had not then revealed the will of God, and conſequently was not then actually the Word, but only potentially or by deſignation. Secondly, it is a ſtrange figurative ſpeech, *the Word was with God*, that is, was known to God, eſpecially in this Apoſtle's method. *In the beginning was the Word*; there *was* muſt ſignify an actual exiſtence; and if ſo, why in the next ſentence (*the Word was with God*) ſhall the ſame verb ſignify an objective being only? Certainly though to be in the beginning be one thing, and to be with God, another; yet *to be* in either of them is the ſame. But if we ſhould imagine this *being* underſtood of the knowledge of God, why we ſhould grant that thereby is ſignified, was known to God alone, I cannot conceive. For the propoſition of itſelf is plainly affirmative, and the excluſive particle *only* added to the expoſition, maketh it clearly negative. Nay more, the affirmative ſenſe is certainly true, the negative as certainly falſe. For except Gabriel be God who came to the Virgin; except every one of the heavenly hoſt which appeared to the ſhepherds be God; except Zachary and Elizabeth, except Simeon and Anna, except Joſeph and Mary be God; it cannot be true that he was known to God only, for to all theſe he was certainly known. Thirdly, to paſs by the third attribute, *and the Word was God*, as having occaſion ſuddenly after to handle it; ſeeing the Apoſtle hath again repeated the circumſtance of time as moſt material, *the ſame was in the beginning with God*, and immediately ſubjoined thoſe words, *all things were made by him, and without him was not any thing made that was made*; how can we receive any expoſition which referreth not the making of all theſe things to him in the beginning? But if we underſtand the latter part of the Apoſtles, who after the aſcen-

ſion of our Saviour did nothing but what they were commanded and impowered to do by Chriſt, it will bear no relation to the beginning. If we interpret the former, of all which Jeſus ſaid and did in the promulgation of the Goſpel, we cannot yet reach to the beginning aſſigned by the new expoſitors: for while John the Baptiſt only preached, while in their ſenſe the Word was with God, they will not affirm that Jeſus did any of theſe things that are here ſpoken of. And conſequently, according to their grounds, it will be true to ſay, In the beginning was the Word, and that Word in the beginning was with God, inſomuch as in the beginning nothing was done by him, but without him were all things done which were done in the beginning. Wherefore in all reaſon we ſhould ſtick to the known interpretation, in which every word receiveth its own proper ſignification without any figurative diſtortion, and is preſerved in its due latitude and extenſion without any curtailing reſtriction. And therefore I conclude from the undeniable teſtimony of St. John, that in the beginning, when the heavens and the earth and all the hoſt of them were created, all things were made by the Word, who is Chriſt Jeſus being made fleſh; and conſequently, by the method of argument, as the Apoſtle antecedently by the method of nature, that in the beginning Chriſt was. He then who was in heaven and deſcended from thence, before that which was begotten of the Virgin aſcended thither, he who was before John the Baptiſt and before Abraham, he who was at the end of the firſt world, and at the beginning of the ſame; he had a real being and exiſtence before Chriſt was conceived by the Virgin Mary. But all theſe we have already ſhewed belong unto the Son of God. Therefore we muſt acknowledge, that Jeſus Chriſt had a real being and exiſtence before he was begotten by the Holy Ghoſt: which is our firſt aſſertion, properly oppoſed to the (*f*) Photinians.

The ſecond aſſertion, next to be made good, is, that

that the being which Chriſt had before he was conceived by the Virgin, was not any created, but the Divine eſſence, by which he always was truly, really, and properly God. This will evidently and neceſſarily follow from the laſt demonſtration of the firſt aſſertion, the creating all things by the Son of God; from whence we inferred his preexiſtence, *in the beginning*, aſſuring us as much that he was God, as that he was, *For he that built all things was God.* Heb. iii. 4. And the ſame Apoſtle which aſſures us, *All things were made by him*, at the ſame time tells us, *In the beginning was the Word, and the Word was with God, and the Word was God.* Where *in the beginning* muſt not be denied unto the third propoſition, becauſe it cannot be denied unto the ſecond. Therefore *in the beginning, or ever the earth was, the Word was God*, the ſame God with whom he was. For we cannot with any ſhew of reaſon either imagine that he was with one God, and was another, becauſe there can be no more ſupreme Gods than one; or conceive that the Apoſtle ſhould ſpeak of one kind of God in the ſecond, and of another in the third propoſition; in the ſecond, of a God eternal and independent, in the third, of a (*g*) made and depending God. Eſpecially, firſt conſidering that the eternal God was ſo conſtantly among the Jews called the Word, the only reaſon which we can conceive why the Apoſtle ſhould thus uſe this phraſe: and then obſerving the manner of St. John's writing, who riſes ſtrangely by degrees, making the laſt word of the former ſentence the firſt of that which followeth: As, *In him was life, and the life was the light of men*; John i. 4, 5. *and the light ſhineth in darkneſs, and the darkneſs comprehended it not*: ſo, *In the beginning was the Word, and the Word*, which ſo was in the beginning, *was with God, and the Word was God*; that is, the ſame God with whom the Word was in the beginning. But he could not be the ſame God with him any other way, than by having the ſame Divine eſſence.

Therefore the being which Chriſt had before he was conceived by the Virgin, was the Divine nature, by which he was properly and really God.

Secondly, he who was ſubſiſting in the form of God, and thought himſelf to be equal with God (in which thought he could not be deceived, nor be injurious to God), muſt of neceſſity be truly and eſſentially God; becauſe there can be no equality between the Divine eſſence, which is infinite, and any other whatſoever, which muſt be finite. But this is true of Chriſt, and that antecedently to his conception in the Virgin's womb, and exiſtence in his human nature. For, *being* (or rather (*h*) *ſubſiſting*) *in the form of God, he thought it not robbery to be equal with God: but emptied himſelf, and took upon him the form of a ſervant, and was made in the likeneſs of men.* Out of which words naturally reſult three propoſitions fully demonſtrating our aſſertion. Firſt, that Chriſt was in the form of a ſervant as ſoon as he was made man. Secondly, that he was in the form of God before he was in the form of a ſervant. Thirdly, that he was in the form of God, that is, did as truly and really ſubſiſt in the Divine nature, as in the form of a ſervant, or in the nature of man. It is a vain imagination, that our Saviour then firſt appeared a ſervant when he was apprehended, bound, ſcourged, crucified. For they were not all ſlaves which ever ſuffered ſuch indignities, or died that death; and when they did, their death did not make, but find them, or ſuppoſe them ſervants. Beſide, our Saviour in all the degrees of his humiliation never lived as a ſervant unto any maſter on earth. It is true, at firſt he was ſubject, but as a ſon, to his reputed father and undoubted mother. When he appeared in public he lived after the manner of a Prophet and a Doctor ſent from God, accompanied with a family, as it were, of his Apoſtles, whoſe maſter he profeſſed himſelf, ſubject to the commands of no man in that office, and obedient only unto God.

Phil. ii. 6, 7.

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The *form* then *of a ſervant* which *he took upon him*, muſt conſiſt in ſomething diſtinct from his ſufferings, or ſubmiſſion unto men; as the condition in which he was when he ſo ſubmitted and ſo ſuffered: in that he was *made fleſh*, ſent *in the likeneſs of ſinful fleſh*, ſubject unto all infirmities and miſeries of this life, attending on the ſons of men fallen by the ſin of Adam: in that he was *made of a woman*, *made under the law*, and ſo obliged to perform the ſame; which Law did ſo handle the children of God, as that they differed nothing from ſervants: in that he was born, bred, and lived in a mean, low, and abject condition; *as a root out of a dry ground, he had no form nor comelineſs, and when they ſaw him, there was no beauty that they ſhould deſire him*; but *was deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief:* in that he was thus made man, he *took upon him the form of a ſervant*. Which is not mine, but the Apoſtle's explication; as adding it not by way of conjunction, in which there might be ſome diverſity, but by way of appoſition, which ſignifieth a clear identity. And therefore it is neceſſary to obſerve, that our tranſlation of that verſe is not only not exact, but very diſadvantageous to that truth which is contained in it. For we read it thus; *He made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men.* Where we have two copulative conjunctions, neither of which is in the (*i*) original text, and three diſtinct propoſitions, without any dependence of one upon the other; whereas all the words together are but an expreſſion of Chriſt's exinanition, with an explication ſhewing in what it conſiſteth: which will clearly appear by this literal tranſlation, *But emptied himſelf, taking the form of a ſervant, being made in the likeneſs of men.* Where if any man doubt how Chriſt emptied himſelf, the text will ſatisfy him, by *taking the form of a ſervant*; if any ſtill queſtion how he took the form of a ſervant, he

Rom. viii. 3.

Gal. iv. 4.

Iſa. liii. 2, 3.

hath the Apoſtle's reſolution, by *being made in the likeneſs of men.* Indeed after the expreſſion of this exinanition, he goes on with a conjunction, to add another act of Chriſt's humiliation; *And being found in faſhion as a man*, being already by his exinanition in the form of a ſervant, or the likeneſs of men, *he humbled himſelf, and became* (or rather (*k*) *becoming*) *obedient unto death even the death of the croſs.* As therefore his humiliation conſiſted in his obedience unto death, ſo his exinanition conſiſted in the aſſumption of the form of a ſervant, and that in the nature of man. All which is very fitly expreſſed by a ſtrange interpretation in the Epiſtle to the Hebrews. For whereas theſe words are clearly in the Pſalmiſt, *Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened:* the Apoſtle appropriateth the ſentence to Chriſt; *When he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me.* Now being the boring of the ear under the Law, was a note of perpetual ſervitude, being this was expreſſed in the words of the Pſalmiſt and changed by the Apoſtle into the preparing of a body; it followeth that when Chriſt's body firſt was framed, even then did he aſſume the form of a ſervant.

Phil. ii. 8.

Pſal. xl. 6.

Heb. x. 5.

Exod. xxi. 6. Deut. xv. 17.

Again, it appeareth out of the ſame text, that Chriſt was in the form of God before he was in the form of a ſervant, and conſequently before he was made man. For he which is preſuppoſed to be, and to think of that being which he hath, and upon that thought to aſſume, muſt have that being before that aſſumption: but Chriſt is firſt expreſsly ſaid to be in the form of God, and, being ſo, to think it no robbery to be equal with God, and notwithſtanding that equality, to take upon him the form of a ſervant: therefore it cannot be denied but he was before in the form of God. Beſide, he was not in the form of a ſervant, but by the emptying himſelf, and all exinanition neceſſarily preſuppoſeth a precedent plenitude;

plenitude; it being as impoſſible to empty any thing which hath no fulneſs, as to fill any thing which hath no emptineſs. But the fulneſs which Chriſt had, in reſpect whereof aſſuming the form of a ſervant, he is ſaid to empty himſelf, could be in nothing elſe but in the form of God, in which he was before. Wherefore, if the aſſumption of the form of a ſervant be contemporary with his exinanition; if that exinanition neceſſarily preſuppoſeth a plenitude as indiſpenſably antecedent to it; if the form of God be alſo coæval with that precedent plenitude: then muſt we confeſs, Chriſt was in the form of God before he was in the form of a ſervant: which is the ſecond propoſition.

Again, it is as evident from the ſame Scripture, that Chriſt was as much in the form of God, as the form of a ſervant, and did as really ſubſiſt in the Divine nature, as in the nature of man. For he was ſo *in the form of God*, as thereby *to be* (*l*) *equal with God*. But no other form beſide the eſſential, which is the Divine nature itſelf, could infer an equality with God. *To whom will ye liken me, and make me equal, ſaith the Holy One?* There can be but one infinite, eternal, and independent Being; and there can be no compariſon between that and whatſoever is finite, temporal, and depending. He therefore who did truly think himſelf equal with God, as being in the form of God, muſt be conceived to ſubſiſt in that one infinite, eternal, and independent nature of God. Again, the phraſe, *in the form of God*, not elſewhere mentioned, is uſed by the Apoſtle with a reſpect unto that other, of the *form of a ſervant* exegetically continued *in the likeneſs of man*; and the reſpect of one unto the other is ſo neceſſary, that if the form of God be not as real and eſſential as the form of a ſervant, or the likeneſs of man, there is no force in the Apoſtle's words, nor will his argument be fit to work any great degree of humiliation upon the conſideration of

Iſa. xl. 25 & xlvi. 5.

of Chriſt's exinanition. But by the *form* is certainly underſtood the true condition of a ſervant, and by the *likeneſs* infallibly meant the real nature of man: nor doth the *faſhion*, in which he was found, deſtroy, but rather aſſert the truth of his humanity. And therefore, as ſure as Chriſt was really and eſſentially man, of the ſame nature with us, in whoſe ſimilitude he was made; ſo certainly was he alſo really and eſſentially God, of the ſame nature and being with him, in whoſe form he did ſubſiſt. Seeing then we have clearly evinced from the expreſs words of St. Paul, that Chriſt was in the form of a ſervant as ſoon as he was made man, that he was in the form of God before he was in the form of a ſervant, that the form of God in which he ſubſiſted doth as truly ſignify the Divine, as the likeneſs of man the human nature; it neceſſarily followeth, that Chriſt had a real exiſtence before he was begotten of the Virgin, and that the being which he had was the Divine eſſence, by which he was truly, really, and properly God.

Thirdly, he which is expreſsly ſtyled *Alpha* and *Omega*, the firſt and the laſt, without any reſtriction or limitation, as he is after, ſo was before any time aſſignable, truly and eſſentially God. For by this title God deſcribeth his own being, and diſtinguiſheth it from all other. *I the Lord, the firſt, and with the laſt, I am he. I am he, I am the firſt, I alſo am the laſt. I am the firſt, and I am the laſt, and beſide me there is no God.* But Chriſt is expreſsly called *Alpha* and *Omega*, the firſt and the laſt. He ſo proclaimed himſelf *by a great voice, as of a trumpet, ſaying, I am Alpha and Omega, the firſt and the laſt.* Which anſwereth to that ſolemn call and proclamation in the Prophet, *Hearken unto me, O Jacob, and Iſrael my called.* He comforteth St. John with the majeſty of this title, *Fear not, I am the firſt and the laſt.* Which words were ſpoken by *one like unto the Son of Man*, by him *that liveth, and was dead, and*

Iſa. xli. 4. xlviii. 12. xliv. 6.

Rev. i. 11.

Iſa. xlviii. 12.

Rev. i. 17. Verſe 13. Verſe 18.

and is alive for evermore; that is undoubtedly, by Chriſt. He upholdeth the church of Smyrna in her tribulation by virtue of the ſame deſcription, *Theſe things ſaith the firſt and the laſt, which was dead and is alive.* Rev. ii. 8. He aſcertaineth his coming unto judgment with the ſame aſſertion, *I am Alpha and Omega, the beginning and the end, the firſt and the laſt.* Rev. xxii. 13. And in all theſe places, this title is attributed unto Chriſt abſolutely and univerſally, without any kind of reſtriction or limitation, without any aſſignation of any particular in reſpect of which he is the firſt or laſt; in the ſame latitude and (*m*) eminence of expreſſion in which it is or can be attributed to the ſupreme God. There is yet another Scripture in which the ſame deſcription may ſeem of a more dubious interpretation: *I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.* Rev. i. 8. For being it is *the Lord* who ſo calls himſelf, which title belongeth to the Father and the Son, it may be doubted whether it be ſpoken by the Father or the Son; but whether it be underſtood of the one or of the other, it will ſufficiently make good what we intend to prove. For if they be underſtood of Chriſt, as the precedent and the following words imply, then is he certainly that *Lord, which is, and which was, and which is to come, the Almighty*; that is, the ſupreme eternal God, of the ſame Divine eſſence with the Father, who was before deſcribed by *him which is, and which was, and which is to come*, Rev. i. 4. to whom the ſix-winged beaſts continually cry, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come:* Rev. iv. 8. as the familiar explication of that name which God revealed to Moſes. If they belong unto the ſupreme God the Father of our Lord Jeſus Chriſt; then did he to deſcribe himſelf unto St. John, and expreſs his ſupreme Deity, that by thoſe words, *I am Alpha and Omega, the beginning and the ending*, he might be known to be the one Almighty and Eternal God; Exod. iii. 14.

and

and conſequently, whoſoever ſhould aſſume that title, muſt attribute as much unto himſelf. Wherefore being Chriſt hath ſo immediately, and with ſo great ſolemnity and frequency, taken the ſame ſtyle upon him by which the Father did expreſs his Godhead; it followeth, that he hath declared himſelf to be the Supreme, Almighty, and Eternal God. And being thus the *Alpha* and the firſt, he was before any time aſſignable, and conſequently before he was conceived of the Virgin; and the being which then he had was the Divine eſſence, by which he was truly and properly the Almighty and Eternal God.

Fourthly, he whoſe glory Iſaiah ſaw in the year that king Uzziah died, had a being before Chriſt was begotten of the Virgin, and that being was the Divine eſſence, by which he was naturally and eſſentially
Iſa. vi. 1, 3. God: for he is expreſsly called *the Lord, Holy, holy, holy, the Lord of hoſts, whoſe glory filleth the whole earth*; which titles can belong to none beſide the one and only God. But Chriſt was he whoſe glory
Joh. xii. 41. Iſaiah ſaw, as St. John doth teſtify, ſaying, *Theſe things ſaid Iſaias, when he ſaw his glory, and ſpake of him:* and he whoſe glory he ſaw, and of whom he ſpake, was certainly Chriſt; for of him the Apoſtle
Verſe 36. treateth in that place, and of none but him. *Theſe*
Verſe 37. *things ſpake Jeſus and departed. But though he* (that is, Jeſus *had done ſo many miracles before them, yet they believed not on him*, that is, Chriſt who wrought thoſe miracles. The reaſon why they believed not on him
Verſe 38. was, *that the ſaying of Iſaias the Prophet might be fulfilled, which he ſpake, Lord, who hath believed our*
Verſe 39. *report?* and as they did not, *ſo they could not believe*
Verſe 40. in Chriſt, *becauſe that Iſaias ſaid again, He hath blinded their eyes, and hardened their hearts; that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and I ſhould heal them.* For thoſe who God foreſaw, and the Prophet foretold, ſhould not believe, could not do it without contradicting the preſcience of the one, and the predictions of the other.

other. But the Jews refuſing to aſſent unto the doctrine of our Saviour, were thoſe of whom the Prophet ſpake: for *theſe things ſaid Iſaias when he* Verſe 41. *ſaw his glory, and ſpake of him.* Now if the glory which Iſaias ſaw were the glory of Chriſt, and he of whom Iſaias in that chapter ſpake were Chriſt himſelf; then muſt thoſe blinded eyes and hardened hearts belong unto theſe Jews, and then their infidelity was ſo long ſince foretold. Thus doth the fixing of that prophecy upon that people, which ſaw our Saviour's miracles, depend upon Iſaias's viſion, and the appropriation of it unto Chriſt. Wherefore St. John hath infallibly taught us, that the Prophet ſaw the glory of Chriſt, and the Prophet hath as undoubtedly aſſured us, that he whoſe glory then he ſaw was the one omnipotent and eternal God; and conſequently both together have ſealed this truth, that Chriſt did then ſubſiſt in that glorious majeſty of the eternal Godhead.

Laſtly, he who, being man, is frequently in the Scriptures called God, and that in ſuch a manner, as by that name no other can be underſtood but the one only and eternal God, he had an exiſtence before he was made man, and the being which then he had was no other than the Divine eſſence; becauſe all novelty is repugnant to the Deity, nor can any be that one God, who was not ſo from all eternity. But Jeſus Chriſt, being in the nature of man, is frequently in the ſacred Scriptures called God; and that name is attributed unto him in ſuch a manner, as by it no other can be underſtood but the one Almighty and Eternal God.

Which may be thus demonſtrated. It hath been already proved, and we all agree in this, that there can be but one Divine eſſence, and ſo but one ſupreme God. Wherefore, were it not ſaid in the Scriptures, there are *many gods*; did not he himſelf who is ſupreme, call others ſo; we durſt not give that name to any but to him alone, nor could we think

think any called God to be any other but that one. It had been then enough to have alleged that Chriſt is God, to prove his ſupreme and eternal Deity: whereas now we are anſwered, that there are gods many, and therefore it followeth not from that name that he is the one eternal God. But if Chriſt be none of thoſe many gods, and yet be God; then can he be no other but that one. And that he is not to be numbered with them, is certain, becauſe he is clearly diſtinguiſhed from them, and oppoſed to them. We read in the Pſalmiſt, *I have ſaid ye are gods, and all of you are children of the moſt High.* But we muſt not reckon Chriſt among thoſe gods, we muſt not number the only begotten Son among thoſe children. For *they knew not, neither would they underſtand, they walked on in darkneſs:* and whoſoever were gods only as they were, either did, or might do ſo. Whereas Chriſt, *in whom alone dwelt all the fulneſs of the Godhead bodily*, is not only diſtinguiſhed from, but oppoſed to, ſuch gods as thoſe by his Diſciples ſaying, *Now we are ſure that thou knoweſt all things*; by himſelf proclaiming, *I am the light of the world: he that followeth me ſhall not walk in darkneſs.* St. Paul hath told us, *there be gods many, and lords many*; but withal hath taught us, that *to us there is but one God, the Father, and one Lord Jeſus Chriſt.* In which words as the *Father* is oppoſed as much unto the *many lords* as *many gods*, ſo is the Son as much unto the *many gods*, as *many lords*; the Father being as much Lord as God, and the Son as much God as Lord. Wherefore being we find in Scripture frequent mention of one God, and beſide that one an intimation of many gods, and whoſoever is called God, muſt either be that one, or one of thoſe many; being we find our bleſſed Saviour to be wholly oppoſed to the many gods, and conſequently to be none of them, and yet we read him often ſtyled God, it followeth, that that name is attributed unto him in ſuch a manner

Pſal. lxxxii. 6.

Verſe 5.

Col. ii. 9.

John xvi. 30.

John viii. 12.

1 Cor. viii. 5, 6.

as,

as by it no other can be underſtood but the one Almighty and Eternal God.

Again, thoſe who deny our Saviour to be the ſame God with the Father, have invented rules to be the touchſtone of the eternal Power and Godhead. Firſt, where the name of God is taken abſolutely, as the ſubject of any propoſition, it always ſignifies the ſupreme Power and Majeſty, excluding all others from that Deity. Secondly, where the ſame name is any way uſed with an article, by way of excellency, it likewiſe ſignifieth the ſame ſupreme Godhead as admitting others to a communion of Deity, but excluding them from the ſupremacy. Upon theſe two rules they have raiſed unto themſelves this obſervation, that whenſoever the name of God abſolutely taken is placed as the ſubject of any propoſition, it is not to be underſtood of Chriſt: and whereſoever the ſame name is ſpoken of our Saviour by way of predicate, it never hath an article denoting excellency annexed to it; and conſequently leaves him in the number of thoſe gods who are excluded from the majeſty of the eternal Deity.

Now though there can be no kind of certainty in any ſuch obſervations of the articles, becauſe the Greeks promiſcuouſly often uſe them or omit them, without any reaſon of their uſurpation or omiſſion (whereof examples are innumerable); though if thoſe rules were granted, yet would not their concluſion follow, becauſe the ſupreme God is often named (as they confeſs) without an article, and therefore the ſame name may ſignify the ſame God when ſpoken of Chriſt, as well as when of the Father, ſo far as can concern the omiſſion of the article: yet to complete my demonſtration, I ſhall ſhew, firſt, that the name of God taken ſubjectively is to be underſtood of Chriſt; ſecondly, that the ſame name with the article affixed is attributed unto him; thirdly, that if it were not ſo, yet where the article is wanting, there is that added to the predi-

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cate which hath as great a virtue to ſignify that excellency as the article could have.

St. Paul, unfolding the myſtery of godlineſs, hath delivered ſix propoſitions together, and the ſubject of all and each of them is God. *Without controverſy great is the myſtery of godlineſs: God was manifeſted in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* And this God which is the ſubject of all theſe propoſitions muſt be underſtood of Chriſt, becauſe of him each one is true, and all are ſo of none but him; he was the Word which was God, and was made fleſh, and conſequently *God manifeſted in the fleſh.* Upon him the Spirit deſcended at his baptiſm, and after his aſcenſion was poured upon his Apoſtles, ratifying his commiſſion, and confirming the doctrine which they received from him: wherefore he was *God juſtified in the Spirit.* His nativity the angels celebrated, in the diſcharge of his office they miniſtered unto him, at his reſurrection and aſcenſion they were preſent, always ready to confeſs and adore him: he was therefore *God ſeen of angels.* The Apoſtles preached unto all nations, and he whom they preached was Jeſus Chriſt. The Father *ſeparated* St. Paul *from his mother's womb, and called him by his grace, to reveal his Son unto him, that he might preach him among the heathen:* therefore he was *God preached unto the Gentiles.* John the Baptiſt *ſpake unto the people, that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus. We have believed in Jeſus Chriſt,* faith St. Paul, who ſo taught the gaoler trembling at his feet, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved:* he therefore was *God believed on in the world.* When he had been forty days on earth after his reſurrection, he was taken viſibly up into heaven, and ſat down at the right hand of the Father: wherefore he was *God received up into glory.* And thus all theſe ſix propoſitions, according to the plain and

1 Tim. iii. 16.

Acts vii. 55. ix. 20. xi. 20. xvii. 3, 18. xix. 13. Rom. xvi. 25.

2 Cor. i. 19. vi. 4. Phil. i. 18. Gal. i. 15, 16.

Acts xix. 4. Gal. ii. 16. Acts xvi. 31.

and familiar language of the Scriptures, are infallibly true of Chriſt, and ſo of God, as he is taken by St. John, when he ſpeaks thoſe words, *the Word was God.* But all theſe cannot be underſtood of any other, which either is, or is called, God. For though we grant the Divine perfections and attributes to be the ſame with the Divine eſſence, yet are they never in the Scriptures called God; nor can any of them with the leaſt ſhew of probability be pretended as the ſubject of theſe propoſitions, or afford any tolerable interpretation. When they tell us that God, that is the (*n*) will of God, *was manifeſted in the fleſh*, that is, was revealed by frail and mortal men, and *received up in glory*, that is, (*o*) was received glorioufly on earth, they teach a language which the (*p*) Scriptures know not, and the Holy Ghoſt never uſed; and as no attributes, ſo no perſon but the Son can be here underſtood under the name of God: not the Holy Ghoſt, for he is diſtinguiſhed from him, as being juſtified by the Spirit; not the Father, who was not manifeſted in the fleſh, nor received up in glory. It remaineth therefore that, whereas the Son is the only perſon to whom all theſe clearly and undoubtedly belong, which are here jointly attributed unto God, as ſure as the name of God is expreſſed univerſally in the (*q*) copies of the original language, ſo thus abſolutely and ſubjectively taken muſt it be underſtood of Chriſt.

Again, St. Paul ſpeaketh thus to the elders of the Church of Epheſus; *Take heed unto yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood.* In theſe words this doctrinal propoſition is clearly contained, God hath purchaſed the Church with his own blood. For there is no other word either in or near the text which can by any grammatical conſtruction be joined with the verb, except the Holy Ghoſt, to whom the predi- Acts xx. 28.

cate is repugnant, both in reſpect of the act, or our redemption, and of the means, the blood. If then the Holy Ghoſt hath not purchaſed the Church; if he hath not blood to ſhed for our redemption, and *without bloodſhed there is no remiſſion*; if there be no other word to which, according to the literal conſtruction, the act of purchaſing can be applied; if the name of God, moſt frequently joined to his (*r*) Church, be immediately and properly applicable by all rules of ſyntax to the verb which followeth it: then is it of neceſſity to be received as the ſubject of this propoſition, then is this to be embraced as infallible Scripture truth, God hath purchaſed the Church with his own blood. But this God may and muſt be underſtood of Chriſt: it may, becauſe he hath; it muſt, becauſe no other perſon which is called God hath ſo purchaſed the Church. *We were not redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt.* With this price were we bought; and therefore it may well be ſaid, that Chriſt our God *hath purchaſed us with his own blood.* But no other perſon which is, or is called, God, can be ſaid ſo to have purchaſed us, becauſe it is an act belonging properly to the Mediatorſhip; and *there is but one Mediator between God and men:* and the Church is *ſanctified through the offering of the body of Jeſus Chriſt once for all.* Nor can the expreſſion of this act, peculiar to the Son, be attributed to the Father, becauſe this blood ſignifieth death: and though the Father be omnipotent, and can do all things, yet he cannot die. And though it might be ſaid that he purchaſed us, becauſe he gave his Son to be a ranſom for us, yet it cannot be ſaid that he did it *by his own blood*; for then it would follow, that he gave not his Son, or that the Son and the Father were the ſame perſon. Beſide, it is very obſervable, that this particular phraſe of *his own blood*, is in the Scripture put by way of oppoſition to the blood of (*s*) another: and howſoever we may attribute the acts of the Son

1 Pet. i. 18, 19.

1 Tim. ii. 5.

Heb. x. 10.

unto

unto the Father, becauſe ſent by him; yet we cannot but acknowledge, that the blood and death was of another than the Father. *Not by the blood of goats* Heb. ix. 12. *and calves, but by his own blood he entered in once into the holy place*; and whereas *the high prieſt entered every* Verſe 25, *year with the blood of others, Chriſt appeared once to put* 26. *away ſin by the ſacrifice of himſelf.* He then which purchaſed us wrought it by his own blood, as an High Prieſt oppoſed to the Aaronical, who made atonement by the blood of others. But the Father taketh no prieſtly office, neither could he be oppoſed to the legal prieſt, as not dying himſelf, but giving another. Wherefore whereſoever the Father and the Son are deſcribed together as working the ſalvation of man, the blood by which it is wrought is attributed to the Son, not to the Father: as when St. Paul ſpeaketh of the *redemption that is in Jeſus* Rom. iii. *Chriſt, whom God hath ſet forth to be a propitiation* 25. Ὃν προέθετο ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ. *through faith in his blood, to declare his righteouſneſs*; *his*, that is, *his own righteouſneſs*, hath reference to God the Father; but *his*, that is, *his own blood*, muſt be referred to Chriſt the Son. When he glorifieth the God and Father of our Lord Jeſus Chriſt, attributing unto him, that he hath bleſſed, elected, predeſtinated, adopted, accepted us, made known unto us the myſtery of his will, and gathered us together in one; in the midſt of this acknowledgment he brings in *the Beloved in whom we have redemption* Eph. i. 6, 7. *through his blood*, as that which cannot be attributed to the Father. Chriſt hath bleſſed us; and the Apoſtle ſaith, the Father hath bleſſed us; which is true, *becauſe he ſent his Son to bleſs us.* Chriſt hath Acts iii. 26. made known unto us the will of his Father; and the Apoſtle ſaith, the Father *hath made known unto us the myſtery of his will*; becauſe he ſent his Son to Eph. i. 9. reveal it. Chriſt hath delivered us; and the Father is ſaid to *deliver us from the power of darkneſs*: not Col. i. 13. that we are twice delivered, but becauſe the Father delivereth us by his Son. And thus theſe general

acts are familiarly attributed to them both; but ſtill a difference muſt be obſerved and acknowledged in the means and manner of the performance of theſe acts. For though it is true, that the Father and the Son revealed to us the will of God; yet it is not true that the Father revealed it by himſelf to us; but that the Son did ſo, it is. They both deliver us from ſin and death: but the Son *gave himſelf for our ſins*; *that he might deliver us*; the Father is not, cannot be ſaid to have given himſelf, but his Son: and therefore the Apoſtle giveth thanks unto the Father, *who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son, in whom we have redemption through his blood.* Now this blood is not only the blood of the new Covenant, and conſequently of the Mediator, but the nature of this Covenant is ſuch, that it is alſo a Teſtament, and therefore the blood muſt be the blood of the Teſtator: *for where a Teſtament is, there muſt alſo of neceſſity be the death of the Teſtator.* But the Teſtator which died is not, cannot be, the Father, but the Son; and conſequently the blood is the blood of the Son, not of the Father. It remaineth therefore that God, who purchaſed the Church with his own blood, is not the Father of our Lord Jeſus Chriſt, or any other which is called God, but only Jeſus Chriſt the Son of God, and God. And thus have I proved the firſt of the three aſſertions, that the name of God, abſolutely taken and placed ſubjectively, is ſometimes to be underſtood of Chriſt.

Gal. i. 4.

Col. i. 13, 14.

Heb. ix. 16.

The ſecond, that the name of God inveſted by way of excellency with an article, is attributed in the Scriptures unto Chriſt, may be thus made good. He which is called Emmanuel is named God by way of excellency: for that name, ſaith St. Matthew, *being interpreted is, God with us*, and in that interpretation the Greek article is prefixed. But Chriſt is called Emmanuel; *that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call*

Mat. i. 23.

Καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμα-

call his name Emmanuel. Therefore he is that *God with us*, which is expreſſed by way of excellency, and diſtinguiſhed from all other who are any ways honoured with that name: for it is a vain imagination to think that Chriſt is called Emmanuel, but that he is not what he is called: as *Moſes built an altar, and called the name of it Jehovah Niſſi*, and Gideon another called *Jehovah Shalom*, and yet neither altar was Jehovah; as Jeruſalem was called, *The Lord our righteouſneſs*, and yet that city was not the Lord. Becauſe theſe two notions, which are conjoined in the name Emmanuel, are ſeverally true of Chriſt. Firſt he is *Emmanu*, that is, *with us*, for he hath *dwelt among us*: and when he parted from the earth, he ſaid to his Diſciples, *I am with you alway, even to the end of the world.* Secondly, he is *El*, and that name was given him, as the ſame Prophet teſtifieth, *For unto us a child is born, unto us a Son is given: and his name ſhall be called Wonderful, Counſellor, the mighty God.* He then who is both properly called *El*, that is, *God*, and is alſo really *Emmanu*, that is, *with us*, he muſt infallibly be that *Emmanuel* who is *God with us*. Indeed if the name Emmanuel were to be interpreted by way of a propoſition, *God is with us*, as *the Lord our righteouſneſs*, and *the Lord is there*, muſt be underſtood where they are the names of Jeruſalem; then ſhould it have been the name not of Chriſt, but of his Church: and if we under the Goſpel had been called ſo, it could have received no other interpretation in reference to us. But being it is not ours, but our Saviour's name, it bears no kind of ſimilitude with thoſe objected appellations, and is as properly and directly to be attributed to the Meſſias as the name of Jeſus. Wherefore it remaineth that Chriſt be acknowledged God with us, according to the evangelical interpretation, with an expreſſion of that excellency which belongeth to the ſupreme Deity.

Again, he to whom St. Thomas ſaid, *My Lord and my God*, or rather, *The Lord of me, and the God*

of me, he is that God before whoſe name the Greek article is prefixed, which they require, by way of excellency. But St. Thomas ſpake theſe words (*t*) to Chriſt. For *Jeſus ſpake unto Thomas, and Thomas anſwered and ſaid unto him, My Lord and my God.* And in theſe (*u*) words he made confeſſion of his faith; for our Saviour replied, *Thomas, becauſe thou haſt ſeen me, thou haſt believed.* And let him be the Lord of me, and the God of me, who was the Lord and the God of an Apoſtle.

Nor have we only their required teſtimony of Chriſt's ſupreme Divinity, but alſo an addition of verity aſſerting that ſupremacy. For he is not only termed *the God*, but, for a farther certainty *the true God:* and the ſame Apoſtle, who ſaid the Word was God, leſt any cavil ſhould ariſe by any omiſſion of an article, though ſo frequently neglected by all, even the moſt accurate Authors, hath alſo aſſured us that he is the true God. For, *we know*, ſaith he, *that the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt.* (*x*) *This the true God, and eternal life.* As therefore we read in the Acts of the *word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt; he is Lord of all:* where it is acknowledged that the Lord of all is by the pronoun (*y*) *he* joined unto *Jeſus Chriſt*, the immediate, not unto *God*, the remote antecedent: ſo likewiſe here *the true God* is to be referred unto *Chriſt*, who ſtands next unto it, not unto the Father, ſpoken of indeed in the text, but at a diſtance. There is no reaſon alleged why theſe laſt words ſhould not be referred to the Son of God, but only this, that in grammatical conſtruction they may be aſcribed to the Father. As, when *another king aroſe which knew not Joſeph, the ſame dealt ſubtilly with our kindred; the ſame* referreth us not to Joſeph, but to the king of Egypt. Whereas, if nothing elſe can be objected but a poſſibility in reſpect of the grammatical conſtruction, we may

1 John v. 20.

Acts x. 36.

Acts vii. 18, 19.

may as well ſay that Joſeph dealt ſubtilly with his kindred as the king of Egypt; for whatſoever the incongruity be in hiſtory, it makes no ſoleciſm in the ſyntax. Wherefore being Jeſus Chriſt is the immediate antecedent to which the relative may properly be referred; being the Son of God is he of whom the Apoſtle chiefly ſpeaketh; being this is rendered as a reaſon why *we are in him that is true*, by being *in his Son*, to wit, becauſe that Son *is the true God*; being in the language of St. John the conſtant title of our Saviour is *eternal life*; being all theſe reaſons may be drawn out of the text itſelf, why the title of the true God ſhould be attributed to the Son, and no one reaſon can be raiſed from thence why it ſhould be referred to the Father; I can conclude no leſs, than that our Saviour is *the true God*, ſo ſtyled in the Scriptures by way of eminency, with an article prefixed, as the (z) firſt Chriſtian writers which immediately followed the Apoſtles did both ſpeak and write.

But, thirdly, were there no ſuch particular place in which the article were expreſſed, yet ſhall we find ſuch adjuncts fixed to the name of God when attributed unto Chriſt as will prove equivalent to an article, or whatſoever may expreſs the ſupreme Majeſty. As when St. Paul doth magnify the Jews, *out of whom, as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever, Amen.* Firſt, it is evident that Chriſt is called (*a*) God, even he who came of the Jews, though not as he came of them, that is, according to the fleſh, which is here (*b*) diſtinguiſhed from his Godhead. Secondly, he is ſo called God as not to be any of the many gods, but the one ſupreme or moſt high God; (*c*) for he *is God over all.* Thirdly, he hath alſo added the title of *bleſſed*, which of itſelf elſewhere ſignifieth the (*d*) ſupreme God, and was always uſed by the Jews to expreſs that one God of Iſrael. Wherefore it cannot be conceived St. Paul ſhould write unto the Rom. ix. 5.

Chriſtians, moſt of which then were converted Jews or proſelytes, and give unto our Saviour not only the name of God, but alſo add that title which they always gave unto the one God of Iſrael, and to none but him; except he did intend they ſhould believe him to be the ſame God whom they always in that manner, and under that notion had adored. As
2 Cor. xi. 31. therefore the Apoſtle ſpeaketh of *the God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore,*
Rom. i. 25. of *the Creator, who is bleſſed for ever, Amen*; and thereby doth ſignify the ſupreme Deity, which was ſo glorified by the Iſraelites; and doth alſo teſtify that we worſhip the ſame God under the Goſpel which they did under the Law: ſo doth he ſpeak of Chriſt in as ſublime a ſtyle, *who is over all, God bleſſed for ever, Amen*; and thereby doth teſtify the equality, or rather identity, of his Deity. If we conſider the ſcope of the Apoſtle, which is to magnify the Iſraelites by the enumeration of ſuch privileges as belonged peculiarly to that choſen nation (the moſt eminent of which was contained in the genealogy of our Saviour), we ſhall find their glory did not conſiſt in this, that Chriſt at firſt was born of them a man, and afterwards made a God; for what great honour could accrue to them by the nativity of a man, whoſe Godhead is referred not to his birth, but to his death? whereas this is truly honourable, and the peculiar glory of that nation, that the moſt high God bleſſed for ever ſhould *take on him the ſeed of Abraham*, and come out of the Iſraelites *as concerning the fleſh*. Thus every way it doth appear, the Apoſtle ſpake of Chriſt as of the one eternal God.

He then who was the Word which in the beginning was with God, and was God; he whoſe glory Iſaias ſaw as the glory of the God of Iſrael; he who is ſtyled *Alpha* and *Omega* without any reſtriction or limitation; he who was truly ſubſiſting in the form of God, and equal with him before he was in the nature

nature of man; he who being man is frequently called God, and that in all thoſe ways by which the ſupreme Deity is expreſſed; he had a being before Chriſt was conceived by the Virgin Mary, and the being which he had was the one eternal and indiviſible Divine eſſence, by which he always was truly, really, and properly God. But all theſe are certainly true of him in whom we believe, Jeſus Chriſt, as hath been proved by clear teſtimonies of the ſacred Scriptures. Therefore the being which Chriſt had before he was conceived of the Virgin was not any created, but the Divine eſſence; nor was he any Creature, but the true eternal God: which was our ſecond aſſertion, particularly oppoſed to the (*e*) Arian hereſy.

The third aſſertion, next to be demonſtrated, is, that the Divine eſſence which Chriſt had as the Word, before he was conceived by the Virgin Mary, he had not of himſelf, but by communication from God the Father. For this is not to be denied, that there can be but one eſſence properly Divine, and ſo but one God of infinite wiſdom, power, and majeſty; that there can be but (*f*) one perſon originally of himſelf ſubſiſting in that infinite Being, becauſe a plurality of more perſons ſo ſubſiſting would neceſſarily infer a multiplicity of Gods; that the Father of our Lord Jeſus Chriſt is originally God, as not receiving his eternal being from any other. Wherefore it neceſſarily followeth that Jeſus Chriſt, who is certainly not the Father, cannot be a perſon ſubſiſting in the Divine nature originally of himſelf, and conſequently, being we have already proved that he is truly and properly the eternal God, he muſt be underſtood to have the Godhead communicated to him by the Father, who is not only eternally, but originally God. (*g*) *All things whatſoever the Father hath are mine*, ſaith Chriſt; becauſe in him is the ſame fulneſs of the Godhead, and more than that the Father cannot have: but yet in that perfect

John xvi. 15.

perfect and abſolute equality there is notwithſtanding this diſparity, that the Father hath the Godhead not from the Son, or any other, whereas the Son hath it from the Father: Chriſt is the true God and eternal life; but that he is ſo, is from the Father: (*h*) *for as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*, not by participation, but by communication. It is true, our Saviour was ſo in the form of God, that he thought it no robbery to be equal with God: but when the Jews ſought to kill him becauſe he (*i*) *made himſelf equal with God*, he anſwered them, *Verily, verily, I ſay unto you, the Son can do nothing of himſelf, but what he ſeeth the Father do:* by that connection of his operations, ſhewing the reception of his eſſence; and by the acknowledgment of his power, profeſſing his ſubſtance from the Father. From whence he which was equal, even in that equality confeſſeth a priority, ſaying, (*k*) *The Father is greater than I:* the Son equal in reſpect of his nature, the Father greater in reference to the communication of the Godhead. *I know him*, ſaith Chriſt, *for I am from him.* And becauſe he is from the Father, (*l*) therefore he is called by thoſe of the Nicene Council, in their Creed, *God of God, Light of Light, very God of very God.* The Father is God, but not of God, Light, but not of Light; Chriſt is God, but of God, Light, but of Light. There is no difference or inequality in the nature or eſſence, becauſe the ſame in both; but the Father of our Lord Jeſus Chriſt hath that eſſence of himſelf, from none; Chriſt hath the ſame not of himſelf, but from him.

John v. 26.

John v. 18, 19.

John vii. 29.

And being the Divine nature, as it is abſolutely immaterial and incorporeal, is alſo indiviſible, Chriſt cannot have any part of it only communicated unto him, but the whole, by which he muſt be acknowledged (*m*) co-eſſential, of the ſame ſubſtance with the Father; as the Council of Nice determined, and the ancient Fathers before them taught. Hence appeareth

peareth the truth of thoſe words of our Saviour, which raiſed a ſecond motion in the Jews to ſtone him; *I and the Father are one:* where the plurality of the verb, and the neutrality of the noun, with the diſtinction of their perſons, ſpeak a perfect identity of their eſſence. And though Chriſt ſay, *The Father is in me, and I in him*; yet withal he ſaith, *I came out from the Father:* by the former ſhewing the Divinity of his eſſence, by the latter the origination of himſelf. We muſt not look upon the Divine nature as (*n*) ſteril, but rather acknowledge and admire the fecundity and communicability of itſelf, upon which the (*o*) creation of the world dependeth; God making all things by his Word, to whom he firſt communicated that omnipotency which is the cauſe of all things. And this may ſuffice for the illuſtration of our third aſſertion, that the Father hath communicated the Divine eſſence to the Word, who is that Jeſus who is the Chriſt. John x. 30.

The fourth aſſertion followeth, that the communication of the Divine eſſence by the Father is the generation of the Son; and Chriſt, who was eternally God, not from himſelf, but from the Father, is the eternal Son of God. That God always had a Son, appeareth by Agur's queſtion in the Proverbs of Solomon; *Who hath eſtabliſhed all the ends of the earth? what is his name? and what is his Son's name, if thou canſt tell?* And it was the chief deſign of Mahomet to deny this truth, becauſe he knew it was not otherwiſe poſſible to prefer himſelf before our Saviour. One Prophet may be greater than another, and Mahomet might perſuade his credulous diſciples that he was greater than any of the ſons of men; but while any one was believed to be the eternal Son of God, he knew it wholly impoſſible to preſer himſelf before him. Wherefore he frequently inculcates that blaſphemy in his (*p*) Alcoran, that God hath no ſuch Son, nor any equal with him: and his diſciples have (*q*) corrupted the Pſalm of David, Prov. xxx. 4.

David, reading (inſtead of *Thou art my Son, this day have I begotten thee*), *Thou art my Prophet, I have educated thee.* The later (*r*) Jews, acknowledging the words, and the proper literal reading of them, apply them ſo unto David, as that they deny them to belong to Chriſt; and that upon no other ground, than that by ſuch an expoſition they may avoid the Chriſtians confeſſion. But by the conſent of the ancient Jews, by the interpretation of the bleſſed Apoſtles, we know theſe words belong to Chriſt, and in the moſt proper ſenſe to him alone. *For, unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee?* as the Apoſtle argues. And if he had ſpoken them unto any other man, as they were ſpoken unto him, the Apoſtle's argument had been none at all.

Heb. i. 5.

Now that the communication of the Divine eſſence by the Father (which we have already proved) was the true and proper generation by which he hath begotten the Son, will thus appear: becauſe the moſt proper generation which we know, is nothing elſe but a vital production of another in the ſame nature, with a full repreſentation of him from whom he is produced. Thus man begetteth a ſon, that is, produceth another man of the ſame human nature with himſelf; and this production, as a perfect generation, becomes the foundation of the relation of paternity in him that produceth, and of filiation in him that is produced. Thus after the prolifical benediction, *Be fruitful and multiply, Adam begat in his own likeneſs, after his image:* and by the continuation of the ſame bleſſing, the ſucceſſion of human generations hath been continued. This then is the known (*s*) confeſſion of all men, that a Son is nothing but another produced by his Father in the ſame nature with him. But God the Father hath communicated to the Word the ſame Divine eſſence by which he is God; and conſequently he is of the ſame nature with him, and thereby the perfect image

Gen. i. 28. & v. 3.

image and ſimilitude of him, and therefore his proper Son. In human generations we may conceive two kinds of ſimilitudes; one in reſpect of the internal nature, the other in reference to the external form or figure. The former ſimilitude is eſſential and neceſſary; it being impoſſible a man ſhould beget a ſon, and that ſon not be by nature a man: the latter accidental; not only ſometimes the child repreſenting this, ſometimes the other parent, but alſo oftentimes neither. (*t*) The ſimilitude then, in which the propriety of generation is preſerved, is that which conſiſteth in the identity of nature: and this communication of the Divine eſſence by the Father to the Word is evidently a ſufficient foundation of ſuch a ſimilitude; from whence Chriſt is called *the image of God, the brightneſs of his glory, and the expreſs image of his perſon.* 2 Cor. iv. 4. Heb. i. 3.

Nor is this communication of the Divine eſſence only the proper generation of the Son, but we muſt acknowledge it far more proper than any natural generation of the creature, not only becauſe it is in a more perfect manner, but alſo becauſe the identity of nature is moſt perfect. As in the Divine eſſence we acknowledge all the perfections of the creatures, ſubtracting all the imperfections which adhere unto them here in things below: ſo in the communication we muſt look upon the reality without any kind of defect, blemiſh, or impurity. In human generation the ſon is begotten in the ſame nature with the father, which is performed by derivation, or deciſion of part of the ſubſtance of the parent: but this deciſion includeth imperfection, becauſe it ſuppoſeth a ſubſtance diviſible, and conſequently corporeal: whereas the eſſence of God is incorporeal, ſpiritual, and indiviſible; and therefore his nature is really communicated, not by derivation or deciſion, but by a total and plenary communication. In natural conceptions the father neceſſarily precedeth the ſon, and begetteth one younger

younger than himſelf; for being generation is for the perpetuity of the ſpecies, where the individuals ſucceſſively fail, it is ſufficient if the parent can produce another to live after him, and continue the exiſtence of his nature, when his perſon is diſſolved. But this preſuppoſeth the imperfection of mortality, wholly to be removed when we ſpeak of him who inhabiteth eternity: the eſſence which God always had without beginning, without beginning he did communicate; being always Father, as always God. (*m*) Animals when they come to the perfection of nature, then become prolifical; in God eternal perfection ſheweth his eternal fecundity. And that which is moſt remarkable, in human generations the ſon is of the ſame nature with the father, and yet is not the ſame man; becauſe though he hath an eſſence of the ſame kind, yet he hath not the ſame eſſence; the power of generation depending on the firſt prolifical benediction, *Increaſe and multiply*, it muſt be made by way of multiplication, and thus every ſon becomes another man. But the Divine eſſence, being by reaſon of its ſimplicity not ſubject to diviſion, and in reſpect of its infinity uncapable of multiplication, is ſo communicated as not to be multiplied; inſomuch that he which proceedeth by that communication hath not only the ſame nature, but is alſo the ſame God. The Father God, and the Word God; Abraham man, and Iſaac man: but Abraham one man, Iſaac another man; not ſo the Father one God, and the Word another, but the Father and the Word both the ſame God. Being then the propriety of generation is founded in the eſſential ſimilitude of the ſon unto the father, by reaſon of the ſame which he receiveth from him; being the full perfect nature of God is communicated unto the Word, and that more intimately and with a greater unity or identity than can be found in human generations: it followeth that this communication

munication of the Divine nature is the proper generation by which Chriſt is, and is called the true and proper Son of God. This was the foundation of St. Peter's confeſſion, *Thou art the Son of the living God*; this the ground of our Saviour's (*x*) diſtinction, *I go unto my Father, and to your Father*. Hence did St. John raiſe a verity, more than only a negation of falſity, when he ſaid, we *are in the true Son*: for we which are in him are true, not falſe ſons, but ſuch ſons we are not as the *true Son*. Hence did St. Paul draw an argument of the infinite love of God toward man, in that he *ſpared not his own* proper *Son*. Thus have we ſufficiently ſhewed, that the eternal communication of the Divine eſſence by the Father to the Word was a proper generation by which Chriſt Jeſus always was the true and proper Son of God: which was our fourth aſſertion.

The fifth and laſt aſſertion followeth, that the Divine eſſence was ſo peculiarly communicated to the Word, that there was never any other naturally begotten by the Father; and in that reſpect Chriſt is the *only-begotten* Son of God. For the clearing of which truth, it will firſt be neceſſary to inquire into the true notion of the only-begotten; and then ſhew how it belongs particularly to Chriſt, by reaſon of the Divine nature communicated by way of generation to him alone. Firſt, therefore, we muſt avoid the vain interpretation of the ancient (*y*) heretics, who would have the reſtraining term *only* to belong, not to the Son, but to the Father; as if the *only-begotten* were no more than *begotten* of the Father *only*. Which is both contrary to the language of the Scriptures, and the common cuſtom of men, who uſe it not for him who is begotten of one, but for him who alone is begotten of any.

Secondly, we muſt by no means admit the expoſition of the (*z*) later heretics, who take the *only-begotten* to be nothing elſe but the moſt beloved of all the ſons; becauſe Iſaac was called the only

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ſon of Abraham, when we know that he had Iſhmael beſide; and Solomon ſaid to be the *only-begotten before his mother,* when David had other children even by the mother of Solomon. For the *only-begotten* and the *moſt beloved* are not the ſame; the one having the nature of a cauſe in reſpect of the other, and the ſame cannot be cauſe and effect to itſelf. For though it be true, that the only ſon is the beloved ſon; yet with this order, that he is therefore beloved, becauſe the only, not therefore the only, becauſe beloved. Although therefore Chriſt be the only-begotten and the beloved Son of God, yet we muſt not look upon theſe two attributes as ſynonymous, or equally ſignificant of the ſame thing, but as one depending on the other; unigeniture being the foundation of his ſingular love. Beſide, Iſaac was called the only ſon of Abraham for ſome other reaſon than becauſe he was ſingularly beloved of Abraham, for he was the only ſon of the free-woman, the only ſon of the promiſe made to Abraham, which was firſt this, *Sarah ſhall have a ſon,* and then, *In Iſaac ſhall thy ſeed be called.* So that Iſaac may well be called the only ſon of Abraham in reference to the promiſe, as the Apoſtle ſpeaks expreſsly; *By faith Abraham, when he was tried, offered up Iſaac, and he that had received the promiſes offered up his only-begotten ſon.* Avoiding therefore theſe two expoſitions, as far ſhort of the true notion of the *only-begotten*; we muſt look upon it in the moſt proper, full, and ſignificant ſenſe, as ſignifying a Son ſo begotten as none other is, was, or can be: ſo as the term reſtrictive *only* ſhall have relation not only to the (*a*) Father generating, but alſo to the Son begotten, and to the manner of the generation. It is true, the Father ſpake from heaven, ſaying, *Thou art my beloved Son, in whom I am well pleaſed*; and thereby we are to underſtand, that whoſoever of us are beloved by the Father are ſo beloved in and through the Son. In the ſame manner Chriſt

Gen. xviii. 14. & xxi. 12.

Heb. xi. 17.

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is the only-begotten Son of God; and as many of us as God hath beſtowed his love upon, that we ſhould be called the ſons of God, are all brought into that near relation by our fellowſhip with him, who is by a far more near relation the natural and eternal Son.

Having thus declared the interprétation of the word, that, properly, as primogeniture conſiſteth in prelation, ſo unigeniture in excluſion; and that none can be ſtrictly called the only-begotten but he who alone was ſo begotten: we ſhall proceed to make good our aſſertion, ſhewing that the Divine eſſence was peculiarly communicated to the Word, by which he was begotten the Son of God, and never any was ſo begotten beſide that Son.

And here we meet with two difficulties: one ſhewing that there were other ſons of God ſaid to be begotten of him, to whom either the Divine eſſence was communicated; and then the communication of that to the Word made him not the only-begotten; or it was not communicated, and then there is no ſuch communication neceſſary to found ſuch a filiation: the other, alleging that the ſame Divine eſſence may be communicated to another beſide the Word, and not only that it may, but that it is ſo, to the perſon of the Holy Ghoſt; whence either the Holy Ghoſt muſt be the Son of God, and then the Word is not the only-begotten; or if he be not the Son, then is not the communication of the Divine eſſence a ſufficient foundation of the relation of ſonſhip. Theſe two objections being anſwered, nothing will remain farther to demonſtrate this laſt aſſertion.

For the firſt, we acknowledge that others are frequently called the ſons of God, and that we call the ſame God *our Father*, which Chriſt called his; that *both he that ſanctifieth, and they who are ſanctified, are* Heb. ii. 11 *all of one, for which cauſe he is not aſhamed to call us brethren:* we confeſs that thoſe whom St. Paul (*b*)

1 Cor. iv. 15. *hath begotten through the Goſpel* may well be termed the *begotten of God, whoſe ſeed remaineth in them:* but withal, we affirm that this our regeneration is of a nature wholly different from the generation of the Son. We are firſt (*c*) generated, and have our natural being; after that regenerated, and ſo receive a ſpiritual renovation, and by virtue thereof an inheritance incorruptible: whereas the generation of Chriſt admits no regeneration, he becoming at once thereby God and Son and Heir of all. The ſtate of ſonſhip which we come into is but of adoption, ſhewing the generation by which we are begotten to be but metaphorical: whereas Chriſt is ſo truly begotten, ſo properly the natural Son of God, that his (*d*) generation clearly excludeth the name of adoption; and not only ſo, but when he becometh the Son of Man, even in his humanity refuſeth the Gal. iv. 4, 5. name of an adopted Son. For *when the fulneſs of time was come, God ſent forth his Son made of a woman, made under the Law, to redeem them that were under the Law,* (not that he, but) *that we might receive the adoption of ſons.* He then whoſe generation is totally different from ours whom he calleth brethren; he whom in the ſacred Scriptures the Spirit nameth the true Son, the Father ſometimes his own, ſometimes his beloved, but (*e*) never his adopted Son; he who by thoſe proper and peculiar appellations is (*f*) diſtinguiſhed from us, who can claim no higher filiation than that which we receive by the privilege of adoption; he is truly the *only-begotten Son* of God, notwithſtanding the ſame God hath begotten us by his Word; and the reaſon why he is ſo is, becauſe the Divine eſſence was communicated unto him in his natural and eternal generation, whereas only the grace of God is conveyed unto us in our adoption. Indeed if we were begotten of the eſſence of God as Chriſt was, or he were only by the grace of God (*g*) adopted, as we are, then could he by no propriety of ſpeech be called the

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only Son, by reaſon of ſo many brethren: but being we cannot aſpire unto the firſt, nor he deſcend unto the latter, it remaineth we acknowledge him, notwithſtanding the firſt difficulty, by virtue of his natural and peculiar generation, to be the *only-begotten Son*.

But though neither men nor angels be begotten of the ſubſtance of God, or by virtue of any ſuch natural generation be called ſons: yet one perſon we know, to whom the Divine eſſence is as truly and really communicated by the Father as to the Son, which is the third perſon in the bleſſed Trinity, the Holy Ghoſt. Why then ſhould the Word by that communication of the Divine eſſence become the Son, and not the Holy Ghoſt by the ſame? or if, by receiving the ſame nature, he alſo be the Son of God, how is the Word the only Son? To this I anſwer, That the Holy Ghoſt receiveth the ſame eſſence from the Father which the Word receiveth, and thereby becometh the ſame God with the Father and the Word: but though the eſſence be the ſame which is communicated, yet there is a difference in the communication; the Word being God by generation, the Holy Ghoſt by proceſſion: and though (*h*) every thing which is begotten proceedeth, yet every thing which proceedeth is not begotten. Wherefore in the language of the ſacred Scriptures and the (*i*) Church, the Holy Ghoſt is never ſaid to be begotten, but to proceed from the Father; nor is he ever called the Son, but the gift of God. Eve was produced out of Adam, and in the ſame nature with him, and yet was not born of him, nor was ſhe truly the daughter of Adam: whereas Seth proceeding from the ſame perſon in the ſimilitude of the ſame nature, was truly and properly the ſon of Adam. And this difference was not in the nature produced, but in the manner of production; Eve deſcending not from Adam as Seth did, by way of generation, that is, by natural fecundity. The

Holy Ghoſt proceedeth from the Father in the ſame nature with him, the Word proceedeth from the ſame perſon in the ſame ſimilitude of nature alſo; but the Word proceeding is the Son, the Holy Ghoſt is not, becauſe the firſt proceſſion is by way of generation, the other is not: As therefore the regeneration and adoption of man, ſo the proceſſion of the Holy Ghoſt doth no way prejudice the eternal generation, as pertaining ſolely to the Son of God.

Seeing then our Saviour Jeſus Chriſt had a real being and exiſtence before he was conceived by the Virgin Mary; ſeeing the being which he had antecedently to that conception was not any created, but the one and indiviſible Divine eſſence; ſeeing he had not that Divinity of himſelf originally, as the Father, but by communication from him; ſeeing the communication of the ſame eſſence unto him was a proper generation; we cannot but believe that the ſame Jeſus Chriſt is the begotten Son of God: and ſeeing the ſame eſſence was never ſo by way of generation communicated (*k*) unto any, we muſt alſo acknowledge him the only-begotten, diſtinguiſhed from the Holy Ghoſt, as Son; from the adopted children, as the natural Son.

The neceſſity of the belief of this part of the Article, that Jeſus Chriſt is the proper and natural Son of God, begotten of the ſubſtance of the Father, and by that ſingular way of generation the only Son, appeareth firſt in the confirmation of our faith concerning the redemption of mankind For this doth ſhew ſuch an excellency and dignity in the perſon of the Mediator as will aſſure us of an infinite efficacy in his actions, and value in his ſufferings. *We know it is not poſſible that the blood of bulls and goats ſhould take away ſins:* and we may very well doubt how the blood of him, who hath no other nature than that of man, can take away the ſins of other men; there appearing no ſuch difference as will

Heb. x. 4.

will ſhew a certainty in the one, and an impoſſibility in the other. But ſince we may be *bought with a price*, well may we believe the blood of Chriſt ſufficiently *precious*, when we are aſſured that it is the *blood of God*: nor can we queſtion the efficacy of it in *purging our conſcience from dead works* if we believe *Chriſt offered up himſelf through the eternal Spirit*. If we be truly ſenſible of our ſins, we muſt acknowledge that in every one we have offended God; and the gravity of every offence muſt needs increaſe proportionably to the dignity of the party offended in reſpect of the offender; becauſe the more worthy any perſon is, the more reverence is due unto him, and every injury tendeth to his diſhonour: but between God and man there is an infinite diſproportion; and therefore every offence committed againſt him muſt be eſteemed as in the higheſt degree of injury. Again, as the gravity of the offence beareth proportion to the perſon offended; ſo the value of reparation ariſeth from the dignity of the perſon ſatisfying; becauſe the ſatisfaction conſiſteth in a reparation of that honour which by the injury was eclipſed; and all honour doth increaſe proportionably as the perſon yielding it is honourable. If then by every ſin we have offended God, who is of infinite eminency, according unto which the injury is aggravated; how ſhall we ever be ſecure of our reconciliation unto God, except the perſon who hath undertaken to make the reparation be of the ſame infinite dignity; ſo as the honour rendered by his obedience may prove proportionable to the offence and that diſhonour which aroſe from our diſobedience? This ſcruple is no otherwiſe to be ſatisfied than by a belief in ſuch a Mediator as is the only-begotten Son of God, of the ſame ſubſtance with the Father, and conſequently of the ſame power and dignity with the God whom by our ſins we have offended.

1 Cor. vi. 20. & vii. 23. 1 Pet. i. 19. Acts xx. 28. Heb. ix. 14.

Secondly, the belief of the eternal generation

of the Son, by which he is the ſame God with the Father, is neceſſary for the confirming and encouraging a Chriſtian in aſcribing that honour and glory unto Chriſt which is due unto him. For we are commanded to give that worſhip unto the Son which is truly and properly Divine; the ſame which
John v. 22, 23. we give unto God the Father, who *hath committed all judgment unto the Son, that all men ſhould honour the Son, even as they honour the Father.* As it was
Rev. v. 13. repreſented to St. John in a viſion, when he *heard every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, ſaying, Bleſſing, honour, glory, and power be unto him that ſitteth upon the throne, and unto the Lamb, for ever and ever.* Again, we are com-
Deut. x. 20. manded *to fear the Lord our God, and to (l) ſerve him*; and that with ſuch an emphaſis, as by him we
Ch. vi. 4. are to underſtand him alone, becauſe *the Lord our God is one Lord.* From whence if any one aroſe among the Jews teaching under the title of a prophet to worſhip any other beſide him for God, the judgment of the Rabbins was, that notwithſtanding all the miracles which he could work, though they were as great as Moſes wrought, he ought immediately to be ſtrangled, becauſe the evidence of this truth, that one God only muſt be worſhipped, is above all evidence of ſenſe. Nor muſt we look upon this precept as valid only under the Law, as if then there were only one God to be worſhipped, but ſince the Goſpel we had another; for our Saviour hath commended it to our obſervation, by making uſe of it againſt the Devil in his temptation, ſaying,
Moſes Maim. Præf. in Sedei Zeraim.
Matt. iv. 10. *Get thee hence, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* If then we be obliged to worſhip the God of Iſrael only, if we be alſo commanded to give the ſame worſhip to the Son which we give to him; it is neceſſary that we ſhould believe that the Son is
Heb. i. 6. the God of Iſrael. *When* the Scripture *bringeth in*

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the firſt-begotten into the world, it ſaith, Let all the angels of God worſhip him; but then the ſame Scripture calleth that firſt-begotten (*m*) *Jehovah*, and *the Lord of the whole earth*. For a man to worſhip that for God which is not God, knowing that it is not God, is affected and groſs idolatry; to worſhip that as God which is not God, thinking that it is God, is not the ſame degree, but the ſame ſin: to worſhip him as God who is God, thinking that he is not God, cannot be thought an act in the formality void of idolatry. Leſt therefore, while we are obliged to give unto him Divine worſhip, we ſhould fall into that ſin which of all others we ought moſt to abhor, it is no leſs neceſſary that we ſhould believe that Son to be that eternal God, whom we are bound to worſhip, and whom only we ſhould ſerve. Pſal. xcvii. 5.

Thirdly, our belief in Chriſt as the eternal Son of God, is neceſſary to raiſe us unto a thankful acknowledgment of the infinite love of God, appearing in the ſending of his only-begotten Son into the world to die for ſinners. This love of God is frequently extolled and admired by the Apoſtles. *God ſo loved the world*, ſaith St. John, *that he gave his only-begotten Son. God commendeth his love towards us*, ſaith St. Paul, *in that while we were yet ſinners Chriſt died for us*; in that *he ſpared not his own Son, but delivered him up for us all. In this*, ſaith St. John again, *was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins*. If we look upon all this as nothing elſe but that God ſhould cauſe a man to be born after another manner than other men, and when he was ſo born after a peculiar manner, yet a mortal man, ſhould deliver him to die for the ſins of the world; I ſee no ſuch great expreſſion of his love in this way of redemption, more than would have appeared if he had redeemed us any other way. It is true indeed, John iii. 16. Rom. v. 8. and viii. 32. 1 John iv. 9, 10.

that the reparation of lapſed man is no act of abſolute neceſſity in reſpect of God, but that he hath as freely deſigned our redemption as our creation; conſidering the miſery from which we are redeemed, and the happineſs to which we are invited, we cannot but acknowledge the ſingular love of God, even in the act of redemption itſelf; but yet the Apoſtles have raiſed that conſideration higher, and placed the choiceſt mark of the love of God in the chooſing ſuch means, and performing in that manner our reparation, by ſending his only-begotten into the world; by not ſparing his own Son, by giving and delivering him up to be ſcourged and crucified for us; and the eſtimation of this act of God's love muſt neceſſarily increaſe proportionably to the dignity of the Son ſo ſent into the world; becauſe the more worthy the perſon of Chriſt before he ſuffered, the greater his condeſcenſion unto ſuch a ſuffering condition; and the nearer his relation to the Father, the greater his love to us for whoſe ſakes he ſent him ſo to ſuffer. Wherefore to derogate any way from the perſon and nature of our Saviour before he ſuffered, is ſo far to undervalue the love of God, and conſequently to come ſhort of that acknowledgment and thankſgiving which is due unto him for it. If then the ſending of Chriſt into the world were the higheſt act of the love of God which could be expreſſed; if we be obliged unto a return of thankfulneſs ſome way correſpondent to ſuch infinite love; if ſuch a return can never be made without a true ſenſe of that infinity, and a ſenſe of that infinity of love cannot conſiſt without an apprehenſion of an infinite dignity of nature in the perſon ſent; then it is abſolutely neceſſary to believe that Chriſt is ſo the only-begotten Son of the Father, as to be of the ſame ſubſtance with him, of glory equal, of majeſty co-eternal.

By this diſcourſe in way of explication every Chriſtian may underſtand what it is he ſays, and expreſs his mind how he would be underſtood, when he maketh

maketh this brief confeſſion. I believe in Chriſt *the only Son* of God. For by theſe words he muſt be thought to intend no leſs than this; I do profeſs to be fully aſſured of this aſſertion as of a moſt certain, infallible, and neceſſary truth, that Jeſus Chriſt, the Saviour and Meſſias, is the true, proper, and natural Son of God, begotten of the ſubſtance of the Father; which being incapable of diviſion or multiplication, is ſo really and totally communicated to him, that he is of the ſame eſſence with him, *God of God, Light of Light, very God of very God.* And as I aſſert him to be the Son, ſo do I alſo exclude all other perſons from that kind of ſonſhip, acknowledging none but him to be begotten of God by that proper and natural generation: and thereby excluding all which are not begotten, as it is a generation; all which are ſaid to be begotten, and are called ſons, but are ſo only by adoption, as it is natural. And thus I believe in God the Father, and in Jeſus Chriſt his only Son.

Our Lord.

AFTER our Saviour's relation founded upon his eternal generation, followeth his dominion (*n*) in all ancient Creeds, as the neceſſary conſequent of his filiation. For as we believe him to be the Son of God, ſo muſt we acknowledge him to be *our Lord*, becauſe the only Son muſt of neceſſity be heir and Lord of all in his Father's houſe; and all others which bear the name of ſons, whether they be men or angels, if compared to him, muſt not be looked upon as ſons of God, but as ſervants of Chriſt.

Three things are neceſſary, and more cannot be, for a plenary explication of this part of the Article. Firſt, the proper notation of the word *Lord* in the Scripture-phraſe, or language of the Holy Ghoſt: Secondly, the full ſignification of the ſame in the adequate

adequate latitude of the ſenſe, as it belongs to Chriſt: Thirdly, the application of it to the perſon making confeſſion of his faith, and all others whom he involves in the ſame condition with himſelf, as ſaying, not *my*, nor *their*, but *our Lord*.

Firſt then, we muſt obſerve that not only Chriſt is *the Lord*, but that this title doth ſo properly belong unto him, that *the Lord* alone abſolutely taken is frequently uſed by the Evangeliſts and Apoſtles determinately for *Chriſt*, inſomuch that the angels obſerve that dialect [a], *Come, ſee the place where the Lord lay*. Now for the true notation of the word, it will (*o*) not be ſo neceſſary to inquire into the uſe or origination of the Greek, much leſs into the etymology of the correſpondent Latin, as to ſearch into the notion of the Jews, and the language of the Scriptures, according unto which the Evangeliſts and Apoſtles ſpake and wrote.

And firſt, it cannot be denied but that the word which we tranſlate *the Lord*, was uſed by the interpreters of the Old Teſtament ſometimes for (*p*) men with no relation unto any other than human dominion. And as it was by the tranſlators of the Old, ſo is it alſo by the penmen of the (*q*) New. But it is moſt certain that Chriſt is called Lord, in another notion than that which ſignifies any kind of human dominion; becauſe, as ſo, *there are many lords*, but he is in that notion Lord which admits of no more than one. They are only *maſters according to the fleſh*; he *the Lord of glory*, *the Lord from heaven*, *King of kings*, and *Lord of all other lords*.

Nor is it difficult to find that name amongſt the books of the Law in the moſt high and full ſignification; for it is moſt frequently uſed as the name of the ſupreme God, ſometimes for *El* or *Elohim*, ſometimes for *Shaddai* or the *Rock*, often for *Adonai*, and moſt univerſally for *Jehovah*, the undoubted proper name of God, and that to which the Greek tranſlators, long before our Saviour's birth, had moſt appropriated

propriated the name of Lord, not only by way of explication, but diſtinction and particular expreſſion. As when we read, *Thou whoſe name alone is Jehovah, art the moſt high in all the earth*; and when God ſo expreſſeth himſelf, *I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty: but by my name Jehovah was I not known unto them.* In both theſe places, for the name *Jehovah*, the Greek tranſlation, which the Apoſtles followed, hath no other name but *Lord*; and therefore undoubtedly by that word which we tranſlate *the* (*r*) *Lord* did they underſtand the proper name of God *Jehovah*. And had they placed it there as the expoſition of any other name of God, they had made an interpretation contrary to the manifeſt intention of the Spirit: for it cannot be denied but God was known to Abraham by the true importance of the title *Adonai*, as much as by the name of *Shaddai*; as much by his dominion and ſovereignty, as by his power and all-ſufficiency; but by any experimental and perſonal ſenſe of the fulfilling of his promiſes his name *Jehovah* was not known unto him: for though God ſpake expreſsly unto Abraham, *All the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever*; yet the hiſtory teacheth us, and St. Stephen confirmeth us, that *he gave him none inheritance in it, no not ſo much as to ſet his foot on, though he promiſed that he would give it to him for a poſſeſſion.* Wherefore when God ſaith he was not known to Abraham by his name *Jehovah*, the interpretation of no other name can make good that expreſſion: and therefore we have reaſon to believe the word which the firſt Greek tranſlators, and after them the Apoſtles, uſed, may be appropriated to that notion which the original requires; as indeed it may, being derived from a verb of the ſame ſignification with the (*s*) Hebrew root, and ſo denoting the eſſence or exiſtence of God, and whatſoever elſe may be deduced from thence, as revealed by him to be ſignified thereby.

Pſalm lxxxiii. 18.

Exod. vi. 3.

Gen. xiii. 15. and xxvi. 3.

Acts vii. 5.

Being

Being then this title *Lord* thus ſignifieth the proper name of God *Jehovah*, being the ſame is certainly attributed unto Chriſt in a notion far ſurpaſſing all other lords, which are rather to be looked upon as ſervants unto him: it will be worth our inquiry next, whether as it is the tranſlation of the name Jehovah it belong to Chriſt; or whether though he be Lord of all other lords, as ſubjected under his authority, yet he be ſo inferior unto him whoſe name alone is Jehovah, as that in that propriety and eminency in which it belongs unto the ſupreme God it may not be attributed unto Chriſt.

This doubt will eaſily be ſatisfied, if we can ſhew the name Jehovah itſelf to be given unto our Saviour; it being againſt all reaſon to acknowledge the original name, and to deny the interpretation in the ſenſe and full importance of that original. Wherefore if Chriſt be the Jehovah, as ſo called by the Spirit of God; then is he ſo the Lord, in the ſame propriety and eminency in which Jehovah is. Now whatſoever did belong to the Meſſias, that may and muſt be attributed unto Jeſus, as being the true and only Chriſt. But the Jews themſelves acknowledge that Jehovah ſhall be known clearly in the days of the Meſſias, and not only ſo, but that it is the name which properly belongeth to him. And if they cannot but confeſs ſo much who only read the prophecies, as the Eunuch did, without an interpreter; how can we be ignorant of ſo plain and neceſſary a truth, whoſe eyes have ſeen the full completion, and read the infallible interpretation of them? If they could ſee *Jehovah the Lord of hoſts* to be the name of the Meſſias, who was to them *for a ſtone of ſtumbling and rock of offence*, how can we poſſibly be ignorant of it, who are taught by St. Paul, that in Chriſt this prophecy was fulfilled, *As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence, and whoſoever believeth on him ſhall not be aſhamed?*

As Midraſch Tillim on xxi. Pſal. Echa Rabati, Lam. i. 6.

Iſa. viii. 13, 14.

Rom. ix. 33.

aſhamed? It was no other than Jehovah who ſpake thoſe words, (*t*) *I will have mercy upon the houſe of Judah, and will ſave them by the Lord* (Jehovah) *their God, and will not ſave them by bow nor ſword.* Where not only he who is deſcribed as the original and principal cauſe, that is, the Father who gave his Son, but alſo he who is the immediate efficient of our ſalvation, and that in oppoſition to all other means or inſtrumental cauſes, is called Jehovah; who can be no other than our Jeſus, becauſe *there is no other name under heaven given unto men whereby we muſt be ſaved.* As in another place he ſpeaketh, *I will ſtrengthen them in the Lord* (Jehovah), *and they ſhall walk up and down in his name, ſaith the Lord* (Jehovah); where he which ſtrengtheneth is one, and he by whom he ſtrengtheneth is another, clearly diſtinguiſhed from him by the perſonal pronoun, and yet each of them is *Jehovah*, and *Jehovah our God is one Jehovah.* Whatſoever (*u*) objections may be framed againſt us, we know Chriſt is the *righteous branch raiſed unto David, the King that ſhall reign and proſper, in whoſe days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely*; we are aſſured that *this is his name whereby he ſhall be called, The Lord our Righteouſneſs: the Lord*, that is, Jehovah, the expreſſion of his ſupremacy; and the addition of *our Righteouſneſs* can be no diminution to his majeſty. If thoſe words in the Prophet, *Sing and rejoice, O daughter of Sion; for lo, I come, and I will dwell in the midſt of thee, ſaith the Lord* (Jehovah), did not ſufficiently of themſelves denote our Saviour who dwelt amongſt us, as they certainly do; yet the words which follow would evince as much; *And many nations ſhall be joined to the Lord in that day, and ſhall be my people; and I will dwell in the midſt of thee, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee:* for what other Lord can we conceive dwelling in the midſt of us, and ſent unto us by the Lord of hoſts, but Chriſt?

Acts iv. 12. Zach. x. 12. Deut. vi. 4. Jer. xxiii. 5, 6. Zach. ii. 10, 11.

And as the original *Jehovah* was ſpoken of Chriſt by

by the holy Prophets; ſo the title of Lord, as the uſual interpretation of that name, was attributed unto him by the Apoſtles. In that ſignal prediction of the firſt age of the Goſpel God promiſed by Joel,
Joel ii. 32. that *whoſoever ſhall call on the name of the Lord* (Jehovah) *ſhall be delivered:* and St. Paul hath aſſured us that Chriſt is that Lord, by proving from thence,
Rom. x. 9, 11, 13. that *whoſoever believeth on him ſhall not be aſhamed*; and inferring from that, *if we confeſs with our mouth the Lord Jeſus, we ſhall be ſaved.* For if it be a certain truth, that whoſoever confeſſeth the Lord Jeſus ſhall be ſaved; and the certainty of this truth depend upon that foundation, that *whoſoever believeth on him ſhall not be aſhamed*; and the certainty of that in relation to Chriſt depend upon that other promiſe, *Whoſoever ſhall call on the name of the Lord ſhall be ſaved:* then muſt the Lord in the thirteenth verſe of the tenth chapter to the Romans be the ſame with the Lord Jeſus in the ninth verſe; or elſe St. Paul's argument muſt be invalid and fallacious, as containing that in the concluſion which was not comprehended in the premiſes. But the Lord in the ninth verſe is no other than Jehovah, as appeareth by the Prophet Joel from whom that Scripture is taken. Therefore our Saviour in the New Teſtament is called Lord, as that name or title is the interpretation of Jehovah.

If we conſider the office of John the Baptiſt pe-
Mat. xi. 10. culiar unto him, we know *it was he of whom it is written* in the Prophet Malachi, *I will ſend my meſſenger, and he ſhall prepare the way before me:* we are ſure he which ſpake thoſe words was (*Jehovah*)
Mal. iii. 1. *the Lord of hoſts*; and we are ſure that Chriſt is that Lord before whoſe face John the Baptiſt prepared
Iſai. lx. 3. the way. *The voice of him that crieth in the wilderneſs*, ſaith Iſaiah, *prepare ye the way of the Lord* (Jehovah):
Matt. iii. 3. and *this is he that was ſpoken of by the Prophet Iſaiah*, ſaith St. Matthew: this is he of whom his father Za-
Luke i. 76. chariah did divinely preſage, *Thou, child, ſhalt be called*

the

the Prophet of the Higheſt, for thou ſhalt go before the face of the Lord to prepare his ways. Where Chriſt is certainly the Lord, and the Lord (*a*) undeniably Jehovah.

Nor is this the only notation of the name or title *Lord* taken in a ſenſe Divine, above the expreſſion of all mere human power and dominion; for as it is often uſed as the interpretation of the name Jehovah, ſo is it alſo for that of *Adon* or *Adonai*. *The Lord ſaid unto my Lord*, ſaith David, that is, in the original, *Jehovah* unto *Adon*; and that *Adon* is *the Word*, that *Lord* is *Chriſt*. We know the temple at Jeruſalem was the temple of the moſt high God, and the Lord of that temple in the emphaſis of an Hebrew article was Chriſt, as appeareth by that prophecy; *The Lord whom ye ſeek ſhall ſuddenly come to his temple, even the Meſſenger of the covenant, whom ye delight in.* Pſal. cx. 1 Chaldee Paraphraſe.

Now this notation, as it is the interpretation of *Adon*, ſignifieth immediately and properly *dominion* implying a right of poſſeſſion, and power of diſpoſing. Which doth not only agree with that other notion of Jehovah, but preſuppoſes it, as following and flowing from it. For he who alone hath a being or exiſtence of himſelf, and thereby is the fountain of all things beſide himſelf, muſt be acknowledged to have full power and dominion over all: becauſe every thing muſt neceſſarily belong to him from whom it hath received what it is. Wherefore being Chriſt is the Lord, as that title is taken for Jehovah, the name of God, expreſſing the neceſſary exiſtence and independence of his ſingle Being, and conſequently the dependency of all others upon him; it followeth, that he be acknowledged alſo the Lord, as that name expreſſeth *Adon*, ſignifying power authoritative and proper dominion. Thus having explained the notation of the word *Lord*, which we propounded as the firſt part of our expoſition; we come next to the ſecond, which is, to declare the nature of

of this dominion, and to ſhew how and in what reſpect Chriſt is the Lord.

Now for the full and exact underſtanding of the dominion ſeated or inveſted in Chriſt as the Lord, it will be neceſſary to diſtinguiſh it according to that diverſity which the Scriptures repreſent unto us. As therefore we have obſerved two natures united in his perſon, ſo muſt we alſo conſider two kinds of dominion belonging reſpectively to thoſe natures; one inherent in his Divinity, the other beſtowed upon his humanity; one, as he is the Lord the Maker of all things, the other as he is made Lord of all things.

John i. 1, 3. For the firſt, we are aſſured that the *Word was God*, that by the ſame Word *all things were made, and without him was not any thing made that was made*; we muſt acknowledge, that whoſoever is the Creator of all things muſt have a direct dominion over all, as belonging to the poſſeſſion of the Creator, who made all things. Therefore the Word, that is, Chriſt as God, hath the ſupreme and univerſal dominion of the world. Which was well expreſſed by that famous confeſſion of no longer doubting, but believing Thomas, *My Lord and my God.*

John xx. 28.

For the ſecond, it is alſo certain that there was ſome kind of lordſhip given or beſtowed on Chriſt, whoſe very unction proves no leſs than an imparted dominion; as St. Peter tells us, that he was *made both Lord and Chriſt.* What David ſpake of man, the Apoſtle hath applied peculiarly unto him, *Thou crowneds̄t him with glory and honour, and didſt ſet him over the works of thy hands: thou haſt put all things in ſubjection under his feet.*

Acts ii. 36.

Heb. ii. 7, 8.

Now a dominion thus imparted, given, derived, or beſtowed, cannot be that which belongeth unto God as God, founded in the Divine nature, becauſe whatſoever is ſuch is abſolute and independent. Wherefore this lordſhip thus imparted or acquired appertaineth

appertaineth to the human nature, and belongeth to our Saviour as the Son of Man. The right of judicature is part of this power; and Chriſt himſelf hath told us, that the Father *hath given him authority to execute judgment, becauſe he is the Son of Man*· and by virtue of this delegated authority, the *Son of Man ſhall come in the glory of his Father with his angels, and reward every man according to his works.* Part of the ſame dominion is the power of forgiving ſins; as pardoning, no leſs than puniſhing, is a branch of the ſupreme magiſtracy: and Chriſt did therefore ſay to the ſick of the palſy, *Thy ſins be forgiven thee, that we might know that the Son of Man had power on earth to forgive ſins.* Another branch of that power is the alteration of the Law, there being the ſame authority required to abrogate or alter, which is to make a law: and Chriſt aſſerted himſelf to be *greater than the temple*, ſhewing that the *Son of Man was Lord even of the ſabbath day.*

John v. 27.
Matt. xvi. 27.
Matt. ix. 2. 6.
Matt. xii 6, 8.

This dominion thus given unto Chriſt in his human nature was a direct and plenary power over all things, but was not actually given him at once, but part while he lived on earth, part after his death and reſurrection. For though it be true *that Jeſus knew*, before his death, *that the Father had given all things into his hands*; yet it is obſervable that in the ſame place it is written, that he likewiſe knew *that he was come from God, and went to God:* and part of that power he received when he came from God, with part he was inveſted when he went to God; the firſt to enable him, the ſecond, not only ſo, but alſo to reward him. *For to this end Chriſt both died, roſe, and revived, that he might be Lord both of the dead and living.* After his reſurrection he ſaid to his diſciples, *All power is given unto me in heaven and in earth. He drunk of the brook in the way, therefore he hath lift up his head.* Becauſe *he humbled himſelf, and became obedient unto death, even the death of the croſs, therefore God hath alſo highly exalted him,*

John xiii. 3.
Rom. xiv. 9.
Mat. xxviii. 18.
Pſal. cx. 7.
Phil. ii. 8, 9, 10, 11.

and given him a name which is above every name; that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father. Thus for and after his death he was inſtated in a full power and dominion over all things, even as the Son of Man,

Eph. i. 20, 21, 22. but exalted by the Father, *who raiſed him from the dead, and ſet him at his right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the Church.*

Now as all the power given unto Chriſt as man had not the ſame beginning in reſpect of the uſe or poſſeſſion; ſo neither, when begun, ſhall it all have the ſame duration. For part of it being merely economical, aiming at a certain end, ſhall then ceaſe and terminate, when that end for which it was given ſhall be accompliſhed: part, being either due upon the union of the human nature with the divine, or upon covenant, as a reward for the ſufferings endured in that nature, muſt be coeval with that union and that nature which ſo ſuffered, and conſequently muſt be eternal.

Of the firſt part of this dominion did David ſpeak, when by the ſpirit of prophecy he called his

Pſal. cx. 1. Son his Lord; *The Lord ſaid unto my Lord, Sit thou at my right hand until I make thine enemies thy footſtool:* where the continuation of Chriſt's dominion over his enemies is promiſed to be prolonged until their

1 Cor. xv. 25. final and total ſubjection: *for he muſt reign till he hath put all things under his feet.* And as we are ſure of the continuation of that kingdom till that time, ſo are we aſſured of the reſignation at that time.

1 Cor. xv. 24, 28. For *when he ſhall have put down all rule, and all authority and power, then ſhall he deliver up the kingdom to God, even the Father. And when all things ſhall be ſubdued*

ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Thus he which was appointed to *rule in the midſt of his enemies* during their rebellion, Pſal. cx. 2. ſhall reſign up his commiſſion after their ſubjection.

But we muſt not look upon Chriſt only in the nature of a general, who hath received a commiſſion, or of an embaſſador, with perfect inſtructions, but of the only Son of God, impowered and employed to deſtroy the enemies of his Father's kingdom: and though thus impowered and commiſſioned, though reſigning that authority which hath already had its perfect work, yet ſtill the only Son and Heir of all things in his Father's houſe, never to relinquiſh his dominion over thoſe whom he hath purchaſed with his own blood, never to be deprived of that reward which was aſſigned him for his ſufferings: for if the prize which we expect in the race of our imperfect obedience be an immarceſſible crown, if the weight of glory which we look for from him be eternal; then cannot his perfect and abſolute obedience be crowned with a fading power, or he ceaſe ruling over us, who hath always reigned in us. We ſhall for ever reign with him, and he will make us prieſts and kings; but ſo that he continue ſtill for ever High Prieſt and King of kings.

The certainty of this eternal dominion of Chriſt, as man, we may well ground upon the promiſe made to David, becauſe by reaſon of that promiſe Chriſt himſelf is called David. For ſo God ſpeaketh concerning his people; *I will ſet up one Shepherd* Ez. xxxiv. *over them, and he ſhall feed them, even my ſervant* 23, 24. *David; he ſhall feed them, and he ſhall be their Shepherd. And I the Lord will be their God, and my ſervant David a prince among them. I the Lord have ſpoken it.* Now the promiſe was thus made expreſsly to David, *Thy houſe and thy kingdom ſhall be eſtabliſhed* 2 Sam. vii. *for ever before thee, thy throne ſhall be eſtabliſhed for* 16. *ever.* And although that term *for ever* in the He- עד עולם

brew language may ſignify ofttimes no more than a certain duration ſo long as the nature of the thing is durable, or at the utmoſt but to the end of all things; and ſo the economical dominion or kingdom of Chriſt may be thought ſufficiently to fulfil that promiſe, becauſe it ſhall certainly continue ſo long as the nature of that economy requireth, till all things be performed for which Chriſt was ſent, and that continuation will infallibly extend unto the end of all things: yet ſometimes alſo the ſame term *for ever* ſignifieth that abſolute eternity of future duration which ſhall have no end at all: and that it is ſo far to be extended particularly in that promiſe made to David, and to be fulfilled in his Son, is as certain as the promiſe. For the angel Gabriel did give that clear expoſition to the bleſſed Virgin, when in this manner he foretold the glory of him who was
Luke i. 32, 33. then to be conceived in her womb; *The Lord God ſhall give unto him the throne of his father David; and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.* Nor is this clearer in Gabriel's explication of the promiſe, than
Dan. vii. 13, 14. in Daniel's previſion of the performance, who *ſaw in the night viſions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people and languages ſhould ſerve him: his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed.*

Thus Chriſt is Lord both by a natural and independent dominion, as God the Creator, and conſequently the Owner of the works of his hands: and by a derived, imparted, and dependent right, as man, ſent, anointed, raiſed and exalted, and ſo made Lord and Chriſt: which authority ſo given and beſtowed upon him is partly economical, and therefore to be reſigned into the hands of the Father, when all thoſe ends for which it was imparted

are

are accompliſhed: partly ſo proper to the union, or due unto the paſſion, of the human nature, that it muſt be coeval with it, that is, of eternal duration.

The third part of our explication is, the due conſideration of the object of Chriſt's dominion, inquiring whoſe Lord he is, and how *ours*. To which purpoſe firſt obſerve the latitude, extent, or rather univerſality of his power, under which all things are comprehended, as ſubjected to it. For *he is* Acts x. 36. *Lord of all*, ſaith St. Peter, of all things, and of all perſons; and he muſt be ſo, who made all things as God, and to whom all power is given as man. To him then all things are ſubjected whoſe ſubjection implieth not a contradiction. *For he hath put all* 1 Cor. xv. *things under his feet: but when he ſaith all things are* 27. *put under him, it is manifeſt that he is excepted which did put all things under him.* God only then excepted, whoſe original dominion is repugnant to the leaſt ſubjection, all things are ſubject unto Chriſt, whether they be things in heaven, or things on earth. In heaven he is far above all principalities and powers, *and all the angels of God worſhip him*; Heb. i. 6. on earth *all nations are his inheritance, and the utter-* Pſal. ii. 8. *moſt parts of the earth are his poſſeſſion.* Thus Chriſt is certainly our Lord, becauſe he is the Lord of all; and when all things were ſubjected to him, we were not excepted.

But in the midſt of this univerſality of Chriſt's regal authority it will be farther neceſſary to find ſome propriety of dominion, by which he may be ſaid to be peculiarly our Lord. It is true, he made us, and not we ourſelves, we are the work of his hands; but the loweſt of his creatures can ſpeak as much. We are ſtill preſerved by his power, and as he made us, ſo doth he maintain us; but at the ſame time he feedeth the ravens and clotheth the lilies of the field. Wherefore beſide his original right of creation, and his continued right of preſervation, we ſhall find a more peculiar right of redemption, belonging

properly to the ſons of men. And in this redemption, though a ſingle word, we ſhall find a (*y*) double title to a moſt juſt dominion, one of conqueſt, another of purchaſe.

We were firſt ſervants of the enemy of God; for him we obeyed, *and his ſervants we are to whom we obey:* when *Chriſt through death deſtroyed him that had the power of death, that is, the Devil, and delivered us, the ſpoiled principalities and powers, and made a ſhew of them openly, triumphing over them.* But contrary to the cuſtom of triumphing conquerors, he did not ſell, but buy us; becauſe while he ſaved us, he died for us, and that death was the price by which he purchaſed us; even ſo this dying Victor gave us life: upon the croſs, as his triumphant chariot, he ſhed that precious blood which bought us, and thereby became our Lord by right of redemption, both as to conqueſt and to purchaſe.

Rom. vi. 16. Heb. ii. 14. Col. ii. 15.

Beſide, he hath not only bought us, but provideth for us; whatever we have, we receive from him as the Maſter of the family; we hold of him all temporal and eternal bleſſings, which we enjoy in this, or hope for in another life. He is the *Prince of life*, and by him we live; he is *the Lord of glory*, and we are *called by his goſpel to the obtaining of the glory of our Lord.* Wherefore he hath us under his dominion; and becomes our Lord by right of promotion.

Acts iii. 15. 1 Cor. ii. 8. 2 Theſ. ii. 14.

Laſtly, men were not anciently ſold always by others, but ſometimes by themſelves; and whoſoever of us truly believe in Chriſt, have given up our names unto him. In our baptiſmal vow we bind ourſelves unto his ſervice, *that henceforth we will not ſerve ſin; but yield ourſelves unto God, as thoſe that are alive from the dead, and our members as inſtruments of righteouſneſs unto God:* that, *as we have yielded our members ſervants to uncleanneſs and to iniquity unto iniquity; even ſo* we ſhould *yield our members ſervants to righteouſneſs unto holineſs.* And thus the ſame dominion is acknowledged

Rom. vi. 6, 13, 19.

knowledged by compact, and confirmed by covenant; and so Christ becomes our Lord by right of obligation.

The necessity of believing and professing our faith in this part of the article appeareth, first in the discovery of our condition; for by this we know that we are not our own, neither our persons nor our actions. *Know ye not*, saith St. Paul, *that ye are not your own? for ye are bought with a price.* And ancient servitude, to which the Scriptures relate, put the servants wholly in the (*z*) possession of their master; so that their persons were as properly his as the rest of his goods. And if we be so in respect of Christ, then may we not live to ourselves but to him; for in this the difference of (*a*) service and freedom doth properly consist: we cannot do our (*b*) own wills, but the will of him whose we are. Christ took upon him the form of a servant: and to give us a proper and perfect example of that condition, he telleth us, *I came down from heaven, not to do mine own will, but the will of him that sent me.* First therefore we must conclude with the Apostle, reflecting upon Christ's dominion and our obligation, that *none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

1 Cor. vi. 19, 20.

John vi. 38.

Rom xiv. 7, 8.

Secondly, the same is necessary both to enforce and invite us to obedience; to enforce us, as he is the Lord, to invite us, as Christ the Lord. If we acknowledge ourselves to be his servants, we must *bring into captivity every thought to the obedience of Christ.* He which therefore died, and rose and revived, that he might become the Lord both of the dead and living, maketh not that death and resurrection efficacious to any but such as by their service acknowledge that dominion which he purchased. He, *though he were a Son, yet learned obedience by the things which he suffered; and being made perfect, he is become*

2 Cor. x. 5.

Heb. v. 8, 9.

become the author of eternal ſalvation unto all them that obey him. Thus the conſideration of the power inveſted in him, and the neceſſity of the ſervice due unto him, ſhould force us to obedience; while the conſideration of him whom we are thus obliged to ſerve ſhould allure and invite us. When God gave the Law with fire and thunder, the affrighted Iſraelites deſired to receive it from Moſes, and upon
Deut. v. 27. that receipt promiſed obedience. *Go thou near*, ſaid they to him, *and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us, and we will hear it and do it.* If they interpreted it ſo great a favour to receive the Law by the hands of Moſes; if they made ſo ready and cheerful a promiſe of exact obedience to the Law ſo given; how ſhould we be invited to the ſame promiſe, and a better performance, who have received the whole will of God revealed to us by the Son of Man? who are to give an account of our performance to the ſame Man ſet down at the right hand of the Father? He firſt took our nature to become our brother, that with ſo near a relation he might be made our Lord. If then the Patriarchs did cheerfully live in the land of Goſhen, ſubject to the power and command of Egypt, becauſe that power was in the hand of Joſeph their exalted brother; ſhall not we with all readineſs of mind ſubmit ourſelves to the Divine dominion now given to him who gave himſelf for us? ſhall all the angels worſhip him, and all the archangels bow down before him, and ſhall not we be proud to join with them?

Thirdly, the belief of Chriſt's dominion is neceſſary for the regulation of all power, authority, and dominion on earth, both in reſpect of thoſe which rule, and in relation to thoſe that obey. From hence the moſt abſolute monarchs learn, that the people which they rule are not their own, but the ſubjects of a greater Prince, by him committed to their charge. Upon this St. Paul doth ground his admonition

admonition to maſters, *Give unto your ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in heaven.* God gave a power to the Iſraelites to make hired ſervants of their brethren, but not ſlaves; and gives this reaſon of the interdiction, *For they are my ſervants which I brought forth out of the land of Egypt; they ſhall not be ſold as bondmen.* What tenderneſs then ſhould be uſed towards thoſe who are the ſervants of that Lord who redeemed them from a greater bondage, who bought them with a higher price? From hence thoſe which are ſubject learn to obey the powers which are of human ordination, becauſe in them they obey the Lord of all. Subjects bear the ſame proportion, and ſtand in the ſame relation to their governors, with ſervants to their maſters: and St. Paul hath given them this charge, *Obey in all things your maſters according to the fleſh; and whatſoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.* Neither do we learn from hence only when, but alſo how, to obey. For while we look upon one Lord in heaven, while we conſider him as the Lord of lords, we regulate our obedience to them by our ſervice due to him, and ſo are always ready to obey, but *in the Lord.*

Col. iv. 1.

Lev. xxv. 42.

Col. iii. 22, 23, 24.

Laſtly, this title of our Saviour is of neceſſary belief for our comfort and encouragement. For being Lord of all, he is able to diſpoſe of all things for the benefit of thoſe which ſerve him. He who commanded the unconſtant winds and ſtilled the raging ſeas, he who multiplied the loaves and fiſhes, and created wine with the word of his mouth, hath all creatures now under exact obedience, and therefore none can want whom he undertaketh to provide for: *for the ſame Lord over all is rich unto all that call upon him.* Many are the enemies of thoſe perſons who dedicate themſelves unto his ſervice; but our enemies are his, and part of his dominion is therefore

Rom. x. 12.

therefore given him, and to continue in him until all his enemies be made his footſtool. Great is the power of the luſts of our fleſh, which war in our members; but his grace is ſufficient for us, and the power of that Spirit by which he ruleth in us. Heavy are the afflictions which we are called to undergo for his ſake: but if we ſuffer with him, we ſhall reign together with him: and bleſſed be that dominion which makes us all kings, that he may be for ever Lord of lords, and King of kings.

After this explication, every Chriſtian may perceive what he is to believe in this part of the Article, and expreſs himſelf how he would be underſtood when he maketh this profeſſion of his faith, I believe in Chriſt *our Lord*. For thereby we may and ought to intend thus much; I do aſſent unto this as a certain and infallible truth, taught me by God himſelf, that Jeſus Chriſt, the only Son of God, is the true Jehovah, who hath that Being which is originally and eternally of itſelf, and on which all other beings do eſſentially depend: that by the right of emanation of all things from him, he hath an abſolute, ſupreme, and univerſal dominion over all things as God: that as the Son of Man he is inveſted with all power in heaven and earth; partly economical, for the completing our redemption, and the deſtruction of our enemies, to continue to the end of all things, and then to be reſigned to the Father; partly conſequent unto the union, or due unto the obedience of his paſſion, and ſo eternal, as belonging to that kingdom which ſhall have no end. And though he be thus Lord of all things by right of the firſt creation and conſtant preſervation of them, yet is he more peculiarly the Lord of us who by faith are conſecrated to his ſervice: for through the work of our redemption he becomes our Lord both by the right of conqueſt and of purchaſe; and making us the ſons of God, and providing heavenly manſions for us, he acquires a farther

farther right of promotion, which, conſidering the covenant we all make to ſerve him, is at laſt completed in the right of a voluntary obligation. And thus I believe in Chriſt *our Lord*.

ARTICLE

ARTICLE III.

Which was conceived by the Holy Ghoſt, born of the Virgin Mary.

THESE words, as they now ſtand, clearly diſtinguiſh the conception of Jeſus from his nativity, attributing the firſt to the Holy Ghoſt, the ſecond to the bleſſed Virgin: whereas the ancient Creeds made no ſuch diſtinction; but without any particular expreſs mention of the conception, had it only in this manner, (*c*) *who was born by the Holy Ghoſt of the Virgin Mary*; or *of the Holy Ghoſt and the Virgin Mary*; underſtanding by the word *born*, not only the nativity, but alſo the conception and generation. This is very neceſſary to be obſerved, becauſe otherwiſe the addition of a word will prove the diminution of the ſenſe of the Article. For they which ſpeak only of the operation of the Holy Ghoſt in Chriſt's conception, and of the manner of his birth, leave out moſt part of that which was anciently underſtood under that one term of being born of the Holy Ghoſt and of the Virgin Mary.

That therefore nothing may be omitted which is pertinent to expreſs the full intent, and comprehend the utmoſt ſignification of this Article, we ſhall conſider three Perſons mentioned, ſo far as they are concerned in it. The firſt is He who was conceived and born; the ſecond, He by whoſe energy or operation he was conceived; the third, She who did conceive and bear him.

For the firſt, the relative in the front of this carries us clearly back unto the former Article, and tells us that he which was thus conceived and born was Jeſus Chriſt, the only Son of God. And being we have already demonſtrated that this only Son is therefore called ſo, becauſe he was begotten by the Father

Father from all eternity, and ſo of the ſame ſubſtance with him; it followeth that this Article at the firſt beginning, or by virtue of its connection, can import no leſs than this moſt certain, but miraculous truth, that (*d*) he which was begotten by the Father before all worlds, was now in the fulneſs of time *conceived by the Holy Ghoſt, and born of the Virgin Mary*. Again, being by the conception and birth is to be underſtood whatſoever was done toward the production of the human nature of our Saviour; therefore the ſame relative, conſidered with the words which follow it, can ſpeak no leſs than the incarnation of that perſon. And thus even in the entry of the Article we meet with the incarnation of the Son of God, that great myſtery wrapt up in that ſhort ſentence of St. John, *the Word was made fleſh*.

Indeed the pronoun hath relation not only unto this but to the following Articles, which have their neceſſary connection with and foundation in this third; for he who was conceived and born, and ſo made man, did in that human nature ſuffer, die, and riſe again. Now when we ſay this was the Word, and that Word was God, being whoſoever is God cannot ceaſe to be ſo; it muſt neceſſarily follow, that he was made man by joining the human nature with the Divine. But then we muſt take heed leſt we conceive, becauſe the Divine nature belongeth to the Father, to which the human is conjoined, that therefore the Father ſhould be incarnate, or conceived and born. For as certainly as the Son was crucified, and the Son alone; ſo certainly the ſame Son was incarnate, and that Son alone. Although the human nature was conjoined with the Divinity, which is the nature common to the Father and the Son; yet was that union made only in the perſon of the Son. Which doctrine is to be obſerved againſt the hereſy of the (*e*) Patripaſſians, which was both very ancient and far diffuſed, making the Father to be incarnate, and becoming man to

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be crucified. But this very Creed was (*f*) always thought to be a ſufficient confutation of that fond opinion, in that the incarnation is not ſubjoined to the firſt, but to the ſecond Article; we do not ſay, *I believe in God the Father Almighty, which was conceived*, but *in his only Son, our Lord, which was conceived by the Holy Ghoſt.*

Firſt then, we believe that he which was made fleſh was the Word, that he which took upon him the nature of man was not the Father nor the Holy Ghoſt, nor any other perſon but the only-begotten Son. And when we ſay that perſon was *conceived* and *born*, we declare he was made really and truly man, of the ſame human nature which is in all other men who by the ordinary way of generation are con-
1 Tim. ii. 5. ceived and born. For the *Mediator between God and*
1 Cor. xv. 21. *man is the Man Chriſt Jeſus:* that ſince *by man came death, by man alſo* ſhould *come the reſurrection of the dead.* As ſure then as the firſt Adam and we who are redeemed are men, ſo certainly is the ſecond Adam and our Mediator man. He is therefore frequently called the Son of Man, and in that na-
Gen. iii. 15. ture he was always promiſed: firſt to Eve, as her ſeed, and conſequently her Son: then to Abra-
Gen. xxii. 18. ham, *In thy ſeed ſhall all the nations of the earth be*
Gal. iii. 16. *bleſſed*; and that *ſeed is Chriſt*, and ſo the Son of Abraham: next to David, as his *Son to ſit upon his*
Rom. i. 3. *throne*; and ſo he is *made of the ſeed of David, ac-*
Matt. i. 1. *cording to the fleſh, the Son of David, the Son of Abraham*, and conſequently of the ſame nature with David and with Abraham. And as he was their ſon, ſo are we his brethren, as deſcending from the
Heb. ii. 16. 17. ſame father Adam; *and therefore it behoved him to be made like unto his brethren.* For he *laid not hold on the angels, but on the ſeed of Abraham*; and ſo became not an angel, but a man.

As then man conſiſteth of two different parts, body and ſoul, ſo doth Chriſt: he aſſumed a body,
Heb. ii. 14. at his conception, of the bleſſed Virgin. *Foraſmuch*

as

as the children are partakers of flesh and blood, he also himself likewise took part of the same. The verity of his body stands upon the truth of his (*g*) nativity; and the actions and passions of his life shew the nature of his flesh.

He was first born with a *body* which was *prepared for him*, of the same appearance with those of other infants; he grew up by degrees, and was so far from being sustained without the accustomed nutrition of our bodies, that he was observed even by his enemies to *come eating and drinking*, and when he did not so, he suffered hunger and thirst. Those plowers never doubted of the true nature of his flesh, who *plowed upon his back and made long furrows.* The thorns which pricked his sacred temples, the nails which penetrated through his hands and feet, the spear which pierced his sacred side, give sufficient testimony of the natural tenderness and frailty of his flesh. And left his fasting forty days together, left his walking on the waters and traversing the seas, left his sudden standing in the midst of his Disciples when the doors were shut, should raise an opinion that his body was not true and proper flesh; he confirmed first his own Disciples, *Feel and see*, that a *spirit* Luke xxiv. *hath not flesh and bones, as ye see me to have.* As 39. therefore we believe the coming of Christ, so must we confess him to have come in the verity of our human nature, even in true and proper flesh. With this determinate expression was it always necessary to acknowledge him: for *every spirit that* 1 John. iv. *confesseth Jesus Christ come in the flesh is of God; and* 2, 3. *every spirit that confesseth not Jesus Christ come in the flesh is not of God.* This spirit appeared early in opposition to the apostolical doctrine; and Christ, who is both God and man, was as soon denied to be man, as God. (*h*) Simon Magus, the arch-heretic, first began, and many after followed him.

And certainly, if the son of God would vouchsafe to take the frailty of our flesh, he would not omit the

the nobler part, our ſoul. without which he could
Luke ii. 52. not be man. For *Jeſus increaſed in wiſdom and ſtature*; one in reſpect of his body, the other of his ſoul. Wiſdom belongeth not to the fleſh, nor can the knowledge of God, which is infinite, increaſe. he then whoſe knowledge did improve together with his years muſt have a ſubject proper for it, which was no other than a human ſoul. This was the ſeat of his finite underſtanding and directed will, diſtinct from the will of his Father, and conſequently of his Divine nature; as appeareth by that known ſubmiſſion, *Not my will, but thine be done* This was
Luke xxii. 42. the ſubject of thoſe affections and paſſions which ſo manifeſtly appeared in him: nor ſpake he any other than a proper language, when before his ſuffering he
Matt. xxvi. 38. ſaid, *My ſoul is exceeding ſorrowful, even unto death.* This was it which on the croſs, before the departure from the body, he recommended to the Father, teaching us in whoſe hands the ſouls of the de-
Luke xxiii. 46. parted are: for *when Jeſus had cried with a loud voice, he ſaid, Father into thy hands I commend my Spirit; and having ſaid thus he gave up the Ghoſt* And as his death was nothing elſe but the ſeparation of the ſoul from his body; ſo the life of Chriſt as Man did conſiſt in the conjunction and vital union of that ſoul with the body. So that he which was *perfect God, was alſo perfect man, of a reaſonable ſoul and human fleſh ſubſiſting.* Which is to be obſerved and aſſerted againſt the (*i*) ancient heretics, who taught that Chriſt aſſumed human fleſh, but that the Word or his Divinity was unto that body in the place of an informing ſoul.

Thus the whole perfect and (*k*) complete nature of Man was aſſumed by the Word, by him who was *conceived and born* of a woman, and ſo made a Man. And being the Divine nature which he had before could never ceaſe to be what before it was, nor ever become what before it was not; therefore he who was God before by the Divine nature which he had,

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was in this incarnation made man by that human nature which he then aſſumed; and ſo really and truly was (*l*) both God and man. And thus this third Article, from the conjunction with the ſecond, teacheth us no leſs than the two natures really diſtinct in Chriſt incarnate.

For if both natures were not preſerved complete and diſtinct in Chriſt, it muſt be either by the converſion and tranſubſtantiation of one into the other, or by commixtion and confuſion of both into one. But neither of theſe ways can conſiſt with the perſon of our Saviour, or the office of our Mediator. For if we ſhould conceive ſuch a mixtion and confuſion of ſubſtances as to make an union of natures, we ſhould be ſo far from acknowledging him to be both God and man, that thereby we ſhould profeſs him to be neither God nor man, but a perſon of a nature as different from both, as all mixed bodies are diſtinct from each element which concurs unto their compoſition. Beſides, we know there were in Chriſt the affections proper to the nature of man, and all thoſe infirmities which belong to us, and cannot be conceived to belong to that nature of which the Divine was but a part. Nor could our humanity be ſo commixed or confounded with the divinity of our Saviour, but that the Father had been made man as much as the Son, becauſe the Divine nature is the ſame both of the Father and the Son. Nor ought we to have ſo (*m*) low an eſteem of that infinite and independent Being, as to think it ſo commixed with, or immerſed in, the creature.

Again, as the confuſion, ſo the converſion of natures is impoſſible. For, firſt, we cannot with the leaſt ſhew of probability conceive the Divine nature of Chriſt to be tranſubſtantiated into the human nature; as thoſe whom they call *Flandrian Anabaptiſts* in the Low-Countries at this day maintain. There is a plain repugnancy even in the ſuppoſition:

Teſte Epiſcopio, Inſtit. Theol. l. iv. c. 8.

for the nature of man muſt be made, the nature of God cannot be made, and conſequently cannot become the nature of man. The immaterial, indiviſible, and immortal Godhead cannot be divided into a ſpiritual and incorruptible ſoul, and a carnal and corruptible body; of which two humanity conſiſteth. There is no other Deity of the Father than of the Son; and therefore if this was converted into that humanity, then was the Father alſo that man, and grew in knowledge, ſuffered, and died. We muſt not therefore ſo far ſtand upon the propriety of ſpeech, when it is written, (*n*) *The Word was made fleſh*, as to deſtroy the propriety both of the Word and of the fleſh.

Secondly, we muſt not, on the contrary, invent a converſion of the human nature into the Divine, as the Eutychians of old did fancy. For ſure the incarnation could not at firſt conſiſt in ſuch a converſion, it being unimaginable how that which had no being ſhould be made by being turned into ſomething elſe. Therefore the humanity of Chriſt could not at the firſt be made by being the Divinity of the Word. Nor is the incarnation ſo prepoſterouſly expreſſed, as if the fleſh were made the Word, but that the Word was made fleſh. And if the manhood were not in the firſt act of incarnation converted into the Divine nature, as we ſee it could not be; then is there no pretence of any time or manner in or by which it was (*o*) afterward ſo tranſubſtantiated. Vain therefore was that old conceit of Eutyches, who thought the union to be made ſo in the natures, that the humanity was abſorbed and wholly turned into the Divinity, ſo that by that tranſubſtantiation the human nature had no longer being. And well did the ancient Fathers, who oppoſed this hereſy, make uſe of the ſacramental union between the bread and wine and the body and blood of Chriſt, and thereby ſhewed, that the human nature of Chriſt is no more really converted into

into the Divinity, and ſo ceaſeth to be the human nature, than the ſubſtance of the bread and wine is really converted into the ſubſtance of the body and blood, and thereby ceaſeth to be both bread and wine. From whence it is by the way obſervable, that the Church in thoſe days underſtood no ſuch doctrine as that of (*p*) tranſubſtantiation.

Being then he which is *conceived* was the *only Son of God*, and that *only Son* begotten of the ſubſtance of the Father, and ſo always ſubſiſted in the Divine nature; being by the ſame conception he was made truly man, and conſequently aſſumed an human nature; being theſe two natures cannot be made one either by commixtion or converſion, and yet there can be but one Chriſt ſubſiſting in them both, becauſe that only Son was he which is conceived and born: it followeth, that the union which was not made in the nature, was made in the perſon of the Word; that is, it was not ſo made, that out of both natures one only ſhould reſult, but only ſo, that to one perſon no other ſhould be added.

Nor is this union only a ſcholaſtic ſpeculation, but a certain and neceſſary truth, without which we cannot have one Chriſt, but two Chriſts, one Mediator, but two Mediators; without which we cannot join the ſecond Article of our Creed with the third, making them equally belong to the ſame perſon; without which we cannot interpret the ſacred Scriptures, or underſtand the hiſtory of our Saviour. For certainly he which was before Abraham was in the days of Herod born of a woman; he which preached in the days of Noah began to preach in the reign of Tiberius, being at that time about thirty years of age; he was demonſtrated the Son of God with power, who was the ſeed of David according to the fleſh; he who died on the croſs, raiſed him from the dead who died ſo, being *put to death through the fleſh, and quickened by the Spirit*; he was *of the fathers according to the fleſh*, who was *God over*

1 Pet. iii. 18.

Rom. ix. 5.

over all bleſſed for ever. Being theſe and the like actions and affections cannot come from the ſame nature, and yet muſt be attributed to the ſame perſon; as we muſt acknowledge a diverſity of natures united, ſo muſt we confeſs the identity of the perſon in whom they are conjoined, againſt the ancient hereſy of the (*q*) Neſtorians, condemned in the council of Epheſus.

By the Holy Ghoſt.

HAVING thus diſpatched the conſideration of the firſt Perſon concerned in this Article, and the actions contained in it ſo far as diſtinctly from the reſt they belong to him, we deſcend unto the other two concerned in the ſame; and firſt to him whoſe operation did precede in the conception, the Holy Ghoſt. Which ſecond part ſome may think to require a threefold conſideration; firſt, of the conception; ſecondly, of the Perſon; thirdly, of the operation. But for the Perſon or exiſtence of the Holy Ghoſt, that is here only mentioned obliquely, and therefore to be reſerved for another Article, where it is propounded directly. And for the conception itſelf, that belongeth not ſo properly to the Holy Ghoſt, of whom the act cannot be predicated. For though Chriſt *was conceived by the Holy Ghoſt*, yet the Holy Ghoſt did not conceive
Luke i. 31. him, but ſaid unto the Virgin, *Thou ſhalt conceive.* There remaineth therefore nothing proper and peculiar to this ſecond part, but that operation of the Holy Ghoſt in Chriſt's conception, whereby the Virgin was enabled to conceive, and by virtue whereof Chriſt is ſaid to be *conceived by* him.

Now when we ſay the conception of our Saviour was wrought by the operation of the Spirit, it will be neceſſary to obſerve, firſt, what is excluded by that attribution to the Spirit; ſecondly, what is included in that operation of the Spirit.

For

For the firſt of theſe, we may take notice in the ſalutation of the Angel, when he told the bleſſed Virgin ſhe ſhould conceive and bring forth a Son, ſhe ſaid, *How ſhall this be, ſeeing I know no man?* Luke i. 34. By which words ſhe excludeth firſt all men, and then herſelf: all men, by that aſſertion, *I know not a man*; herſelf, by the queſtion, *How ſhall this be, ſeeing* it is ſo? Firſt, our Melchizedeck had no father on earth; in general, not any man; in particular, not Joſeph. It is true, *his mother Mary was eſpouſed to Joſeph:* but it is as true, *before they came together, ſhe was found with child of the Holy Ghoſt.* Matt. i. 18. We read in St. Luke, that *the parents brought up the child Jeſus into the Temple:* but theſe parents were not the father and the mother, but as it followeth, *Joſeph and his mother marvelled at thoſe things which were ſpoken of him.* Luke ii. 27. Ver. 33. It is true, Philip calleth him *Jeſus of Nazareth, the ſon of Joſeph*; and which is more, his mother ſaid unto him, *Behold, thy father and I have ſought thee ſorrowing:* but this muſt be only the reputed father of Chriſt, he being only, *as was ſuppoſed, the ſon of Joſeph, which was the ſon of Heli.* John i. 45. Luke ii. 48. Luke iii. 23. Whence they muſt needs appear without all excuſe, who therefore affirm our Saviour to have been the proper ſon of Joſeph, becauſe the genealogy belongs to him; whereas in that very place where the genealogy begins, Joſeph is called the ſuppoſed father. How can it then therefore be neceſſary Chriſt ſhould be the true ſon of Joſeph, that he may be known to be the ſon of David, when in the ſame place where it is proved that Joſeph came from David, it is denied that Chriſt came from Joſeph? And that not only in St. Luke, where Joſeph begins, but alſo in St. Matthew, where he ends the genealogy. (r) *Jacob begat Joſeph the huſband of Mary, of whom was born Jeſus, who is called Chriſt.* Matt. i. 16. Howſoever then the genealogies are deſcribed, whether one belong to Joſeph, the other to Mary, or both to Joſeph, it is from other parts of the Scrip-

tures infallibly certain, not only that Chriſt deſcended lineally from David according to the fleſh, but alſo that the ſame Chriſt was begotten of the Virgin Mary, and not by Joſeph.

Secondly, as the bleſſed Virgin excluded all mankind, and particularly Joſeph, to whom ſhe was then eſpouſed, by her aſſertion; ſo did ſhe exclude herſelf by the manner of the queſtion, ſhewing that of herſelf ſhe could not cauſe any ſuch conception. Although ſhe may be thought the *root of Jeſſe*, yet could ſhe not germinate of herſelf; though Eve were the mother of all living, yet generation was founded on the divine benediction which was given to both
Gen. i. 8. together: For *God bleſſed them, and ſaid unto them, Be fruitful and multiply, and replenish the earth.* Though Chriſt was promiſed as the *Seed of the woman*; yet we muſt not imagine that it was in the power of woman to conceive him. When the Virgin thinks it impoſſible ſhe ſhould conceive becauſe ſhe knew not a man, at the ſame time ſhe confeſſeth it otherwiſe as impoſſible, and the Angel acknowledgeth
Luke i. 37. as much in the ſatisfaction of his anſwer, *For with God nothing ſhall be impoſſible.* God then it was who immediately and miraculouſly enabled the bleſſed Virgin to conceive our Saviour; and while Mary, Joſeph, and all men are denied, no perſon which is that God can be excluded from that operation.

But what is included in the conception by the Holy Ghoſt, or how his operation is to be diſtinguiſhed from the conception of the Virgin, is not ſo eaſily determined. The words by which it is expreſſed in Scripture are very general: firſt, as they are delivered by way of promiſe, prediction, or ſatiſ-
Luke i. 35. faction to Mary; *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee:* ſecondly, as they ſuppoſe the conception already paſt; *When his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt*; and give ſatisfaction unto Joſeph,

Fear

Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghoſt. Now being the expreſſions in the Scriptures are ſo general, that from thence the operation of the Spirit cannot preciſely be diſtinguiſhed from the concurrence of the Virgin; much leſs ſhall we be able exactly to conclude it by that late diſtinction, made in this Article, *conceived by the Holy Ghoſt, born of the Virgin*; becauſe it is certain that the ſame Virgin alſo conceived him according to the prophecy, *Thou ſhalt conceive and bear a Son:* and therefore, notwithſtanding that diſtinction, the difficulty ſtill remains, how he was conceived by the Spirit, how by the Virgin. Neither will any difference of (*s*) prepoſitions be ſufficient rightly to diſtinguiſh theſe operations. Wherefore there is no other way to bound or determine the action of the Holy Ghoſt, but by that concurrence of the Virgin which muſt be acknowledged with it. For if ſhe were truly the mother of Chriſt (as certainly ſhe was, and we ſhall hereafter prove), then is there no reaſon to deny to her in reſpect of him whatſoever is given to other mothers in relation to the fruit of their womb; and conſequently, no more is left to be attributed to the Spirit, than what is neceſſary to cauſe the Virgin to perform the actions of a mother. When the Scripture ſpeaketh of regeneration, or the ſecond birth, it denieth all which belongeth to natural procreation, deſcribing the *ſons of God* as *begotten not of bloods, nor* John i. 13. *of the will of the fleſh, nor of the will of man, but of God:* and in the incarnation of our Saviour, we remove all will or luſt of the fleſh, we deny all will of man concurring; but as the *bloods* in the language of the Hebrews did ſignify that ſubſtance of which the fleſh was formed in the womb, ſo we acknowledge in the generation of Jeſus Chriſt, that he was made of the ſubſtance of his mother.

But as he was ſo made of the ſubſtance of the Virgin, ſo was he not made of the ſubſtance of the

Holy Ghoſt, whoſe eſſence cannot at all be made. And becauſe the Holy Ghoſt did not beget him by any communication of his eſſence, therefore he is not the father of him, though he were conceived by him. And if at any time I have ſaid, Chriſt was begotten by the Holy Ghoſt of the Virgin Mary, if the ancients ſpeak as if he (*t*) generated the Son, it is not ſo to be underſtood, as if the Spirit did perform any proper act of generation, ſuch as is the foundation of paternity.

Again, as the Holy Ghoſt did not frame the human nature of Chriſt out of his own ſubſtance; ſo muſt we not believe that he formed any part of his fleſh of any other ſubſtance than of the Virgin. For certainly he was of the fathers according to the fleſh, and was as to that truly and totally the Son of David and Abraham. The Socinians, who will acknowledge no other way before Chriſt's conception by which he could be the only-begotten Son of God, have been forced to invent a ſtrange conjunction in the nature of Chriſt: one part received from the Virgin, and ſo conſequently from David and from Abraham, from whom that Virgin did deſcend; another (*u*) framed by the Spirit, and conjoined with it; by the one part of which humanity he was the Son of Man, as by the other part he was the Son of God.

The belief of this is neceſſary to prevent all fear or ſuſpicion of ſpot in this Lamb, of ſin in this Jeſus. Whatſoever our original corruption is, however diſpleaſing unto God, we may be from hence aſſured there was none in him, in whom alone God hath declared himſelf to be well pleaſed. *Who can bring a clean thing out of an unclean?* ſaith Job; a clean and undefiled Redeemer out of an unclean and defiled nature? He whoſe name is Holineſs, whoſe operation is to ſanctify, the Holy Ghoſt. Our Jeſus was like unto us in all things as born of a woman, ſin only excepted, as *conceived by the Holy Ghoſt.*

This

This original and total ſanctification of the human nature was firſt neceſſary, to fit it for the perſonal union with the Word, who, out of his infinite love, humbled himſelf to become fleſh, and at the ſame time, out of his infinite purity, could not defile himſelf by becoming ſinful fleſh. Secondly, the ſame ſanctification was as neceſſary in reſpect of the end for which he was made man, the redemption of mankind: that as the (*x*) firſt Adam was the fountain of our impurity, ſo the ſecond Adam ſhould alſo be the pure fountain of our righteouſneſs. *God ſending his own Son in the likeneſs of ſinful* Rom. viii. 3. *fleſh, condemned ſin in the fleſh*; which he could not have condemned, had he been ſent in ſinful fleſh. *The Father made him to be ſin for us, who knew no ſin;* 2 Cor. v. *that we might be made the righteouſneſs of God in him*; 21. which we could not have been made in him, but that he *did no ſin*, and *knew no ſin*. For whoſoever 1 Pet. ii. is ſinful wanteth a Redeemer; and he could have 22. redeemed none who ſtood in need of his own redemption. We are redeemed *with the precious blood* 1 Pet. i. 19. *of Chriſt*: therefore precious, becauſe *of a Lamb without blemiſh, and without ſpot*. Our atonement can be made by no other High-Prieſt than by him who *is holy, harmleſs, undefiled, and ſeparate from ſin-* Heb. vii. *ners*. We cannot (*y*) *know that he was manifeſted to* 26. *take away our ſins*, except we alſo know that *in him* 1 John iii. 5. *is no ſin*. Wherefore, being it is ſo neceſſary to believe the original holineſs of our human nature in the Perſon of our Saviour; it is as neceſſary to acknowledge that way by which we may be fully aſſured of that ſanctity, his conception by the Holy Ghoſt.

Again, it hath been (*z*) obſerved, that by this manner of Chriſt's conception is declared the freedom of the grace of God. For as the Holy Ghoſt is God, ſo is he alſo called the gift of God: and therefore the human nature in its firſt original, (*a*) without any precedent merit, was formed by the Spirit, and in its formation ſanctified, and in its

ſanctification

ſanctification united to the Word; ſo that the grace was co-exiſtent, and in a manner connatural with it. The myſtery of the incarnation is frequently attributed in the Scriptures to the love, mercy, and good-
Luke i. 78. neſs of God. *Through the tender mercy of our God the day-ſpring from on high hath viſited us:* in this,
Tit. iii. 4. *the kindneſs and love of God* our Saviour *toward man appeared.* And though theſe and ſuch other Scriptures ſpeak properly of the love and mercy of God to man alone, offered unto him in the incarnation of our Saviour, and ſo directly exclude the merits of other men only; yet becauſe they ſpeak ſo generally with reference to God's mercy, they may well be thought to exclude all univerſally. Eſpecially conſidering the impoſſibility of (*b*) merit in Chriſt's humanity, in reſpect of his conception; becauſe all deſert neceſſarily precedeth its reward, and Chriſt was not man before he was conceived, nor can that merit which is not.

Thirdly, whereas we are commanded to be holy, and that even as he is holy; by this we learn from what fountain this holineſs muſt flow. We bring no ſuch purity into the world, nor are we ſanctified in the womb; but as he was ſanctified at his conception, ſo are we at our regeneration. He was conceived not by man, but by the Holy Ghoſt; and
John i. 13. we are *not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* The ſame overſhadowing power which formed his human nature, reformeth ours; and the (*c*) ſame Spirit aſſureth us of a remiſſion of our ſins, which cauſed in him an exemption from all ſin. He which was born for us upon his incarnation, is born (*d*) within us upon our regeneration.

All which conſidered, we may now render a clear explication of this part of the Article, whereby every perſon may underſtand what he is to profeſs, and expreſs what is the object of his faith, when he ſaith, I believe in Jeſus Chriſt, *which was conceived*

by

by the Holy Ghoſt. For hereby he ought to intend thus much; I aſſent unto this as a moſt neceſſary and infallible truth, that the only-begotten Son of God, begotten by the Father before all worlds, very God of very God, was conceived and born, and ſo made man, taking to himſelf the human nature, conſiſting of a ſoul and body, and conjoining it with the Divine in the unity of his Perſon. I am fully aſſured that the Word was in this manner made fleſh, that he was really and truly conceived in the womb of a woman, but not after the manner of men; not by carnal copulation, not by the common way of human propagation, but by the ſingular, powerful, inviſible, immediate operation of the Holy Ghoſt, whereby a Virgin was beyond the law of nature enabled to conceive, and that which was conceived in her was originally and completely ſanctified. And in this latitude I profeſs to believe in Jeſus Chriſt, *which was conceived by the Holy Ghoſt.*

Born of the Virgin Mary.

THE third perſon conſiderable in this third Article is repreſented under a threefold deſcription, of her name, condition, and action. The firſt telleth us who it was, it was Mary; the ſecond informeth us what ſhe was, a Virgin; the third teacheth us what ſhe did, ſhe conceived and bare our Saviour, and brought forth the Son of God, which was *born of the Virgin Mary.*

The Evangeliſt, relating the annunciation, taketh particular notice of this name; for ſhewing how an Angel was ſent unto a *Virgin eſpouſed to a man,* he Luke i. 27. firſt obſerveth that his *name was Joſeph*; and then that the *Virgin's name was Mary:* not for any peculiar excellency in the name itſelf, or any particular application to the Virgin ariſing from the origination of it, (*e*) as ſome have conceived; but only to denote that ſingular perſon, which was then ſo well known

known to all men, being eſpouſed unto Joſeph, as appeareth by the queſtion of his admiring countrymen, *Is not this the Carpenter's ſon? is not his mother called Mary?* Otherwiſe the name was common even at that time to many; to the ſiſter of Lazarus, to the mother of James and Joſes, to the wife of Cleophas, to the mother of John, whoſe ſurname was Mark, to her which was of Magdala in Galilee, to her who beſtowed much labour on St. Paul: nor is there (*f*) any original diſtinction between the name of theſe and of the mother of our Lord. For as the name of Jeſus was the ſame with Joſhua, ſo this of Mary was the ſame with (*g*) Miriam. The firſt of which name recorded was the daughter of Amram, the ſiſter of Moſes and Aaron, a Propheteſs; to whom the bringing of Iſrael out of Egypt is attributed as well as to her brethren. *For I brought thee up out of the land of Egypt*, ſaith the Lord, *and redeemed thee out of the houſe of ſervants; and I ſent before thee Moſes, Aaron, and Miriam.* As ſhe was exalted to be one of them who brought the people of God out of the Egyptian bondage; ſo was this Mary exalted to become the mother of that Saviour, who through the red Sea of his blood hath wrought a plenteous redemption for us, of which that was but a type: and even with the confeſſion of the lowlineſs of an handmaid ſhe ſeems to bear that (*h*) exaltation in her name.

Matt. xiii. 55.
John xi. 1.
Mat. xxvii. 56.
Joh. xix. 25.
Acts xii. 12.
Luke viii. 2.
Rom. xvi. 6.
Mic. vi. 4.

Beſide this name of the bleſſed Virgin, little hath been diſcovered to us. Chriſt, who commended the faith of the centurion, the love of Mary Magdalen, the excellencies of John the Baptiſt, hath left not the leaſt encomium of his mother. The Evangeliſts, who have ſo punctually deſcribed the city, family, and genealogy of Joſeph, make no expreſs mention of her relations, only of her couſin Elizabeth, who was of the tribe of Levi, *of the daughters of Aaron.* Although it be of abſolute neceſſity to believe that he which was born of her deſcended from the tribe of Judah,

Judah, and the family of David; yet hath not the Scripture clearly expreſſed ſo much of her; nor have we any more than an (*i*) obſcure tradition of her parents Joacim and Anna.

Whereof the title added to that name maketh the diſtinction: for (*k*) as divers characters are given to ſeveral perſons by which they are diſtinguiſhed from all others of the ſame common nomination, as Jacob is called Iſrael, and Abraham the Friend of God, or Father of the faithful; ſo is this Mary ſufficiently characterized by that inſeparable companion of her name, *the Virgin*. For the full explication whereof more cannot be required, than that we ſhew firſt that the Meſſias was to be born of a Virgin, according to the prediction of the Prophets; ſecondly, that this Mary, of whom Chriſt was born, was really a Virgin when ſhe bare him, according to the relations of the Evangeliſts; thirdly, that being at once the mother of the Son of God, and yet a Virgin, ſhe continued for ever in the ſame virginity, according to the tradition of the Fathers, and the conſtant doctrine of the Church.

The obdurate Jew, that he might more eaſily avoid the truth of the ſecond, hath moſt irrationally denied the firſt; reſolved rather not to underſtand Moſes and the Prophets, than to acknowledge the interpretation of the Apoſtles. It will therefore be neceſſary from thoſe Oracles which were committed unto them, to ſhew the promiſed Meſſias was to be born after a miraculous manner, to be the ſon of a woman, not of a man. The firſt promiſe of him ſeems to ſpeak no leſs; *The Seed of the woman ſhall bruiſe the ſerpent's head:* for as the name of *ſeed* is not generally or collectively to be taken for the generation of mankind, but determinately and individually for that one ſeed, which is Chriſt; ſo the woman is not to be underſtood with relation unto man, but particularly and determinately to that ſex from which alone immediately that ſeed ſhould come.

According

Jer. xxxi. 22. According to this firſt evangelical promiſe followed that prediction of the Prophet, *The Lord hath created a new thing on the earth, A woman ſhall compaſs a man.* That new creation of a man is therefore new, and therefore a creation, becauſe wrought in a woman only, without a man, compaſſing a man; which interpretation of the Prophet is ancient, (*l*) literal, and clear; and whatſoever the Jews have invented to elude it, is frivolous and forced. For while they force the phraſe of *compaſſing a man*, in the latter part of the prediction, to any thing elſe than a conception, they do not only wreſt the Scripture, but contradict the former part of the promiſe, making the new creation neither new, as being often done, nor a creation, as being eaſy to perform.

Iſa. vii. 14. But if this prophecy of Jeremy ſeem obſcure, it will be ſufficiently cleared by that of Iſaiah, *Behold, a Virgin ſhall conceive, and bear a Son, and ſhall call his name Emmanuel.* The ancient Jews (*m*) immediately upon the promulgation of the Goſpel, underſtanding well how near this place did preſs them, gave three ſeveral anſwers to this text: firſt, denying that it ſpake of a (*n*) Virgin at all; ſecondly, aſſerting that it could not belong to (*o*) Jeſus; thirdly, affirming that it was fully completed in the perſon of (*p*) Hezekiah. Whereas the original word was tranſlated *a Virgin*, by ſuch (*q*) interpreters as were Jews themſelves, ſome hundred years before our Saviour's birth. And did not the notation of the word, and frequent uſe thereof in the Scriptures perſuade it, the wonder of the ſign given by the Lord himſelf would evince as much. But as for that conceit, that all ſhould be fulfilled in Hezekiah, it is ſo manifeſtly and undoubtedly falſe, that nothing can make more for the confirmation of our faith. For this ſign was given and this promiſe made (*a Virgin ſhall conceive and bear a Son*) at ſome time in the reign of Ahaz. This *Ahaz reigned but ſixteen years in Jeruſalem*; and Hezekiah his ſon, who

2 Kings xvi. 2.

ſucceeded

ſucceeded him, *was twenty and five years old when he began to reign*, and therefore born ſeveral years before Ahaz was king, and conſequently not now to be conceived when this ſign was given. Thus while the ancient Jews name him only to fulfil the prophecy in whom it is impoſſible it ſhould be fulfilled, they plainly ſhew, that, for any knowledge which they had, it was not fulfilled till our Saviour came: and therefore they cannot with any reaſon deny but that it belonged unto the Meſſias, as divers of the ancient Rabbins thought and confeſſed; and is yet more evident by their monſtrous error, who therefore expected (*r*) no Meſſias in Iſrael, becauſe they thought whatſoever was ſpoken of him to have been completed in Hezekiah. Which is abundantly enough for our preſent purpoſe, being only to prove that the Meſſias promiſed by God, and expected by the people of God before and under the Law, was to be conceived and born of a Virgin. 2 Kings xviii. 2.

Secondly, as we are taught by the predictions of the Prophets, that a Virgin was to be mother of the promiſed Meſſias; ſo are we aſſured by the infallible relations of the Evangeliſts, that this Mary the mother of Jeſus, whom we believe to be Chriſt, was a Virgin when ſhe bare him, when ſhe *brought forth her firſt-born ſon*. That ſhe was a Virgin when and after ſhe was eſpouſed unto Joſeph, appeareth by the narration of St. Luke: *For the Angel Gabriel was ſent from God to a Virgin eſpouſed to a man whoſe name was Joſeph*. After the ſalutation of that Angel, that ſhe was ſtill ſo, appeareth by her queſtion, *How ſhall this be, ſeeing I know not a man?* That ſhe continued ſo after ſhe conceived by the Holy Ghoſt, is evident from the relation of St. Matthew: for when ſhe was *eſpouſed unto Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt*. That ſhe was a Virgin not only while ſhe was with child, but even when ſhe had brought forth, is alſo evident out of his application of the Prophecy; *Behold a Virgin ſhall* Luke i. 27. Matt. i. 18. Matt. i. 23.

ſhall be with child, and ſhall bring forth a Son. For by the ſame (*s*) prediction it is as manifeſt that a Virgin ſhould *bring forth*, as *conceive a Son*. Neither was her act of parturition more contradictory to virginity, than that former of conception.

Thirdly, we believe the mother of our Lord to have been not only before and after his nativity, but alſo for ever, the moſt immaculate and bleſſed Virgin. For although it may be thought ſufficient (*t*) as to the myſtery of the incarnation, that when our Saviour was conceived and born, his mother was a Virgin; though whatſoever ſhould have followed after could have no reflective operation upon the firſt-fruit of her womb; though there be no farther mention in the Creed, than that he was *born of the Virgin Mary:* yet the peculiar eminency and unparalleled privilege of that mother, the ſpecial honour and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghoſt who came upon her, and the power of the Higheſt which overſhadowed her, the ſingular goodneſs and piety of Joſeph, to whom ſhe was eſpouſed, have perſuaded the Church of God in all ages to believe that ſhe ſtill continued in the ſame virginity, and therefore is to be acknowledged the (*u*) *ever Virgin Mary.* As if the gate of the ſanctuary in the Prophet Eze-

Ezek. xliv. 2. kiel were to be underſtood of her; *This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it: becauſe the Lord the God of Iſrael hath entered in by it, therefore it ſhall be ſhut.*

(*x*) Many indeed have taken the boldneſs to deny this truth, becauſe not recorded in the ſacred Writ; and not only ſo, but to aſſert the contrary as delivered in the Scriptures; but with no ſucceſs. For though, as they object, St. Matthew teſtifieth that

Matt. i. 25. *Joſeph knew not Mary, until ſhe had brought forth her firſt-born Son,* from whence they would infer, that afterwards he knew her; yet the manner of the Scripture-language produceth (*y*) no ſuch inference.

When

When God ſaid to Jacob, *I will not leave thee until I have done that which I have ſpoken to thee of*, it follo-weth not that when that was done, the God of Jacob left him. When the concluſion of Deuteronomy was written, it was ſaid of Moſes, *No man knoweth of his ſepulchre unto this day:* but it were a weak argument to infer from thence, that the ſepulchre of Moſes hath been known ever ſince. When Samuel had delivered a ſevere prediction unto Saul, he *came no more to ſee him until the day of his death:* but it were a ſtrange collection to infer, that he therefore gave him a viſit after he was dead. *Michal the daughter of Saul had no child until the day of her death:* and yet it were a ridiculous ſtupidity to dream of any midwifery in the grave. Chriſt promiſed his preſence to the Apoſtles *until the end of the world:* who ever made ſo unhappy a conſtruction as to infer from thence, that for ever after he would be abſent from them?

Gen. xxviii. 15. Deut. xxxiv. 6. 1 Sam. xv. 35. 2 Sam. vi. 23.

Again, it is (*z*) true that Chriſt is termed the *firſt-born Son of Mary*, from whence they infer ſhe muſt needs have a ſecond; but might as well conclude that whereſoever there is one there muſt be two. For in this particular the Scripture-notion of priority excludeth an antecedent, but inferreth not a conſequent; it ſuppoſeth none to have gone before, but concludeth not any to follow after. *Sanctify unto me*, ſaith God, *all the firſt-born*; which was a firm and fixed law, immediately obliging upon the birth: whereas if the firſt-born had included a relation to a ſecond, there could have been no preſent certainty, but a ſuſpenſion of obedience; nor had the firſt-born been ſanctified of itſelf, but the ſecond birth had ſanctified the firſt. And well might any (*a*) ſacrilegious Jew have kept back the price of redemption due unto the prieſt, nor could it have been required of him, till a ſecond offſpring had appeared; and ſo no redemption at all had been required for an only ſon. Whereas all ſuch pre-

tences were unheard of in the Law, becauſe the original Hebrew word is not capable of any ſuch conſtruction; and in the Law itſelf it carrieth with it a clear interpretation, *Sanctify unto me all the firſt-born; whatſoever openeth the womb among the children of Iſrael, both of man and beaſt, it is mine.* The apertion of the womb (*b*) determineth the firſt-born; and the law of redemption excludeth all ſuch tergiverſation: *Thoſe that are redeemed, from a month old thou ſhalt redeem*; no ſtaying to make up the relation, no expecting another birth to perfect the redemption. Being then *they brought* our Saviour *to Jeruſalem, to preſent him to the Lord; as it is written in the Law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord:* it is evident he was called the *firſt-born* of Mary according to the notion of the Law of Moſes, and conſequently that title inferreth no ſucceſſion, nor proveth the mother to have any other offſpring.

בכור Exod. xiii. 2. Num. xviii. 16. Luke ii. 22, 23.

Indeed, as they thirdly object, it cannot be denied but that we read expreſsly in the Scriptures of the brethren of our Lord: *He went down to Capernaum, he, and his mother, and his brethren*; and, *While he talked unto the people, his mother and his brethren ſtood without, deſiring to ſpeak with him.* But although his mother and his brethren be named together, yet they are never called the ſons of his mother; and the queſtion is not whether Chriſt had any brethren, but whether his mother brought forth any other children. It is poſſible Joſeph might have children before Mary was eſpouſed to him; and then as he was reputed and called our Saviour's Father, ſo might they well be accounted and called his brethren, as the (*c*) ancient Fathers, eſpecially of the Greek Church, have taught. Nor need we thus aſſert that Joſeph had any offſpring, becauſe the language of the Jews includeth in the name of *brethren* not only the ſtrict relation of fraternity, but alſo the larger of conſanguinity; and therefore it is ſufficient

John ii. 12. Matt. xii. 46.

ſatisfaction

ſatisfaction for that expreſſion, that there were ſuch perſons allied unto the bleſſed Virgin. *We're bre-thren*, ſaid Abraham unto Lot; when Abraham was the ſon of Terah, Lot of Haran, and conſequently not his brother, but his nephew, and as elſewhere properly ſtyled, *the ſon of his brother*. *Moſes called Miſhael and Elzaphan the ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary*; whereas thoſe brethren were Nadab and Abihu, the ſons, not of Uzziel, but of Aaron. *Jacob told Rachel that he was her father's brother, and that he was Rebecca's ſon*: whereas Rebecca was the ſiſter of Rachel's father. It is ſufficient therefore that the Evangeliſts, according to the conſtant language of the Jews, call the kindred of the bleſſed Virgin the brethren and ſiſters of her only Son; which indeed is ſomething the (*d*) later, but the moſt generally approved, anſwer.

Gen. xiii. 8.

Gen. xii. 5.

Lev. x. 4.

Gen. xxix. 12.

And yet this difficulty, though uſually no farther conſidered, is not fully cleared; for they which impugned the perpetual virginity of the mother of our Lord urged it farther, pretending that as the Scriptures called them the *brethren of Chriſt*, ſo they alſo ſhewed them to be the ſons of Mary the mother of Chriſt. For firſt the Jews expreſs them particularly by their names, *Is not his mother called Mary? and his brethren James, and Joſes, and Simon, and Judas?* (*e*) Therefore James and Joſes were undoubtedly the brethren of Chriſt, and the ſame were alſo as unqueſtionably the ſons of Mary: for among the women at the croſs we find *Mary Magdalene, and Mary the mother of James and Joſes*. A[illegible] Mary they think can be no othe[illegible] of our Lord, becauſe they fi[illegible] ing at the ſepulchre wi[illegible] and it is not (*f*[illegible] care of the bo[illegible] then who wa[illegible] probably ab[illegible]

Matt. xiii. 55.

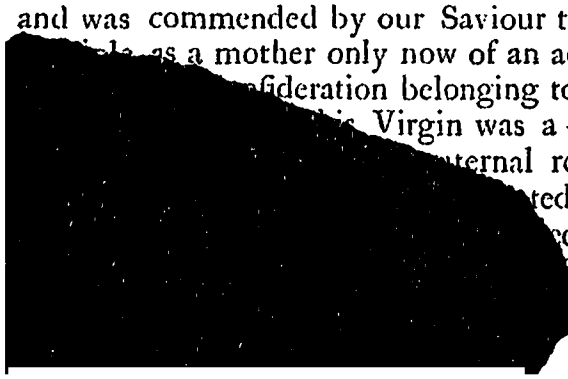
Matt. xxvii.

conclude ſhe was the mother of Chriſt, who was the mother of James and Joſes, the brethren of Chriſt.

And now the urging of this argument will produce a greater clearneſs in the ſolution of the queſtion. For if it appear that Mary the mother of James and Joſes was different and diſtinguiſhed from Mary the Virgin; then will it alſo be apparent that the brethren of our Lord were the ſons of another mother, for James and Joſes were ſo called. But we read in St. John, that *there ſtood by the croſs of Jeſus his mother, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene.* In the reſt of the Evangeliſts we find at the ſame place *Mary Magdalene*, and *Mary the mother of James and Joſes*; and again at the ſepulchre, *Mary Magdelene and the other Mary:* wherefore that *other Mary* by the conjunction of theſe teſtimonies appeareth to be Mary the wife of Cleophas, and the mother of James and Joſes; and conſequently James and Joſes, the brethren of our Lord, were not the ſons of Mary his mother, but of the (*g*) other Mary, and therefore called his brethren, according to the language of the Jews, becauſe that the other Mary was the ſiſter of his mother.

John xix. 25.
Matt. xxvii. 56.
Mark xv. 40.
Mat. xxviii. 1.

Notwithſtanding therefore all theſe pretenſions, there can be nothing found to raiſe the leaſt ſuſpicion of any interruption of the ever-bleſſed Mary's perpetual virginity. For as ſhe was a Virgin when ſhe conceived, and after ſhe brought forth our Saviour; ſo did ſhe continue in the ſame ſtate and condition, and was commended by our Saviour to his beloved [redacted] as a mother only now of an adopted ſon.



[redacted]ideration belonging to this part of [redacted] Virgin was a mother, what [redacted]ternal relation to the [redacted]ted unto her in [redacted]diate work of [redacted]luence of the [redacted]ember again the

the moſt ancient form of this Article, briefly thus delivered, *Born of the Holy Ghoſt, and the Virgin Mary*; as alſo that the word *born* was not taken precifely for the nativity of our Saviour, but as comprehending in it whatſoever belonged to his human generation; and when afterward the conception was attributed to the Spirit, the nativity to the Virgin; it was not ſo to be underſtood, as if the Spirit had conceived him, but the bleſſed Virgin by the power and operation of the Spirit. γεννησία.

Firſt therefore, we muſt acknowledge a true, real, and proper conception, by which the Virgin did conceive of her (*h*) own ſubſtance the true and real ſubſtance of our Saviour, according to the prediction of the Prophet, *Behold, a Virgin ſhall conceive*, and the annunciation of the angel, *Behold, thou ſhalt* (*i*) *conceive in thy womb*. From whence our Saviour is expreſsly termed by Elizabeth, *the fruit of her womb*. Luke i. 42. Heb. פרי בטן

Secondly, as ſhe did at firſt really and properly conceive, ſo did ſhe alſo nouriſh and increaſe the ſame body of our Saviour, once conceived, by the true ſubſtance of her own; by which *ſhe was found with child of the Holy Ghoſt*, and is deſcribed going with *Joſeph to be taxed, being great with child*, and pronounced happy by that loud cry of the woman in the Goſpel, *Bleſſed is the womb that bare thee*. Matt. i. 18. Luke ii. 5. ὧσῃ ἐγκύῳ. Luke xi. 27. ἡ κοιλία ἡ βαστάσασά σε.

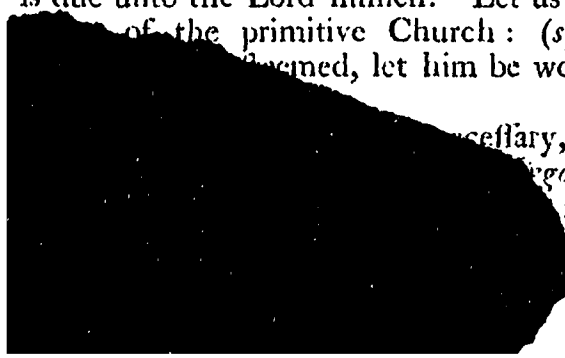
Thirdly, when Chriſt was thus conceived and grew in the womb of the bleſſed Virgin, ſhe truly and really did bring forth a ſon by a true and proper parturition; and Chriſt thereby was properly born by a (*k*) true nativity. For as we [redacted] *beth's full time came that ſhe ſhou[redacted] ſhe brought forth a ſon*; ſo in [redacted] preſſion, and propri[redacted] geliſt ſpeaks of [redacted] *ſhe ſhould be d[redacted] born ſon.*

Wherefore [redacted]

nutrition, and parturition, we muſt acknowledge that the bleſſed Virgin was (*l*) truly and properly the mother of our Saviour. And ſo is ſhe frequently ſtyled the mother of Jeſus in the language of the Evangeliſts, and by Elizabeth particularly the *mother of her Lord*, as alſo by the general conſent of the Church (*m*) (becauſe he which was ſo born of her was God), the (*n*) *Deipara*; which being a compound title begun in the Greek Church, was reſolved into its parts by the Latins, and ſo the Virgin was plainly named the (*o*) mother of God.

The neceſſity of believing our Saviour thus to be *born of the Virgin Mary*, will appear both in reſpect of her who was the mother, and of him who was the ſon.

In reſpect of her it was therefore neceſſary, that we might perpetually preſerve an eſteem of her perſon proportionable to ſo high a dignity. It was her
Luke i. 48. own prediction, (*p*) *From henceforth all generations ſhall call me bleſſed*; but the obligation is ours, to call her, to eſteem her ſo. (*q*) If Elizabeth cried out *with ſo loud a voice, Bleſſed art thou among women*, when Chriſt was but newly conceived in her womb; what expreſſions of honour and admiration can we think ſufficient now that Chriſt is in heaven, and that mother with him? (*r*) Far be it from any Chriſtian to derogate from that ſpecial privilege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the *mother of our Lord*, ſo long as we give her not that worſhip which is due unto the Lord himſelf. Let us keep the lan-



of the primitive Church: (*s*) Let her be
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who, for want of a redeemer, are *reſerved in everlaſting chains under darkneſs unto the judgment of the great day*. And man once fallen had been, as deſervedly, ſo irrevocably condemned to the ſame condition, *but* that *he took upon him the ſeed of Abraham*. For being we are *partakers of fleſh and blood*, we could Verſe 14. expect no redemption but by him who *likewiſe took part of the ſame*: we could look for no Redeemer, but ſuch a one who by conſanguinity was our (*t*) brother. And being there is but one Mediator between God and man, the Man Chriſt Jeſus, we cannot be aſſured that he was the Chriſt, or is our Jeſus, except we be firſt aſſured that he was a man. Thus our Redeemer, the Man Chriſt Jeſus, was born of a woman, that he might (*u*) redeem both men and women, that both ſexes might rely upon him, who was of the one, and from the other.

Secondly, it was neceſſary we ſhould believe our Saviour conceived and born of ſuch a woman as was a moſt pure and immaculate Virgin. For as it behoved him in all things to be made like unto us; ſo in that great ſimilitude a diſſimilitude was as neceſſary, that he ſhould be (*x*) *without ſin*. Our Heb. iv. 15. Paſſover is ſlain, and behold the Lamb that taketh away the ſins of the world; but the Lamb of the paſſover muſt be without blemiſh. Whereas then we draw ſomething of corruption and contamination by our ſeminal traduction from the firſt Adam; our Saviour hath received the ſame nature without any culpable inclination, becauſe born of a Virgin without any ſeminal traduction. Our High Prieſt is *ſeparate from ſinners*, not only in the actions of his life, but in the production of his [illegible] nature. For as (*y*) Levi was in the loins of Abraham, and paid tithes in him, and yet Chriſt, though the Son of Abraham, did not pay tithes in him, but receive them in Melchizedeck: ſo though we being in the loins of Adam may be all ſaid to ſin in him; yet Chriſt, who deſcended from the ſame Adam accord-

ing to the flesh, was not partaker of that sin, but an expiation for it. For he which is contained in the seminal virtue of his parent, is some way under his natural power, and therefore may be in some manner concerned in his actions: but he who is only from him by his natural substance, according to a passive or obediential power, and so receiveth not his propagation from him, cannot be so included in him as to be obliged by his actions, or obnoxious to his demerits.

Thirdly, it was necessary that we should believe Christ born of that person, that Virgin Mary which was espoused unto Joseph, that thereby we might be assured that he was of the family of David. For whatsoever promises were made of the Messias were appropriated unto him. As the seed of the woman was first contracted to the seed of Abraham, so the seed of Abraham was next appropriated to the Son
Luke i. 32. of David. He was *to be called the Son of the Highest*, and *the Lord God* was *to give unto him the throne of his father David.* When Jesus asked the Pharisees,
Matt. xxii. 42. *What think ye of Christ? whose son is he? they said unto him, The son of David.* When Herod demand-
Matt. ii. 4, 5. ed of the chief Priests and Scribes *where Christ should be born; they said unto him, In Bethlehem of Judea,* because that was *the city of David*, whither Joseph
Luke ii. 4. went up with Mary his espoused wife, *because he was of the house and lineage of David.* After John the
Luke i. 69. Baptist, the forerunner of Christ, was born, *Zacharias blessed the Lord God of Israel, who had raised up an horn of salvation for us in the house of his servant*
[illegible]t. xv. [illegible]. The *woman of Canaan, the blind men sitting*
22. & xx. 30. & ix. 27. *by the way*, and those other *blind* that *followed him cried out, Have mercy on us, O Lord, thou Son of David.* The very children, out of whose mouths
Matt. xxi. 15. God perfected praise, were *crying in the temple, and saying, Hosannah to the Son of David.* And when
Matt. xii. 23. the blind and dumb both spake and saw, *all the people were amazed, and said, Is not this the Son of David?*

David? Thus by the public and concurrent teſtimonies of all the Jews, the promiſed Meſſias was to come of the houſe and lineage of David; (z) for *God had ſworn with an oath to him, that of the fruit of his loins according to the fleſh he would raiſe up Chriſt to ſit upon his throne.* It was therefore neceſſary we ſhould believe that our Saviour *was made of the ſeed of David according to the fleſh:* of which we are aſſured, becauſe he was born of that Virgin Mary who deſcended from him, and was eſpouſed unto Joſeph, who deſcended from the ſame, that thereby his genealogy might be known.

Acts ii. 30.

Rom. i. 3.

The conſideration of all which will at laſt lead us to a clear explication of this latter branch of the Article, whereby every Chriſtian may inform himſelf what he is bound to profeſs, and being informed, fully expreſs what is the object of his faith in this particular, when he ſaith, I believe in Jeſus Chriſt which was *born of the Virgin Mary.* For hereby he is conceived to intend thus much: I aſſent unto this as a moſt certain and infallible truth, that there was a certain woman, known by the name of Mary, eſpouſed unto Joſeph of Nazareth, which before and after her eſpouſals was a pure and unſpotted Virgin, and being and continuing in the ſame virginity, did, by the immediate operation of the Holy Ghoſt, conceive within her womb the only-begotten Son of God, and, after the natural time of other women, brought him forth as her firſt-born Son, continuing ſtill a moſt pure and immaculate Virgin; whereby the Saviour of the world was born of a woman under the Law, without the [illegible] pretence of any original corruption, that he might deliver us from the guilt of ſin; born of that Virgin which was of the houſe and lineage of David, that he might ſit upon his throne, and rule for evermore. And in this latitude I profeſs to believe in Jeſus Chriſt, *born of the Virgin Mary.*

ARTICLE

ARTICLE IV.

Suffered under Pontius Pilate, was crucified, dead, and buried.

THIS Article hath alſo received ſome acceſſion in the particular expreſſions of Chriſt's humiliation. For the firſt word of it, now generally ſpeaking of his paſſion, in the moſt ancient Creeds was no way diſtinguiſhed from his crucifixion; for as we ſay, *ſuffered* and *crucified*, they only, (*a*) *crucified under Pontius Pilate:* nor was his crucifixion diſtinguiſhed from his death, but where we read, *crucified, dead, and buried*, they only, *crucified and buried.* Becauſe the chief of his ſufferings were on the croſs, and he gave up the ghoſt there; therefore his whole paſſion and his death were comprehended in his crucifixion.

But again, being he ſuffered not only on the croſs; being it was poſſible he might have been affixed to that curſed tree, and yet not have died; therefore the Church thought fit to add the reſt of his ſufferings, as antecedent, and his death, as conſequent to his crucifixion.

To begin then with his paſſion in general. In thoſe words, He *ſuffered under Pontius Pilate*, we are to conſider part as ſubſtantial, part as circumſtantial. The ſubſtance of this part of the Article conſiſteth in our Saviour's paſſion, He *ſuffered:* the circumſtance of time is added, declared by the preſent government *under Pontius Pilate.*

No[illegible]for the explication of our Saviour's paſſion as diſtinct from thoſe particulars which follow in the Article, more, I conceive, cannot be required than that we ſhew, who it was that ſuffered, how he ſuffered, what it was he ſuffered.

Firſt, if we would clearly underſtand him that ſuffered

ſuffered in his full relation to his paſſion, we muſt conſider him both in his office, and his perſon; as Jeſus Chriſt, and as the only-begotten Son of God. In reſpect of his office, we believe that he which was the Chriſt did ſuffer; and ſo we make profeſſion to be ſaved by faith in a ſuffering Meſſias. Of which that we may give a juſt account, firſt, we muſt prove that the promiſed Meſſias was to ſuffer: for if he were not, then by profeſſing that our Jeſus ſuffered, we ſhould declare he was not Chriſt. Secondly, we muſt ſhew that Jeſus, whom we believe to be the Meſſias, did really and truly ſuffer: for if he did not, then while we proved the true Meſſias was to ſuffer, we ſhould conclude our Jeſus was not that Meſſias. Thirdly, it will farther be advantageous for the illuſtration of this truth, to manifeſt that the ſufferings of the Meſſias were determined and foretold, as thoſe by which he ſhould be known. And fourthly, it will then be neceſſary to ſhew that our Jeſus did truly ſuffer whatſoever was determined and foretold. And more than this cannot be neceſſary to declare *who* it was that ſuffered, in relation to his office.

For the firſt of theſe, that the promiſed Meſſias was to ſuffer, to all Chriſtians it is unqueſtionable; becauſe our Saviour did conſtantly inſtruct the Apoſtles in this truth, both before his death, that they might expect it, and after, that they might be confirmed by it. And one part of the doctrine which St. Paul diſſeminated through the world was this, *that the Chriſt muſt needs have ſuffered.* Mark ix. 12. Luke xxiv. 26, 46. Acts xvii.

But becauſe theſe teſtimonies will ſatisfy only ſuch as believe in Jeſus, and our Saviour himſelf did refer the diſbelieving Jews to the Law and the Prophets, as thoſe who teſtified of him; we will ſhew from thence, even from the oracles committed to the Jews, *how it was written of the Son of Man, that he muſt ſuffer many things:* and *how the Spirit of Chriſt* Mark ix. 12. 1 Pet. i. 11.

which

which was in the Prophets teſtified beforehand the ſufferings of Chriſt.

The fifty-third chapter of Iſaiah is beyond all queſtion a ſad, but clear, deſcription of a ſuffering perſon: a *man of ſorrows and acquainted with grief, oppreſſed, and afflicted, wounded and bruiſed, brought to the ſlaughter, and cut off out of the land of the living.* But the Perſon of whom that chapter treateth was certainly the Meſſias, as we have (*b*) formerly proved by the confeſſion of the moſt ancient Jews, and may farther be evidenced both from them, and from the place itſelf. For ſurely no man's ſoul can be *made an offering for* our *ſins*, but our Saviour's: nor hath God *laid* on any man *the iniquity of us all*, but on our Redeemer. *Upon* no perſon but the Meſſias could the *chaſtiſement of our peace* be; nor *with* any *ſtripes* could *we* be *healed* but his. It is ſufficiently then demonſtrated by the Prophet, that the ſuffering Perſon whom he deſcribes was to be the Chriſt, in that he *bare our griefs*, and *carried our ſorrows.*

This prediction is ſo clear, ever ſince the *ſerpent* was to *bruiſe the heel* of the woman's *ſeed*, that the Jews, who were reſolved to expect a Meſſias which ſhould be only glorious, have been enforced to invent another, which ſhould ſuffer. And then they anſwer us with a diſtinction of their own invention; That a Meſſias was to redeem us, and a Meſſias was to ſuffer for us: but the ſame Meſſias was not both to redeem us and to ſuffer for us. For they ſay that there are (*c*) two ſeveral perſons promiſed under the name of the Meſſias; one of the tribe of Ephraim, the other of the tribe of Judah; one the Son of Joſeph, the other the Son of David; the one to precede, fight, and ſuffer death, the other to follow, conquer, reign, and never to die. If then our Saviour were a Chriſt, we muſt confeſs he was a ſuffering Meſſias, and conſequently, according to their doctrine, not a Saviour. For if he were the Son of David, then, ſay they, he was never to die; or if he

he ever died, he was not that Meſſias which was promiſed to ſit upon the throne of David. And while we confeſs our Saviour died, and withal aſſert his deſcent from the houſe of David, we do, in their opinion, involve ourſelves in a contradiction.

But this diſtinction of a double Meſſias is far from prevailing over our belief: firſt, becauſe it is in itſelf falſe, and therefore of no validity againſt us; ſecondly, becauſe it was firſt invented to counterfeit the truth, and ſo very advantageous to us.

That it is in itſelf falſe will appear, becauſe the Scriptures never mention any Meſſias of the tribe of Ephraim; neither was there ever any promiſe of that nature made to any of the ſons or offspring of Joſeph. Beſides, as we acknowledge but one Mediator between God and man, ſo the Scriptures never mention any Meſſias but one. Under whatſoever title he is repreſented to us, there can be no pretence for a double perſon. Whether the *ſeed of the woman*, or *the ſeed of Abraham*, whether *Shiloh*, or the *Son of David*, ſtill one perſon promiſed: and the ſtyle of the ancient Jews before our Saviour was, not they, but he *which is to come*. The queſtion which was aſked him, when he profeſſed himſelf to be Chriſt, was, whether it was he which *was to come*, or whether they were to *look for another?* not that they could look for him and for another alſo. The objection then was, that Elias was not yet come, and therefore they expected no Meſſias till Elias came. Nor can the difference of the Meſſias's condition be any true reaſon of imagining a double perſon, becauſe in the ſame place the Prophets, ſpeaking of the ſame perſon, indifferently repreſent him in either condition. Being then, by the confeſſion of all the Jews, one Meſſias was to be the Son of David, whom Elias was to precede; being by the tenor of the Scriptures there was never promiſe made of more Chriſts than one, and never the leaſt mention of

ὁ ἐρχόμενος.

Zach. ix. 9. Iſa. ix. 6.

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the tribe of Ephraim with any ſuch relation; it followeth that that diſtinction is in itſelf falſe.

Again, that the ſame diſtinction, framed and contrived againſt us, muſt needs be in any indifferent perſon's judgment advantageous to us, will appear becauſe the very invention of a double perſon is a plain confeſſion of a twofold condition; and the different relations, which they prove not, are a convincing argument for the diſtinct economies, which they deny not. Why ſhould they pretend to expect one to die, and another to triumph, but that the true Meſſias was both to triumph and to die, to be humbled and to be exalted, to put on the rags of our infirmity before the robe of majeſty and immortality? Why ſhould they tell of one Mediator to be conquered, and the other to be victorious, but that the ſeed it was to bruiſe the heel of the ſeed of the woman, and the ſame ſeed to bruiſe his head? Thus even while they endeavour to elude, they confirm our faith; and, as if they were ſtill under the cloud, their error is but as a ſhadow to give a luſtre to our truth. And ſo our firſt aſſertion remaineth firm; the Meſſias was to ſuffer.

Secondly, that Jeſus, whom we believe to be Chriſt, did ſuffer, we ſhall not need to prove, becauſe it is freely confeſſed by all his enemies. The Gentiles acknowledged it, the Jews triumphed at it. And we may well take that for granted, which is ſo far from being denied, that it is objected. If hunger and thirſt, if revilings and contempt, if ſorrows and agonies, if ſtripes and buffetings, if condemnation and crucifixion, be ſufferings, Jeſus ſuffered. If the infirmities of our nature, if the weight of our ſins, if the malice of man, if the machinations of Satan, if the hand of God could make him ſuffer, our Saviour ſuffered. If the annals of times, if the writings of his Apoſtles, if the death of his Martyrs, if the confeſſion of the Gentiles, if the ſcoffs of the Jews, be teſtimonies, Jeſus ſuffered. Nor was there ever

ever any which thought he did not really and truly ſuffer, but (*d*) ſuch as withal irrationally pretended he was not really and truly man.

Thirdly, to come yet nearer to the particular acknowledgment of this truth, we ſhall farther ſhew that the promiſed Meſſias was not only engaged to ſuffer for us, but by a certain and expreſs agreement betwixt him and the Father, the meaſure and manner of his ſufferings were determined, in order to the redemption itſelf which was thereby to be wrought; and what was ſo reſolved, was before his coming in the fleſh revealed to the Prophets, and written by them, in order to the reception of the Meſſias, and the acceptation of the benefits to be procured by his ſufferings.

That what the Meſſias was to undergo for us was predetermined and decreed, appeareth by the timely acknowledgment of the Church unto the Father; *Of a truth, againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael, were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done.* For as when the two goats were preſented before the Lord, that goat was to be offered for a ſin-offering upon which the lot of the Lord ſhould fall; and that lot of the Lord was lift up on high in the hand of the high prieſt, and then laid upon the head of the goat which was to die: ſo the *hand* of God is ſaid to have *determined* what ſhould be done unto our Saviour, whoſe paſſion was typified by that ſin-offering. And well may we ſay that the *hand* of God as well as his *counſel determined* his paſſion, becauſe he was *delivered by the determinate counſel and foreknowledge of God.* Acts iv. 27, 28. Lev. xvi. 8. Acts ii. 23.

And this determination of God's counſel was thus made upon a covenant or agreement between the Father and the Son, in which it was concluded by them both what he ſhould ſuffer, what he ſhould receive. For beſide the covenant made by God with

with man, confirmed by the blood of Chriſt, we muſt conſider and acknowledge another covenant from eternity made by the Father with the Son: which partly
Iſa. liii. 10. is expreſſed by the Prophet, *If he ſhall make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong*
Heb. x. 7. *his days*; partly by the Apoſtle, *Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* In the condition of *making his ſoul an offering for ſin*, we ſee propounded whatſoever he ſuffered; in the acceptation, *Lo, I come to do thy will, O God*, we ſee undertaken whatſoever was propounded. The determination therefore of our Saviour's paſſion was made by covenant of the Father who ſent, and the Son who ſuffered.

And as the ſufferings of the Meſſias were thus agreed on by conſent, and determined by the counſel of God; ſo they were revealed by the Spirit of God unto the Prophets, and by them delivered unto the Church; they were involved in the types, and acted in the ſacrifices. Whether therefore we conſider the prophecies ſpoken by God in the mouths of men, they clearly relate unto his ſufferings by proper prediction; or whether we look upon the ceremonial performances, they exhibit the ſame by an active repreſentation. St. Paul's apology was
Acts xxvi. 22. clear, that he *ſaid none other things but thoſe which the Prophets and Moſes did ſay ſhould come, that Chriſt ſhould ſuffer.* The Prophets ſaid in expreſs terms that the Meſſias, whom they foretold, ſhould ſuffer; Moſes ſaid ſo in thoſe ceremonies which were inſtituted by his miniſtry. When he cauſeth the paſſover to be ſlain, he ſaid that Shiloh was the Lamb ſlain before the foundations of the world. When he ſet the brazen ſerpent up in the wilderneſs, he ſaid, the Son of Man ſhould be lifted up upon the croſs. When he commanded all the ſacrifices for ſin, he ſaid, without effuſion of blood there was no remiſſion, and therefore the Son of God muſt die for the ſins of men. When he appointed Aaron to

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go into the Holy of Holies on the day of Atonement, he ſaid, Chriſt, our High Prieſt, ſhould never enter through the veil into the higheſt heavens to make expiation for us, but by his own blood. If then we look upon the fountain, the eternal counſel of the will of God, if we look upon the revelation of that counſel, either in expreſs predictions or ceremonial repreſentations; we ſhall clearly ſee the truth of our third aſſertion, That the ſufferings of the promiſed Meſſias were predetermined and foretold.

Now all theſe ſufferings which were thus agreed, determined, and revealed as belonging to the true Meſſias, were undergone by that Jeſus of Nazareth, whom we believe to be the true Chriſt. Never was there any ſuffering type which he outwent not, never prediction of any paſſion which he fulfilled not, never any expreſſion of grief and ſorrow which he felt not. When the appointed time of his death approached, he ſaid to his Apoſtles, *Behold, we go up to Jeruſalem, and all things that are written by the Prophets concerning the Son of Man ſhall be accompliſhed.* When he delivered them the bleſſed ſacrament, the commemoration of his death, he ſaid, *Truly the Son of Man goeth as it was determined.* After his reſurrection, he chaſtiſed the dulneſs of his Diſciples, who were ſo overwhelmed with his paſſion, that they could not look back upon the antecedent predictions; ſaying unto them, *O fools, and ſlow of heart to believe all that the Prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory?* After his aſcenſion St. Peter made this profeſſion before the Jews, who had thoſe prophecies, and ſaw his ſufferings; *Thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.* Whatſoever therefore was determined by the counſel of God, whatſoever was revealed by the Prophets concerning the ſufferings of the Meſſias, was all fulfilled by

Luke xviii. 31.

Luke xxii. 22. κατὰ τὸ ὡρισμένον.

Luke xxiv. 25, 26.

Acts iii. 18.

that Jeſus whom we believe to be, and worſhip as, the Chriſt. Which is the fourth and laſt aſſertion propounded to expreſs our Saviour's paſſion in relation to his office.

Having conſidered him that ſuffered in his office, we are next to conſider him in his perſon. And being in all this Article there is no perſon expreſsly named or deſcribed, we muſt look back upon the former, till we find his deſcription and his name. The Article immediately preceding leaves us in the ſame ſuſpenſion; but for our ſatisfaction refers us to the former, where we find him named Jeſus, and deſcribed *the only-begotten Son* of God.

Now this Son of God we have already ſhewed to be therefore truly called the Only-begotten, becauſe he was from all eternity generated of the eſſence of the Father, and therefore is, as the eternal Son, ſo alſo the eternal God. Wherefore by the (*e*) immediate coherence of the Articles, and neceſſary conſequence of the Creed, it plainly appeareth that the eternal Son of God, God of God, very God of very God, *ſuffered under Pontius Pilate, was crucified, dead and buried.* For it was no other perſon which *ſuffered under Pontius Pilate* than he which was *born of the Virgin Mary*, he which was *born of the Virgin Mary* was no other perſon than he *which was conceived by the Holy Ghoſt*, he *which was conceived by the Holy Ghoſt* was no other perſon than *our Lord*, and that *our Lord* no other than the *only Son* of God: therefore by the immediate coherence of the Articles it followeth, that *the only Son of God, our Lord, ſuffered under Pontius Pilate.* That Word which was in the beginning, which then was with God, and was God, in the fulneſs of time being made fleſh, did ſuffer. For the (*f*) *princes of this world crucified the Lord of glory*; and *God purchaſed his church with his own blood.* That Perſon which was begotten of the Father before all worlds, and ſo was really the Lord of glory and moſt truly God, took

1 Cor. ii. 8.
Acts xx. 28.

took upon him the nature of man, and in that nature, being ſtill the ſame Perſon which before he was, did ſuffer. When our Saviour faſted forty days, there was no other perſon hungry than that Son of God which made the world; when he ſat down weary by the well, there was no other perſon felt that thirſt but he which was eternally begotten of the Father the fountain of the Deity; when he was buffetted and ſcourged, there was no other perſon ſenſible of thoſe pains than that eternal Word which before all worlds was impaſſible; when he was crucified and died, there was no other perſon which gave up the ghoſt but the Son of him, and ſo of the ſame nature with him, *who only hath immortality.* And thus we conclude our firſt conſideration propounded, *viz.* Who it was which ſuffered; affirming that, in reſpect of his office, it was the Meſſias, in reſpect of his perſon, it was God the Son.

But the perfect probation and illuſtration of this truth requireth firſt a view of the ſecond particular propounded, How, or in what he ſuffered. For while we prove the Perſon ſuffering to be God, we may ſeem to deny the paſſion, of which the perfection of the Godhead is incapable. The Divine nature is of infinite and eternal happineſs, never to be diſturbed by the leaſt degree of infelicity, and therefore ſubject to no ſenſe of miſery. Wherefore while we profeſs that the Son of God did ſuffer for us, we muſt ſo far explain our aſſertion, as to deny that the Divine nature of our Saviour ſuffered. For being the Divine nature of the Son is common to the Father and the Spirit, if that had been the ſubject of his paſſion, then muſt the Father and the Spirit have ſuffered. Wherefore as we aſcribe the paſſion to the Son alone, ſo muſt we attribute it to that nature which is his alone, that is, the human. And then neither the Father nor the Spirit will appear to ſuffer, becauſe neither the Father nor the Spirit, but the Son alone, is man, and ſo capable of ſuffering.

Whereas then the humanity of Chriſt conſiſteth of a ſoul and body, theſe were the proper ſubject of his paſſion; nor could he ſuffer any thing but in both or either of theſe two. For as the *Word was made fleſh*, though the Word was (*g*) never made (as being in the beginning God), but the fleſh, that is, the humanity, was made, and the Word aſſuming it became fleſh; ſo ſaith St. Peter, *Chriſt ſuffered for us in the fleſh*, in that nature of man which he took upon him: and ſo God the Son did ſuffer, not in that nature in which he was begotten of the Father before all worlds, but in that fleſh which by his incarnation he became. For he was (*h*) *put to death in the fleſh, but quickened in the Spirit*; ſuffered in the weakneſs of his humanity, but roſe by the power of his divinity. As *he was made of the ſeed of David according to the fleſh*, in the language of St. Paul; ſo was he *put to death in the fleſh*, in the language of St. Peter: and as he was *declared to be the Son of God with power, according to the Spirit of holineſs*; ſo was he *quickened by the Spirit*. Thus the proper ſubject and recipient of our Saviour's paſſion, which he underwent for us, was that nature which he took from us.

1 Pet. iv. 1.

1 Pet. iii. 18.

Far be it therefore from us to think that the Deity, which is immutable, could ſuffer; which only hath immortality, could die. The conjunction with humanity could put no imperfection upon the divinity; nor can that (*i*) infinite nature by any external acquiſition be any way changed in its intrinſical and eſſential perfections. (*k*) If the bright rays of the ſun are thought to inſinuate into the moſt noiſome bodies without any pollution of themſelves, how can that ſpiritual eſſence contract the leaſt infirmity by any union with humanity? We muſt neither harbour ſo low an eſtimation of the Divine nature, as to conceive it capable of any diminution; nor ſo mean eſteem of the eſſence of the Word, as to imagine it ſubject to the ſufferings of the

the flesh he took; nor yet so groundless an estimation of the great mystery of the incarnation, as to make the properties of one nature mix in confusion with the other. These were the wild collections of the (*l*) Arian and Apollinarian heretics, whom the church hath long since silenced by a sound and sober assertion, that all the sufferings of our Mediator were subjected in his human nature.

And now the only difficulty will consist in this, how we can reconcile the Person suffering with the subject of his passion; how we can say that God did suffer, when we profess the Godhead suffered not. But this seeming difficulty will admit an easy solution, if we consider the intimate conjunction of the Divine and human nature, and their union in the person of the Son. For (*m*) hereby those attributes which properly belong unto the one are given to the other; and that upon good reason. For being the same individual Person is, by the conjunction of the nature of God and the nature of man, really and truly both God and man; it necessarily followeth, that it is true to say, *God is man*, and as true, *A man is God*: because in this particular he which is man is God, and he which is God is man. Again, being by reason of the incarnation it is proper to say, *God is man*, it followeth unavoidably, that whatsoever necessarily belongeth to the human nature, may be spoken of God; otherwise there would be a man to whom the nature of man did not belong, which were a contradiction. And being by virtue of the same incarnation it is also proper to say, *A man is God*, by the same necessity of consequence we must acknowledge, that all the essential attributes of the Divine nature may truly be spoken of that man; otherwise there would be one truly and properly God to whom the nature of God did not belong, which is a clear repugnancy. Again, if the properties of the Divine nature may be truly attributed to that man which is God, then may those actions which

flow from thoſe properties be attributed to the ſame. And being the properties of the human nature may be alſo attributed to the eternal Son of God, thoſe actions or paſſions which did proceed from thoſe properties may be attributed to the ſame Son of God, or God the Son. Wherefore as God the Son is truly man, and as man truly paſſible and mortal; ſo God the Son did truly ſuffer, and did truly die. And this is the only true (*n*) communication of properties.

Not that the eſſential properties of one nature are really communicated to the other nature, as if the Divinity of Chriſt were paſſible and mortal, or his humanity of original omnipotence and omnipreſence; but becauſe the ſame God the Son was alſo the Son of man, he was at the ſame time both mortal and eternal: mortal, as the Son of Man, in reſpect of his humanity; eternal, as the Son of God, in reſpect of his Divinity. The ſufferings therefore of the Meſſias were the ſufferings of God the Son: not that they were the ſufferings of his Deity, as of which that was incapable; but the ſufferings of his humanity, as unto which that was inclinable. For although the human nature was conjoined to the Divine, yet it ſuffered as much as if it had been alone; and the Divine as little ſuffered as if it had not been conjoined: becauſe each kept their reſpective properties diſtinct, without the leaſt confuſion in their moſt intimate conjunction. From whence at laſt the perſon ſuffering is reconciled to the ſubject of his paſſion: for God the Son being not only God, but alſo man, ſuffered, though not in his Deity, by reaſon of which he is truly God; yet in his humanity, by which he who is truly God, is as truly man. And thus we conclude our two firſt diſquiſitions, Who it was that ſuffered; in reſpect of his office, the Meſſias; in reſpect of his perſon, God the Son: How it was he ſuffered; not in his Deity, which is impaſſible, but in his

his humanity, which he aſſumed, clothed with our infirmities.

Our next inquiry is, What this God the Son did ſuffer as the Son of man; not in the latitude of all his ſufferings, but ſo far as they are comprehended in this Article; which firſt preſcindeth all the antecedent part by the expreſſion of time, *under Pontius Pilate*, who was not governor of Judea long before our Saviour's baptiſm; and then takes off his concluding paſſion, by adding his crucifixion and his death. Looking then upon the ſufferings of our Saviour in the time of his preaching the Goſpel, and eſpecially before his death, we ſhall beſt underſtand them by conſidering them in relation to the ſubject or recipient of them. And being we have already ſhewed his paſſion was wholly ſubjected in his human nature, being that nature conſiſteth of two parts, the ſoul and body; it will be neceſſary to declare what he ſuffered in the body, what in the ſoul.

For the firſt, As we believe the Son of God took upon him the nature of man, of which the body is a part; ſo we acknowledge that he took a true and real body, ſo as to become fleſh of our fleſh, bone of our bone. This body of Chriſt, really and truly human, was alſo frail and mortal, as being accompanied with all thoſe natural properties which neceſſarily flow from the condition of a frail and mortal body: and though now the ſame body, exalted above the higheſt heavens, by virtue of its glorification be put beyond all poſſibility of paſſion; yet in the time of his humiliation it was clothed with no ſuch glorious perfection; but as it was ſubject unto, ſo it felt wearineſs, hunger, and thirſt. Nor was it only liable to thoſe internal weakneſſes and natural infirmities, but to all outward injuries and violent impreſſions. As all our corporal pain conſiſts in that ſenſe which ariſeth from the ſolution of that continuity which is connatural to the parts of our

body; ſo no parts of his ſacred body were injuriouſly violated by any outward impreſſion, but he was truly and fully ſenſible of the pain ariſing from that violation. Deep was that ſenſe and grievous was that pain which thoſe ſcourges produced, *when the ploughers ploughed upon his back and made long their furrows:* the dilaceration of thoſe nervous parts created a moſt ſharp and dolorous ſenſation. The coronary thorns did not only expreſs the ſcorn of the impoſers, by that figure into which they were contrived; but did alſo pierce his tender and ſacred temples to a multiplicity of pains, by their numerous acuminations. That ſpear directed by an impertinent malice which opened his ſide, though it brought forth water and blood, cauſed no dolorous ſenſation, becauſe the body was then dead: but the nails which pierced his hands and feet made another kind of impreſſion, while it was yet alive and highly ſenſible. Thus did the body of the Son of Man truly ſuffer the bitterneſs of corporal pains and torments inflicted by violent external impreſſions.

And as our Saviour took upon him both parts of the nature of man, ſo he ſuffered in them both, that he might be a Saviour of the whole. (*o*) In what ſenſe the ſoul is capable of ſuffering, in that he was ſubject to animal paſſion. Evil apprehended to come tormented his ſoul with fear, which was as truly in him in reſpect of what he was to ſuffer, as hope in reference to the recompence of a reward to come after and for his ſufferings. Evil apprehended as preſent tormented the ſame with ſadneſs, ſorrow, and anguiſh of mind. So that he was truly repreſented
Iſa. liii. 3. to us by the Prophet, as *a man of ſorrows, and acquainted with grief*; and the proper ſubject of that grief he hath fully expreſſed who alone felt it, ſaying
Matt. xxvi. 38. unto his Diſciples, *My ſoul is exceeding ſorrowful, even unto death.*

We ought not therefore to queſtion whether he ſuffered in his ſoul or no; but rather to endeavour to

to reach, if it were poſſible, the knowledge how far and in what degree he ſuffered; how bitter that grief, how great that ſorrow and that anguiſh was. Which though we can never fully and exactly meaſure; yet we may infallibly know thus much, both from the expreſſions of the Spirit of God, and from the occaſion of his ſufferings, that the griefs and ſorrows which he felt, and the anguiſh which he underwent, were moſt incomparably far beyond all ſorrows of which any perſon here was ſenſible or capable.

The Evangeliſts have in ſuch language expreſſed his agony, as cannot but raiſe in us the higheſt admiration at the bitterneſs of that paſſion. *He began to be ſorrowful*, ſaith St. Matthew; *He began to be ſore amazed*, ſaith St. Mark, *and to be very heavy*, ſay both: and yet theſe words in our tranſlation come far ſhort of the (*p*) original expreſſion, which render him ſuddenly, upon a preſent and immediate apprehenſion, poſſeſſed with fear, horror, and amazement, encompaſſed with grief, and overwhelmed with ſorrow, preſſed down with conſternation and dejection of mind, tormented with anxiety and diſquietude of ſpirit. Matt. xxvi. 37. Mark xiv. 33.

This he firſt expreſſed to his Diſciples, ſaying, *My ſoul is exceeding ſorrowful*; and leſt they ſhould not fully apprehend the exceſs, adding, *even unto death*, as if the pangs of death had already encompaſſed him, and, as the Pſalmiſt ſpeaks, the pains of hell had got hold upon him. He *went* but *a little farther* before he expreſſed the ſame to his Father, falling on his face and praying, even *with ſtrong crying and tears, unto him that was able to ſave him from death*. Nor were his cries or tears ſufficient evidences of his inward ſufferings, nor could the ſorrows of his breaſt be poured forth either at his lips or eyes; the innumerable pores of all his body muſt give a paſſage to more lively repreſentations of the bitter anguiſh of his ſoul: and therefore while he *prayed more earneſtly*, in that agony *his ſweat was as it were* Heb. v. 7.

were great drops of blood falling down to the ground.
Pſal. xxii. 14. As the Pſalmiſt had before declared; *I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midſt of my bowels.* The heart of our Saviour was as it were melted with fear and aſtoniſhment, and all the parts of his body at the ſame time inflamed with anguiſh and agony; well then might that melting produce a ſweat, and that inflamed and rarefied blood force a paſſage through the numerous pores.

And as the Evangeliſt's expreſſions, ſo the occaſion of the grief, will manifeſt the height and bitterneſs thereof. For God *laid on* his own Son *the iniquities of us all*; and as we are obliged to be ſorry for our particular ſins, ſo was he grieved for the ſins of us all. If then we conſider the perfection and latitude of his knowledge; he underſtood all the ſins of men for which he ſuffered, all the evil and the guilt, all the offence againſt the Majeſty, and ingratitude againſt the goodneſs of God, which was contained in all thoſe ſins. If we look upon his abſolute conformity to the will of God; he was inflamed with moſt ardent love, he was moſt zealous of his glory, and moſt ſtudious to preſerve that right which was ſo highly violated by thoſe ſins. If we look upon his relation to the ſons of men; he loved them all far more than any did themſelves, he knew thoſe ſins were of themſelves ſufficient to bring eternal deſtruction on their ſouls and bodies, he conſidered them whom he ſo much loved as lying under the wrath of God whom he ſo truly worſhipped. If we reflect upon thoſe graces which were without meaſure diffuſed through his ſoul, and cauſed him with the greateſt habitual deteſtation to abhor all ſin; if we conſider all theſe circumſtances, we cannot wonder at that grief and ſorrow. For if the true contrition of one ſingle ſinner, bleeding under the ſting of the law only for his own iniquities, all which notwithſtanding he knoweth not, cannot be

be performed without great bitterneſs of ſorrow and remorſe; what bounds can we ſet unto that grief, what meaſures to that anguiſh, which proceedeth from a full apprehenſion of all the tranſgreſſions of ſo many millions of ſinners?

Add unto all theſe preſent apprehenſions, the immediate hand of God preſſing upon him all this load, laying on his ſhoulders at once an heap of all the ſorrows which can happen unto any of the ſaints of God; that he, being *touched with the feeling of our infirmities*, might become a *merciful High Prieſt*, *able* and willing *to ſuccour them that are tempted*. Thus may we *behold and ſee if there be any ſorrow like unto* that *ſorrow which* was *done unto* him, *wherewith the Lord afflicted* him *in the day of his fierce anger*. And from hence we may and muſt conclude, that the Saviour of man, as he took the whole nature of man, ſo he ſuffered in whatſoever he took: in his body, by internal infirmities and external injuries; in his ſoul, by fears and ſorrows, by unknown and inexpreſſible anguiſhes. Which ſhews us fully (if it can be ſhewn) the third particular propounded, What our Saviour ſuffered.

Heb. ii. 17, 18. iv. 15. Lam. i. 12.

That our Saviour did thus ſuffer, is moſt neceſſary to believe. Firſt, that thereby we may be aſſured of the verity of his human nature. For if he were not man, then could not man be redeemed by him; and if that nature in which he appeared were not truly human, then could he not be truly man. But we may be well aſſured that he took on him our nature, when we ſee him ſubject unto our infirmities. We know the Godhead is of infinite perfection, and therefore is exalted far above all poſſibility of moleſtation. When therefore we ſee our Saviour truly ſuffer, we know his Divine eſſence ſuffered not, and thence acknowledge the addition of his human nature, as the proper ſubject of his paſſion. And from hence we may infallibly conclude, ſurely that Mediator between God and man was truly man, as we are

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men, who when he faſted was hungry, when he travelled was thirſty and weary as we are, who being grieved wept, being in an agony ſweat, being ſcourged bled, and being crucified died.

Secondly, It was neceſſary Chriſt ſhould ſuffer for the redemption of lapſed men, and their reconciliation unto God; which was not otherwiſe to be performed than by a plenary ſatisfaction to his will. He therefore was by all his ſufferings made an expiation, atonement, and propitiation for all our ſins. For ſalvation is impoſſible unto ſinners without remiſſion of ſin; and remiſſion, in the decree of God, is impoſſible without effuſion of blood. Our redemption therefore could not be wrought but by the blood of the Redeemer, but by a Lamb ſlain, but by a ſuffering Saviour.

Thirdly, It behoved Chriſt to ſuffer, that he might purchaſe thereby eternal happineſs in the heavens both for himſelf the Head, and for the members of his body. *He drunk of the brook in the way, therefore hath he lift up his head. Ought not Chriſt to ſuffer, and ſo to enter into his own glory?* And doth he not, by the ſame right by which he entered into it, confer that glory upon us? The recompenſe of the reward was ſet before him, and through an intuition of it he cheerfully underwent whatſoever was laid upon him. He muſt therefore neceſſarily ſuffer to obtain that happineſs, who is therefore happy becauſe he ſuffered.

Pſ. cx. 7. Luke xxiv. 26.

Fourthly, It was neceſſary Chriſt ſhould ſuffer, that we might be aſſured that he is truly affected with a moſt tender compaſſion of our afflictions. For this end was he ſubjected to miſery, that he might become prone unto mercy: for this purpoſe was he made a ſacrifice, that he might be a compaſſionate High Prieſt: and therefore was he moſt unmerciful to himſelf, that he might be moſt merciful unto us.

Fifthly, It was neceſſary the Son of Man ſhould ſuffer, thereby to ſhew us that we are to ſuffer, and

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to teach us how we are to ſuffer. For *if theſe things* Luke xxiii.
were *done to the green tree, what ſhall be done to the* 31.
dry? Nay, if God ſpared not his natural, his eternal, his only-begotten Son; how ſhall he ſpare his adopted ſons, who are beſt known to be children becauſe they are chaſtiſed, and appear to be in his paternal affection becauſe they lie under his fatherly correction? We are therefore heirs, only becauſe co-heirs with Chriſt; and we ſhall be kings, only becauſe we ſhall reign together with him. It is a certain and infallible conſequence, *If Chriſt be riſen, then ſhall we alſo riſe*; and we muſt look for as ſtrong a coherence in this other, If Chriſt hath ſuffered, then muſt we expect to ſuffer. And as he taught the neceſſity of, ſo he left us the direction in, our ſufferings. Great was the example of Job, but far ſhort of abſolute perfection: the pattern beyond all exception is alone our Saviour, who hath taught us in all our afflictions the exerciſe of admirable humility, perfect patience, and abſolute ſubmiſſion unto the will of God.

And now we may perceive the full importance of this part of the Article, and every Chriſtian may thereby underſtand what he is to believe, and what he is conceived to profeſs, when he makes this confeſſion of his faith, *He ſuffered.* For hereby every one is obliged to intend thus much: I am really perſuaded within myſelf, and do make a ſincere profeſſion of this as a moſt neceſſary, certain, and infallible truth, that the only-begotten Son of God, begotten of the Father, and of the ſame eſſence with the Father, did for the redemption of mankind really and truly ſuffer; not in his divinity, which was impaſſible, but in his humanity, which in the days of his humiliation was ſubject unto our infirmities: that as he is a perfect Redeemer of the whole man, ſo he was a complete ſufferer in the whole; in his body, by ſuch dolorous infirmities as ariſe internally from human frailties, and by ſuch pains as are inflicted by external

external injuries; in his ſoul, by fearful apprehenſions, by unknown ſorrows, by anguiſh inexpreſſible. And in this latitude and propriety I believe our Saviour *ſuffered*.

Under Pontius Pilate.

AFTER the ſubſtance of this part of the Article, conſiſting in our Saviour's paſſion, *He ſuffered*, followeth the circumſtance of time, declared by the preſent Governor, *under Pontius Pilate*. Which though the name of a ſtranger to the commonwealth of Iſrael and the Church of Chriſt, is well preſerved to eternal memory in the ſacred articles of our Creed. For as the Son of God by his determinate counſel was ſent into the world to die in the fulneſs of time, ſo it concerns the Church to be aſſured of the time in which he died. And becauſe the ancient cuſtom of the world was, to make their computations by their governors, and refer their hiſtorical relations to the reſpective times of their government; therefore, that we might be properly aſſured of the actions of our Saviour which he did, and of his ſufferings, (that is, the actions which others did to him,) the preſent Governor is named in that form of ſpeech which is proper to ſuch hiſtorical or chronological narrations, when we affirm that he ſuffered (*q*) *under Pontius Pilate*.

And becauſe he not only ſuffered under him as the preſent Governor, but alſo was arraigned and condemned by him as a judge; therefore it will be neceſſary for the illuſtration of the manner, and confirmation of the truth, of our Saviour's ſufferings, to declare what hath been left and delivered to our knowledge, both concerning his perſon and his office.

For the firſt, we find him deſcribed by two names: nor is any other name of his extant, although, according

cording to the (*r*) general cuſtom of the Romans, he ſhould have three. The firſt of theſe two is (*s*) *Pontius*, the name deſcending to him from the original of his family, which was very ancient; the ſecond *Pilatus*, as a cognominal addition diſtinguiſhing from the reſt deſcending from the ſame original.

He was by birth a Roman, by degree of the Equeſtrian order, ſent by Tiberius the Emperor to be a governor in Judea. For about threeſcore years before our Saviour's birth the Jews by Pompey the Great were made tributary to the Romans. And although during the life of Hircanus the High Prieſt, the reign of Herod, and his ſon Archelaus, the Roman ſtate ſuffered the Jews to be ruled by their own laws and governors; yet when Archelaus was baniſhed by Auguſtus, they received their governors from the Roman Emperor, being made a part of the (*t*) province of Syria, belonging to his care. In the life of Auguſtus there was a ſucceſſion of three, Coponius, Ambivius, and Rufus. At the begining of the reign of Tiberius they were governed by Valerius Gratus, and at his departure by Pontius Pilate.

The office which this Pilate bare was the Procuratorſhip of Judea, as is moſt evident out of the hiſtory both of the (*u*) Romans, from whom he received his authority, and of the Jews, over whom he exerciſed his dominion. But what was the office of a (*x*) Procurator in thoſe times, though neceſſary for our preſent purpoſe, is not ſo eaſy to determine, becauſe it was but newly introduced into the Roman government. For before the dominion of that city was changed from a commonwealth into an empire, there was no ſuch public office in any of the provinces, and particularly in Judea none till after the baniſhment of Archelaus, ſome years after our Saviour's birth. When Auguſtus divided the provinces of the empire into two parts, one of which he kept

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for his own care, and left the other to the inſpection of the Senate, he ſent, together with the preſident of each province, as the governor in chief of the province, a Procurator, whoſe office was, to take an account of all the tribute, and whatſoever elſe was due to the Emperor, and to order and diſpoſe of the ſame for his advantage. Neither was there at the firſt inſtitution of this office any other act belonging properly to their juriſdiction, but ſuch a care and diſpoſal of the imperial revenue: which they exerciſed as inferior and ſubordinate to the Preſident, always ſupreme provincial officer.

Now Judea being made part of the province of Syria, and conſequently under the care of the preſident of that province, according to this inſtitution, a particular Procurator was aſſigned unto it for the diſpoſing of the Emperor's revenue. And becauſe the nation of the Jews were always ſuſpected of a rebellious diſpoſition againſt the Roman ſtate, and the Preſident of Syria, who had the power of the ſword, was forced to attend upon the other parts of his province; therefore the Procurator of Judea was furniſhed with (*y*) power of life and death, and ſo adminiſtered all the power of the Preſident, which was, as to the Jews, ſupreme. Which is very obſervable, as an eminent act of the providence of God, by which the full power of judicature in Judea was left in the hands of the reſident Procurator.

For by this means it came to paſs that Chriſt, who by the determinate counſel of God was to die, and by the prediction of the Prophets was to ſuffer in a manner not preſcribed by the Law of Moſes, ſhould be delivered up to a foreign power, and ſo ſuffer death after the cuſtoms of that nation to whoſe power he was delivered. The malice of the obſtinate Jews was high to accuſe and proſecute him, but the power of the Jews was not ſo high as judicially to condemn him. For although the chief prieſts and

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the elders and the ſcribes *condemned him to be guilty of death*; yet they could not condemn him to die, or pronounce the ſentence of death upon him, *but delivered him up unto Pilate:* and when he refuſing ſaid unto them, *Take ye him, and judge him according to your Law*; they immediately returned, *It is not lawful for us to put any man to death.* The power of life and death was not in any court of the Jews, but in the Roman governor alone as ſupreme; and (z) therefore they anſwered him, it was *not lawful:* not in reſpect of the Law of Moſes, which gave them both ſufficient power and abſolute command to puniſh divers offenders with death; but in relation to the Roman empire, which had taken all that dominion from them. Forty years before the deſtruction of Jeruſalem the Jews themſelves acknowledge that they loſt their power; which is ſufficient to ſhew that they had it not when our Saviour ſuffered: and it is as true that they loſt it twenty years before, at the relegation of Archelaus, and the coming of Coponius the procurator, with full power of life and death. Wherefore our Saviour was delivered unto Pilate as the ſupreme judge over the nation of the Jews, that he might pronounce the ſentence of death upon him.

Mark xiv. 64. John xviii. 30.

But how this judge could be perſuaded to an act of ſo much injuſtice and impiety, is not yet eaſy to be ſeen. The numerous controverſies of the religion of the Jews did not concern the Roman governors, nor were they moved with the frequent quarrels ariſing from the different ſects. Pilate knew well it *was for envy* that the chief prieſts *delivered him*; and when *he had examined him, he found no fault touching thoſe things whereof they accuſed him.* Three times did he challenge the whole nation of the Jews, *Why? what evil hath he done?* Three times did he make that clear profeſſion, *I have found no cauſe of death in him.* His own wife, admoniſhed in a dream, *ſent unto him, ſaying, Have thou nothing to do with that juſt man:*

Matt. xxvii. 18. Luke xxiii. 14. Verſe 22. Matt. xxvii. 19.

John xix. 7, 8. *man:* and when he heard that *he made himſelf the Son of God, he was the more afraid:* and yet, notwithſtanding theſe apprehenſions and profeſſions, he condemned and crucified him.

Here we muſt look upon the nature and diſpoſition of Pilate, which inclined and betrayed him to ſo foul an act. He was a man of an (*a*) high, rough, untractable, and irreconcileable ſpirit, as he is deſcribed by the Jews, and appeareth from the beginning of his government, when he brought the bucklers ſtampt with the pictures of Cæſar into Jeruſalem (which was an abomination to the Jews), and could neither be moved by the blood of many, nor perſuaded by the moſt humble applications and ſubmiſs entreaties of the whole nation, to remove them, till he received a ſharp reprehenſion and ſevere command from the emperor Tiberius. After that, he ſeized on the Corban, that ſacred treaſury, and ſpent it upon an aqueduct: nor could all their religious and importunate petitions divert his intentions, but his reſolution went through their blood to bring in water. When the Galileans came up to Jeruſalem
Luke xiii. 1. to worſhip God at his own temple, *he mingled their blood with their ſacrifices.* Add to this untractable and irreconcileable ſpirit, by which he had ſo often exaſperated the Jews, an avaricious and rapacious diſpoſition, which prompted him as much to pleaſe them, and we may eaſily perceive what moved him to condemn that Perſon to death whom he declared
Mark xv. 15. innocent. The Evangeliſt telleth us that *Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus to be crucified.* They accuſed him at Rome for all the inſolences (*b*) and rapines which he had committed, and by this act he thought to pacify them.

It was thus neceſſary to expreſs the perſon under whom our Saviour ſuffered, firſt, that we might for ever be aſſured of the (*c*) time in which he ſuffered. The enemies of Chriſtianity began firſt to unſettle the

the time of his paſſion, that thereby they might at laſt deny the paſſion itſelf; and the reſt of their falſehood was detected by the (*d*) diſcovery of their falſe chronology. Some fixed it to the (*e*) ſeventh year of the reign of Tiberius, whereas it is certain Pontius Pilate was not then procurator in Judea; and as certain that our Saviour was baptized eight years after, *in the fifteenth year of the reign of Tiberius Cæſar.* Luke iii. 1. Some of the Jews, leſt the deſtruction of Jeruſalem might ſeem to follow upon, and for our Saviour's crucifixion, have removed it near threeſcore years more backward yet, (*f*) placing his death in the beginning of Herod's reign, who was not born till toward the death of the ſame king. Others have removed it farther yet near (*g*) twenty years, and ſo vainly tell us how he died under Ariſtobulus, above fifty years before his birth in Bethlehem. This they do teach their proſelytes, to this end, that they may not believe ſo much as the leaſt hiſtorical part of the bleſſed Evangeliſts. As therefore they deny the time of our Saviour's paſſion, in deſign to deſtroy his doctrine; ſo, that we might eſtabliſh the ſubſtance of the Goſpel depending on his death, it was neceſſary we ſhould retain a perfect remembrance of the time in which he died. Nor need we be aſhamed that the Chriſtian religion, which we profeſs, ſhould have ſo known an epocha, and ſo late an original. Chriſt came not into the world in the beginning of it, but *in the fulneſs of time.*

Secondly, it was thought neceſſary to include the name of Pilate in our Creed, as of one who gave a moſt powerful external (*h*) teſtimony to the certainty of our Saviour's death, and the innocency of his life. He did not only profeſs, to the condemnation of the Jews, that he found nothing worthy of death in Chriſt; but left the ſame written to the Gentiles of the Roman empire. Two ways he is related to have given moſt ample teſtimony to the truth: (*i*) firſt, by an expreſs written to Tiberius, and by him

preſented to the ſenate; (*k*) ſecondly, by records written in tables of all things of moment which were acted in his government.

Thirdly, it behoved us to take notice of the Roman governor in the expreſſion of our Saviour's paſſion, that thereby we might underſtand how it came to paſs that Chriſt ſhould ſuffer according to the Scriptures. The Prophets had foretold his death, but after ſuch a manner as was not to be performed by the Jews, according to whoſe law and cuſtom no man among them ever ſo died. Being then ſo great a Prophet could not die but in Jeruſalem, being the death he was to ſuffer was not agreeable to the laws and cuſtoms of the Jews; it was neceſſary a Roman governor ſhould condemn him, that ſo the counſel of the will of God might be fulfilled, by the malice of the one, and the cuſtoms of the other.

And now the advantage of this circumſtance is diſcovered, every one may expreſs the importance of it in this manner. I am fully perſuaded of this truth as beyond all poſſibility of contradiction, that in the *fulneſs of time* God ſent his Son, and that the eternal Son of God ſo ſent by him, did ſuffer for the ſins of men, after the fifteenth year of Tiberius the Roman emperor, and before his death, in the time of Pontius Pilate the Cæſarean procurator of Judea; who, to pleaſe the nation of the Jews, did condemn him whom he pronounced innocent, and delivered him, according to the cuſtom of that empire, and in order to the fulfilling of the prophecies, to die a painful and ſhameful death upon the croſs. And thus I believe in Chriſt that *ſuffered under Pontius Pilate.*

Was Crucified.

FROM the general conſideration of our Saviour's paſſion, we proceed to the moſt remarkable particular, his crucifixion, ſtanding between his paſſion, which it concludeth, and his death, which it

it introduceth. For the explication whereof it will be neceſſary, firſt, to prove that the promiſed Meſſias was to be crucified, that he which was deſigned to die for our ſins, was to ſuffer upon the croſs; ſecondly, to ſhew that our Jeſus whom we worſhip was certainly and truly crucified, and did ſuffer, whatſoever was ſo foretold, upon the croſs; thirdly, to diſcover what is the nature of crucifixion, what peculiarities of ſuffering are contained in dying on the croſs.

That the Meſſias was to be crucified, appeareth both by types which did apparently foreſhew it, and by prophecies which did plainly foretel it. For though all thoſe repreſentations and predictions which the forward (*l*) zeal of ſome ancient Fathers gathered out of the Law and the Prophets cannot be ſaid to ſignify ſo much, yet in many types was the crucifixion of Chriſt repreſented, and by ſome prophecies foretold. This was the true and unremoveable *ſtumbling-block to the Jews*, nor could they ever be brought to confeſs the Meſſias ſhould (*m*) die that death upon a tree to which the curſe of the Law belonged: and yet we need no other oracles than ſuch as were committed to thoſe Jews, to prove that Chriſt was ſo to ſuffer.

A clearer type can ſcarce be conceived of the Saviour of the world, in whom all the nations of the earth were to be bleſſed, than Iſaac was: nor can God the Father, who gave his only-begotten Son, be better expreſſed than by that Patriarch in his readineſs to ſacrifice his Son, *his only ſon Iſaac, whom he loved.* Now when that grand act of obedience was to be performed, we find Iſaac walking to the mountain of Moriah with the wood on his ſhoulders, and ſaying, *Here is the wood, but where is the ſacrifice?* while in the command of God, and the intention and reſolution of Abraham, Iſaac is the ſacrifice who bears the wood. And the Chriſt, who was to be the moſt perfect ſacrifice, the perſon in whom all na-

tions were perfectly to be bleſſed, could die no other death in which the wood was to be carried; and being to die upon the croſs, was, by the formal (*n*) cuſtom uſed in that kind of death, certainly to carry it. Therefore Iſaac (*o*) bearing the wood did preſignify Chriſt bearing the croſs.

When the fiery ſerpents bit the Iſraelites, and *much people died*, Moſes, by the command of God,
Num. xxi. 9. *made a ſerpent of braſs, and put it upon a pole: and it came to paſs that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.* Now if there were no expreſſer promiſe of the Meſſias than the *ſeed of the woman*, which ſhould *bruiſe the ſerpent's head*; if he were to perform that promiſe by the virtue of his death; if no death could be ſo perfectly repreſented by the hanging on the pole as that of crucifixion; then was that manifeſtly foretold which
John iii. 14. Chriſt himſelf informed Nicodemus, *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be* (*p*) *lifted up.*

The paſchal lamb did plainly typify that Lamb of God that taketh away the ſins of the world; and the preparing of it did not only (*q*) repreſent the croſs, but the command or ordinance of the paſſover did foretel as much. For while it is ſaid,
Exod. xii. 46. *Ye ſhall not break a bone thereof*, it was thereby intimated, that the Saviour of the world ſhould ſuffer that death to which the breaking of the bones belonged (and that, according to the conſtant cuſtom, (*r*) was the puniſhment of crucifixion), but only in that death ſhould by the providence of God be ſo particularly preſerved, as that not one bone of his ſhould be touched. And thus the crucifixion of the Meſſias in ſeveral types was repreſented.

Nor was it only thus prefigured and involved in theſe typical reſemblances, but alſo clearly ſpoken by the Prophets in their particular and expreſs predictions. Nor ſhall we need the acceſſion of any loſt or additional prophetical expreſſions, which ſome of the

the (*s*) ancients have made uſe of: thoſe which are ſtill preſerved even among the Jews, will yield this truth ſufficient teſtimonies.

When God foretels by the Prophet Zachary, what he ſhould ſuffer from the ſons of men, he ſays (*t*) expreſsly, *They ſhall look upon me whom they have pierced*; and therefore ſhews that he ſpeaks of the Son of God, which was to be the Son of Man, and by our nature liable to vulneration; and withal foretels the piercing of his body: which being added to that prediction in the Pſalms, (*u*) *They pierced my hands and my feet*, clearly repreſenteth and foretelleth to us the death upon the croſs, to which the hands and feet of the perſon crucified were affixed with nails. And becauſe theſe prophecies appeared ſo particular and clear, and were ſo properly applied by that Diſciple whom our Saviour loved, and to whom he made a ſingular application even upon the croſs; therefore the Jews have uſed more than ordinary induſtry and artifice to elude theſe (*x*) two predictions, but in vain. For theſe two Prophets, David and Zachary, manifeſtly did foretel the particular puniſhment of crucifixion.

Zach. xii. 10. Pſal. xxii. 16.

It was therefore ſufficiently adumbrated by types, and promulgated by prophecies, that the promiſed Meſſias was to be crucified. And it is as certain that our Jeſus, the Chriſt whom we worſhip, and from whom we receive that honour to be named Chriſtians, was really and truly crucified. It was firſt the wicked deſign of Judas, who betrayed him to that death; it was the malicious cry of the obdurate Jews, *Crucify him, crucify him.* He was actually condemned and delivered to that death by Pilate, *who gave ſentence that it ſhould be as they required:* he was given into the hands of the ſoldiers, the (*y*) inſtruments commonly uſed in inflicting that puniſhment, who *led him away to crucify him.* He underwent thoſe previous pains which cuſtomarily antecede that ſuffering, as (*z*) flagellation, and bear-

Matt. xxvi. 24. John xix. 15. Luke xxiii. 24. Matt. xxvii. 31.

Matt. xxvii. 26. John xix. 17. ing of the croſs: for *Pilate, when he had ſcourged Jeſus, delivered him to be crucified; and he bearing his croſs went forth into Golgotha.* They carried him forth out of the city, as by (*a*) cuſtom in that kind of death they were wont to do; and there between two malefactors, (*b*) uſually by the Romans condemned to that puniſhment, they crucified him. And that he was truly faſtened to the croſs, appears by the ſatisfaction given to doubting Thomas, who ſaid, *Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, I will not believe:* and our Saviour ſaid unto him, *Reach hither thy finger, and behold my hands:* whereby he ſatisfied the Apoſtle, that he was the Chriſt; and us, that the Chriſt was truly crucified; againſt that fond (*c*) hereſy, which made Simon the Cyrenean not only bear the croſs, but endure crucifixion, for our Saviour. We therefore infer this ſecond concluſion from the undoubted teſtimonies of his followers, and unfeigned confeſſions of his enemies, that our Jeſus was certainly and truly crucified, and did really undergo thoſe ſufferings, which were pretypified and foretold, upon the croſs.

John xx. 25, 27.

Being thus fully aſſured that the Meſſias was to be, and that our Chriſt was truly crucified; it, thirdly, concerns us to underſtand what was the nature of crucifixion, what the particularities of ſuffering which he endured on the croſs. Nor is this now ſo eaſily underſtood as once it was: for being a Roman puniſhment, it was continued in that empire while it remained heathen: but when the emperors themſelves received Chriſtianity, and the towering eagles reſigned the flags unto the croſs, this puniſhment was (*d*) forbidden by the ſupreme authority, out of a due reſpect and pious honour to the death of Chriſt. From whence it came to paſs, that ſince it hath been diſuſed univerſally for ſo many hundred years, it hath not been ſo rightly conceived as it was before, when the general practice of the world did

did ſo frequently repreſent it to the Chriſtian's eyes. Indeed if the word which is uſed to denote that puniſhment did ſufficiently repreſent or expreſs it, it were enough to ſay that Chriſt was *crucified:* but being the moſt uſual or (*e*) original word doth not of itſelf declare the figure of the tree, or manner of the ſuffering; it will be neceſſary to repreſent it by ſuch expreſſions as we find partly in the evangelical relations, partly in ſuch repreſentations as are left us in thoſe authors whoſe eyes were daily witneſſes of ſuch executions.

The form then of the croſs on which our Saviour ſuffered was not a ſimple, but a compounded, figure, according to the cuſtom of the Romans, by whoſe procurator he was condemned to die. In which there was not only a ſtraight and erected piece of wood fixed in the earth, but alſo a (*f*) tranſverſe beam faſtened unto that towards the top thereof: and beſide theſe two cutting each other tranſverſely at right angles (ſo that the erected part extended itſelf above the tranſverſe), there was alſo another (*g*) piece of wood infixed into, and ſtanding out from, that which was erected and ſtraight up. To that erected piece was his body, being lifted up, applied, as Moſes's ſerpent to the pole; and to the tranſverſe beam his hands were nailed: upon the lower part coming out from the erected piece his ſacred body reſted, and his feet were transfixed and faſtened with nails: his head, being preſſed with a crown of thorns, was applied to that part of the erect which ſtood above the tranſverſe beam; and above his head, to that was faſtened the (*h*) table on which was written, in Hebrew, Greek, and Latin characters, the accuſation, according to the Roman cuſtom; *and the writing was,* JESUS OF NAZARETH, THE KING OF THE JEWS.

Thus by the propriety of the puniſhment, and the titular inſcription, we know what crime was then objected to the immaculate Lamb, and upon what

what accuſation Pilate did at laſt proceed to paſs the ſentence of death upon him. It was not any oppoſition to the Law of Moſes, not any danger threatened to the temple, but pretended ſedition and affectation of the crown objected, which moved Pilate to condemn him. The Jews did thus accuſe him; *We found this fellow perverting the nation, and forbidding to give tribute to Cæſar, ſaying, that he himſelf is Chriſt a King.* And when Pilate ſought to releaſe him, they cried out, ſaying, *If thou let this man go, thou art not Cæſar's friend: whoſoever maketh himſelf a King ſpeaketh againſt Cæſar.* This moved Pilate to paſs ſentence upon him, and, becauſe that puniſhment of the croſs was by the (*i*) Roman cuſtom uſed for that crime, to crucify him.

Luke xxiii. 2.

John xix. 12.

Two things are moſt obſervable in this croſs; the acerbity, and the ignominy of the puniſhment: for of all the Roman ways of execution it was (*k*) moſt painful and moſt ſhameful. Firſt, the exquiſite pains and torments in that death are manifeſt, in that the hands and feet, which of all the parts of the body are moſt nervous, and conſequently moſt ſenſible, were pierced through with nails; which cauſed, not a ſudden diſpatch, but a lingering and tormenting death: inſomuch that the Romans, who moſt uſed this puniſhment, did in their language deduce their expreſſions of pains and (*l*) cruciation from the croſs. And the acerbity of this puniſhment appears, in that thoſe who were of any merciful diſpoſition would (*m*) firſt cauſe ſuch as were adjudged to the croſs to be ſlain, and then to be crucified.

As this death was moſt dolorous and full of acerbity, ſo was it alſo moſt infamous and full of ignominy. The Romans themſelves accounted it a (*n*) ſervile puniſhment, and inflicted it upon their ſlaves and fugitives. It was a high crime to put that diſhonour upon any free-man, and the greateſt indignity which the moſt undeſerving (*o*) Roman could

could poſſibly ſuffer in himſelf, or could be contrived to ſhew their deteſtation to ſuch creatures as were below (*p*) human nature. And becauſe, when a man is beyond poſſibility of ſuffering pain, he may ſtill be ſubject to ignominy in his fame; when by other exquiſite torments ſome men have taſted the bitterneſs of death, after that, they have in their (*q*) breathleſs corpſes, by virtue of this puniſhment, ſuffered a kind of ſurviving ſhame. And the expoſing the bodies of the dead to the view of the people on the croſs, hath been thought a (*r*) ſufficient ignominy to thoſe which died, and terror to thoſe which lived to ſee it. Yea, where the bodies of the dead have been out of the reach of their ſurviving enemies, they have thought it highly opprobrious to their ghoſts, to take their repreſentations preſerved in their (*s*) pictures, and affix them to the croſs. Thus may we be made ſenſible of the two grand aggravations of our Saviour's ſufferings, the bitterneſs of pain in the torments of his body, and the indignity of ſhame in the interpretation of his enemies.

It is neceſſary we ſhould thus profeſs faith in Chriſt *crucified*, as that puniſhment which he choſe to undergo, as that way which he was pleaſed to die. Firſt, becauſe by this kind of death we may be aſſured that he hath taken upon himſelf, and conſequently from us, the malediction of the Law. For we were all under the curſe, becauſe it is expreſsly written, *Curſed is every one that continueth not in all things which are written in the book of the Law to do them*: and it is certain none of us hath ſo continued; for the *Scripture hath concluded all under ſin*, which is nothing elſe but a breach of the Law: therefore the curſe muſt be acknowledged to remain upon all. But now *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*; that is, he hath redeemed us from that general curſe, which lay upon all men for the breach of any part of the Law, by taking upon him that particular curſe, laid

Deut. xxvii. 26. Gal. iii 10. Gal. iii. 22. Gal. iii. 13.

laid only upon them which underwent a certain
Deut. xxi. 23. puniſhment of the Law; for it is written, *Curſed is every one that hangeth on a tree.* Not that ſuſpenſion was any of the capital puniſhments preſcribed by the Law of Moſes; not that by any tradition or cuſtom of the Jews they were wont to puniſh malefactors with that death: but ſuch as were puniſhed with death according to the law or cuſtom of the Jews, were for the enormity of their fact ofttimes after death expoſed to the ignominy of the gibbet; and thoſe who (*t*) being dead were ſo hanged on a tree, were accurſed by the Law. Now though Chriſt was not to die by the ſentence of the Jews, who had loſt the ſupreme power in cauſes capital, and ſo not to be condemned to any death according to the Law of Moſes; yet the providence of God did ſo diſpoſe it, that he might ſuffer that death which did contain in it that ignominious particularity to which the legal curſe belonged, which is, *the hanging on a tree.* For he which is crucified, as he is affixed to, ſo he hangeth on the croſs: and therefore true and formal crucifixion is often named by the general word (*u*) ſuſpenſion; and the Jews themſelves do commonly call our bleſſed Saviour by that very (*x*) name to which the curſe is affixed by Moſes; and generally have objected that he died a (*y*) curſed death.

Secondly, it was neceſſary to expreſs our faith in Chriſt *crucified*, that we might be aſſured that he hath *aboliſhed in his fleſh the enmity*, even *the law of commandments*; which if he had not done, the ſtrength and power of the whole Law had ſtill remained: for all the people had ſaid *Amen* to the curſe upon every one that kept not the whole law; *and entered into a curſe and into an oath, to walk in God's law, which was given by Moſes the ſervant of God, and to obſerve and do all the commandments of the Lord their God, and his judgments and his ſtatutes.* Which was in the nature of a bill, bond, or obligation,

tion, perpetually ſtanding in force againſt them, ready to bring a forfeiture or penalty upon them, in caſe of non-performance of the condition. But the ſtrongeſt obligations may be cancelled; and one ancient cuſtom of cancelling bonds was, by ſtriking a nail through the writing: and thus God, by our crucified Saviour, *blotted out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs.* Col. ii. 14.

Thirdly, hereby we are to teſtify the power of the death of Chriſt working in us after the (z) manner of crucifixion. For we are to be *planted in the likeneſs of his death*; and that we may be ſo, we muſt acknowledge, and cauſe it to appear, that *our old man was crucified with him, that the body of ſin might be deſtroyed*; we muſt confeſs, that *they that are Chriſt's have crucified the fleſh, with the affections and luſts*; and they which have not, are not his. We muſt not *glory, ſave in the croſs of our Lord Jeſus Chriſt:* nor can we properly glory in that, except *by it the world be crucified unto* us, *and* we *unto the world.* Rom. vi. 5, 6. Gal. v. 24. Gal. vi. 14.

Fourthly, by the acerbity of this paſſion we are taught to meditate on that bitter cup which our Saviour drank; and while we think on thoſe nails which pierced his hands and feet, and never left that torturing activity till by their dolorous impreſſions they forced a moſt painful death, to acknowledge the bitterneſs of his ſufferings for us, and to aſſure ourſelves that by the (a) worſt of deaths he hath overcome all kinds of death; and with patience and cheerfulneſs to endure whatſoever he ſhall think fit to lay upon us, who with all readineſs and deſire ſuffered far more for us.

Fifthly, by the ignominy of this puniſhment, and univerſal infamy of that death, we are taught how far our Saviour deſcended for us, that while we were ſlaves and in bondage unto ſin, he might redeem us by a ſervile death: for *he made himſelf of no reputation,* Phil. ii. 7, 8.

putation, and took upon him the form of a ſervant; and ſo *he humbled himſelf, and became obedient unto death, even the death of the croſs:* teaching us the glorious doctrine of (*b*) humility and patience in the moſt vile and abject condition which can befal us in this
Heb. xii. 2. world, and encouraging us to imitate him, *who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame*; and withal deterring us from that fearful ſin of falling from him, leſt we ſhould
Heb. vi. 6. *crucify unto ourſelves the Son of God afreſh, and put him to an open ſhame*, and ſo become worſe than the Jews themſelves, who crucified the Lord of life without the walls of Jeruſalem, and for that unparalleled ſin were delivered into the hands of the Romans, into whoſe hands they delivered him, and at the ſame walls in ſuch multitudes were crucified, (*c*) till there wanted room for croſſes, and croſſes for their bodies.

Laſtly, by the public viſibility of this death, we are aſſured that our Saviour was truly dead, and that all his enemies were fully ſatisfied. He was crucified in the ſight of all the Jews, who were made public witneſſes that he gave up the ghoſt. There were many traditions among the Heathen, of perſons ſuppoſed for ſome time to be dead, to deſcend into hell, and afterwards to live again; but the death of theſe perſons was never publicly ſeen or certainly known. It is eaſy for a man that liveth to ſay that he hath been dead; and, if he be of great authority, it is not difficult to perſuade ſome credulous perſons to believe it. But that which would make his preſent life truly miraculous, muſt be the reality and certainty of his former death. The feigned hiſtories of Pythagoras and Zamolxis, of Theſeus and Hercules, of Orpheus and Proteſilaus, made no certain mention of their deaths, and therefore were ridiculous in the aſſertion of their reſurrection from death. (*d*) Chriſt, as he appeared to certain witneſſes after his reſurrection, ſo he died before

before his enemies viſibly on the croſs, and gave up the ghoſt conſpicuouſly in the ſight of the world.

And now we have made this diſcovery of the true manner and nature of the croſs on which our Saviour ſuffered, every one may underſtand what it is he profeſſeth when he declareth his faith, and ſaith, I believe in Chriſt *crucified*. For thereby he is underſtood and obliged to ſpeak thus much: I am really perſuaded, and fully ſatisfied, that the only-begotten and eternal Son of God, Chriſt Jeſus, that he might cancel the hand-writing which was againſt us, and take off the curſe which was due unto us, did take upon him the form of a ſervant, and in that form did willingly and cheerfully ſubmit himſelf unto the falſe accuſation of the Jews, and unjuſt ſentence of Pilate, by which he was condemned, according to the Roman cuſtom, to the croſs; and upon that did ſuffer that ſervile puniſhment of the greateſt acerbity, enduring the pain; and of the greateſt ignominy, deſpiſing the ſhame. And thus I believe in Chriſt *crucified*.

Dead.

THOUGH crucifixion of itſelf involveth not in it certain death, and he which is faſtened to a croſs is ſo leiſurely to die, as that he being taken from the ſame may live; though when the inſulting Jews in a malicious deriſion called to our Saviour to *ſave himſelf*, and *come down from the croſs*; he might have come down from thence, and in ſaving himſelf have never ſaved us: yet it is certain that he felt the extremity of that puniſhment, and fulfilled the utmoſt intention of crucifixion: ſo that, as we acknowledge him *crucified*, we believe him *dead*.

For the illuſtration of which part of the Article, it

it will be neceſſary, firſt, to ſhew that the Meſſias was to die; that no ſufferings, howſoever ſhameful and painful, were ſufficiently ſatisfactory to the determination and predictions divine, without a full diſſolution and proper death: ſecondly, to prove that our Jeſus, whom we believe to be the true Meſſias, did not only ſuffer torments intolerable and inexpreſſible in this life, but upon and by the ſame did finiſh this life by a true and proper death: thirdly, to declare in what the nature and condition of the death of a perſon ſo totally ſingular did properly and peculiarly conſiſt. And more than this cannot be neceſſary to ſhew we believe that Chriſt *was dead.*

1 Cor. xv. 3. Firſt then, we muſt conſider what St. Paul *delivered* to the Corinthians *firſt of all*, and what *alſo* he *received, how that Chriſt died for our ſins according to the Scriptures*; that the Meſſias was the *Lamb ſlain before the foundations of the world*, and that his death was ſeverally repreſented and foretold. For though the ſacrificing Iſaac hath been acknowledged an expreſs and lively type of the promiſed Meſſias; though, after he was bound and laid upon the wood, he was preſerved from the fire, and reſcued from the religious cruelty of his father's knife; though Abra-

Heb. xi. 17. ham be ſaid to have *offered up his only-begotten ſon*, when Iſaac died not; though by all this it might ſeem foretold that the true and great promiſed ſeed, the Chriſt, ſhould be made a ſacrifice for ſin, ſhould be faſtened to the croſs, and offered up to

Heb. ix. 22. the Father, but not ſuffer death: yet being *without effuſion of blood there is no remiſſion*, without death no ſacrifice for ſin; being the ſaving of Iſaac alive doth not deny the death of the antitype, but rather ſuppoſe and aſſert it as preſignifying his reſurrection from

Heb. xi. 19. the dead, *from whence* Abraham *received him in a figure*; we may ſafely affirm the ancient and legal types did repreſent a Chriſt which was to die. It was an eſſential part of the Paſchal Law, that the lamb

lamb ſhould be ſlain: and in the ſacrifices for ſin, which preſignified a Saviour to *ſanctify the people with his own blood, the bodies of the beaſts were burnt without the camp, and their blood brought into the ſanctuary.* Heb. xiii. 11, 12.

Nor did the types only require, but the prophecies alſo foretel, his death. For *he was brought,* ſaith Iſaiah, *as a lamb to the ſlaughter: he was cut off out of the land of the living,* ſaith the ſame Prophet; and *made his ſoul an offering for ſin.* Which are ſo plain and evident predictions, that the (*e*) Jews ſhew not the leaſt appearance of probability in their evaſions. Iſa. liii. 7, 8, 10.

Being then the obſtinate Jews themſelves acknowledge one Meſſias was to die, and that a violent death; being we have already proved there is but one Meſſias foretold by the Prophets, and ſhewed by thoſe places which they will not acknowledge that he was to be ſlain: it followeth by their unwilling confeſſions and our plain probations, that the promiſed Meſſias was ordained to die: which is our firſt aſſertion.

Secondly, we affirm, correſpondently to theſe types and prophecies, that *Chriſt our Paſſover is ſlain*; that he whom we believe to be the true and only Meſſias did really and truly die. Which affirmation we may with confidence maintain, as being ſecure of any even the leaſt denial. Jeſus of Nazareth upon his crucifixion was ſo ſurely, ſo certainly dead, that they which wiſhed, they which thirſted for his blood, they which obtained, which effected, which extorted his death, even they believed it, even they were ſatisfied with it: the chief prieſts, the ſcribes and the Phariſees, the publicans and ſinners, all were ſatisfied; the Sadducees moſt of all, who hugged their old opinion, and loved their error the better, becauſe they thought him ſure for ever riſing up. But if they had denied or doubted of it, the very ſtones would cry out and confirm it. Why did the ſun put on mourning? why were the graves 1 Cor. v. 7.

opened, but for a funeral? Why did the earth quake? why were the rocks rent? why did the frame of nature ſhake, but becauſe the God of nature died? Why did all the people, who came to ſee him crucified, and love to feed their eyes with ſuch tragic ſpectacles, why did they beat their breaſts and return, but that they were aſſured *it was finiſhed*, there was no more to be ſeen, all was done? It was not out of compaſſion that the mercileſs ſoldiers brake not his legs, but becauſe they found him dead whom they came to diſpatch; and being enraged that their cruelty ſhould be thus prevented, with an impertinent villainy they pierce his ſide, and with a fooliſh revenge endeavour to kill a dead man; thereby becoming ſtronger witneſſes than they would, by being leſs the authors than they deſired, of his death. For out of his ſacred but wounded ſide came blood and water, both as evident ſigns of his preſent death, as certain ſeals of our future and eternal life. Theſe are the two bleſſed ſacraments of the ſpouſe of Chriſt, each aſſuring her of the death of her beloved. The ſacrament of Baptiſm, the water through which we paſs into the Church of Chriſt, teacheth us that he died to whom we come. *For know you not*, ſaith St. Paul, *that ſo many of us as are baptized into Jeſus Chriſt, are baptized into his death?* The ſacrament of the Lord's Supper, the bread broken, and the wine poured forth, ſignify that he died which inſtituted it; and *as often as we eat this bread, and drink this cup, we ſhew forth the Lord's death till he come.*

Rom. vi. 3.

1 Cor. xi. 26.

Dead then our bleſſed Saviour was upon the croſs; and that not by a feigned or metaphorical, but by a true and proper death. As he was truly and properly man, in the ſame mortal nature which we the ſons of Adam have; ſo did he undergo a true and proper death, in the ſame manner as we die. (*f*) Our life appeareth principally in two particulars, motion and ſenſation; and while both or either of

of theſe are perceived in a body, we pronounce it lives. Not that the life itſelf conſiſteth in either or both of theſe, but in that which is the original principle of them both, which we call the ſoul: and the intimate preſence or union of that ſoul unto the body is the life thereof. The real diſtinction of which ſoul from the body in man, our bleſſed Saviour taught moſt clearly in that admonition; *Fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell.* Now being death is nothing elſe but the privation or (*g*) receſſion of life, and we are then properly ſaid to die when we ceaſe to live; being life conſiſteth in the union of the ſoul unto the body, from whence, as from the fountain, flow motion, ſenſation, and whatſoever vital perfection; death can be nothing elſe but the ſolution of that vital union, or the actual (*h*) ſeparation of the ſoul, before united to the body. As therefore when the ſoul of man doth leave the habitation of its body, and being the ſole fountain of vitality bereaves it of all vital activity, we ſay that body or that man is dead: ſo when we read that Chriſt our Saviour died, we muſt conceive that was a true and proper death, and conſequently that his body was bereft of his ſoul, and of all vital influence from the ſame. Matt. x. 28.

Nor is this only our conception, or a doubtful truth; but we are as much aſſured of the propriety of his death, as of the death itſelf. For that the unſpotted ſoul of our Jeſus was really and actually ſeparated from his body, that his fleſh was bereft of natural life by the receſſion of that ſoul, appeareth by his own reſignation, *Father, into thy hands I commend my ſpirit*; and by the Evangeliſt's expreſſion, *and having ſaid thus, he* (*i*) *gave up the ghoſt.* When he was to die, he reſigned his ſoul, when he *gave* it *up*, he died; (*k*) when it was delivered out of the body, then was the body dead: Luke xxiii. 46.

and ſo the eternal Son of God upon the croſs did properly and truly die.

This reality and propriety of the death of Chriſt is yet farther illuſtrated from the cauſe immediately producing it, which was an external violence and cruciation, ſufficient to diſſolve that natural diſpoſition of the body which is abſolutely neceſſary to continue the vital union of the ſoul: the torments which he endured on the croſs did bring him to that ſtate, in which life could not longer be naturally conſerved, and death, without intervention of ſupernatural power, muſt neceſſarily follow.

For Chriſt, who took upon him all our infirmities, ſin only excepted, had in his nature not only a poſſibility and aptitude, but alſo a neceſſity of dying; and as to any extrinſical violence, able, according to the common courſe of nature, to deſtroy and extinguiſh in the body ſuch an aptitude as is indiſpenſably required to continue an union with the ſoul, he had no natural preſervative; nor was it in the power of his ſoul to continue its vital conjunction unto his body bereft of a vital diſpoſition.

It is true that Chriſt did voluntarily die, as he
John x. 18. ſaid of himſelf, *No man taketh away my life from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again.* For it was in his power whether he would come into the power of his enemies; it was in his power to ſuffer or not to ſuffer the ſentence of Pilate, and the nailing to the croſs; it was in his power to have come down from the croſs, when he was nailed to it: but when by an act of his will he had ſubmitted to that death, when he had accepted and embraced thoſe torments to the laſt, it was not in the power of his ſoul to continue any longer vitality to the body, whoſe vigour was totally exhauſted. So not by a neceſſary compulſion, but voluntary election, he took upon him a neceſſity of dying.

It

It is true that *Pilate marvelled* he was *dead ſo ſoon*, and the two thieves lived longer to have their legs broken, and to die by the acceſſion of another pain: but we read not of ſuch long furrows on their backs as were made on his, nor had they any ſuch kind of agony as he was in the night before. What though *he cried with a loud voice, and gave up the ghoſt?* What though *the centurion, when he ſaw it, ſaid, Truly this man was the Son of God?* The miracle was not in the death, but in the voice: the ſtrangeneſs was not that he ſhould die, but that at the point of death he ſhould cry out ſo loud: he died not by, but with, a miracle. Mark xv. 44. Mark xv. 37, 39.

Should we imagine Chriſt to anticipate the time of death, and to ſubtract his ſoul from future torments neceſſary to cauſe an expiration; we might rationally ſay the Jews and Gentiles were guilty of his death, but we could not properly ſay they ſlew him: guilty they muſt be, becauſe they inflicted thoſe torments on which in time death muſt neceſſarily follow; but ſlay him actually they did not, if his death proceeded from any other cauſe, and not from the wounds which they inflicted: whereas St. Peter expreſsly chargeth his enemies, *Him ye have taken, and by wicked hands have crucified and ſlain*; and again, (*l*) *The God of our fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree.* Thus was the Lamb properly ſlain, and the Jews authors of his death, as well as of his crucifixion.

Wherefore being Chriſt took upon himſelf our mortality in the higheſt ſenſe, as it includeth a neceſſity of dying; being he voluntarily ſubmitted himſelf to that bloody agony in the garden, to the hands of the plowers who made long their furrows, and to the nails which faſtened him to the croſs; being theſe torments thus inflicted and continued did cauſe his death, and in this condition *he gave up the ghoſt*; it followeth that the only-begotten Son of God, the true Meſſias promiſed of old, did die a

true and proper death. Which is the ſecond concluſion in this explication.

But, thirdly, becauſe Chriſt was not only man, but alſo God, and there was not only an union between his ſoul and body while he lived, but alſo a conjunction of both natures, and an union in his perſon: it will be farther neceſſary, for the underſtanding of his death, to ſhew what union was diſſolved, what continued; that we may not make that ſeparation either leſs or greater than it was.

Whereas then there were two different ſubſtantial unions in Chriſt, one of the parts of his human nature each to other, in which his humanity did conſiſt, and by which he was truly man; the other of his natures, human and divine, by which it came to paſs that God was man, and that man God: firſt, it is certain, as we have already ſhewed, that the union of the parts of his human nature was diſſolved on the croſs, and a real ſeparation made between his ſoul and body. As far then as humanity conſiſts in the eſſential union of the parts of human nature, ſo far the humanity of Chriſt upon his death did ceaſe to be, and conſequently he ceaſed to be man. But, ſecondly, the union of the natures remained ſtill as to the parts, nor was the ſoul or body ſeparated from the Divinity, but ſtill ſubſiſted as they did before, by the ſubſiſtence of the ſecond Perſon of the Trinity.

The truth of this aſſertion appeareth, firſt, from the language of this very (*m*) Creed. For as we proved before, that the only-begotten and eternal Son of God, God of God, very God of very God, was *conceived*, and *born*, and *ſuffered*, and that the truth of theſe propoſitions relied upon the communion of properties, grounded upon the hypoſtatical union: ſo while the Creed in the ſame manner proceedeth ſpeaking of the ſame Perſon, that he *was buried* and *deſcended into hell*, it ſheweth that neither his body, in reſpect of which he was buried, nor his ſoul, in reſpect

reſpect of which he was generally conceived to deſcend into hell, had loſt that union.

Again, as we believe that God redeemed us by his own blood, ſo alſo it hath been the conſtant language of the Church, that God died for us: which cannot be true, except the ſoul and body in the inſtant of ſeparation were united to the Deity.

Indeed, being all the gifts of God are without repentance, nor doth he ever ſubtract his grace from any without the abuſe of it, and a ſinful demerit in themſelves; we cannot imagine the grace of union ſhould be taken from Chriſt, who never offended, and that in the higheſt act of obedience, and the greateſt ſatisfaction to the will of God.

It is true, Chriſt cried upon the croſs with a loud voice, ſaying, *My God, my God, why haſt thou forſaken me?* (*n*) But if that dereliction ſhould ſignify a ſolution of the former union of his natures, the ſeparation had been made not at his death, but in his life. Whereas indeed thoſe words infer no more than that he was bereft of ſuch joys and comforts from the Deity, as ſhould aſſuage and mitigate the acerbity of his preſent torments.

It remaineth therefore, that when our Saviour yielded up the ghoſt, he ſuffered only an external violence; and what was ſubject to ſuch corporal force did yield unto thoſe dolorous impreſſions. Being then ſuch is the imbecillity and frailty of our nature, that life cannot long ſubſiſt in exquiſite torments; the diſpoſition of his body failed the ſoul, and the ſoul deſerted his body. But being no power hath any force againſt omnipotency, nor could any corporal or finite agent work upon the union made with the Word, therefore that did ſtill remain entire both to the ſoul and to the body. The Word was once indeed without either ſoul or body; but (*o*) after it was made fleſh, it was never parted either from the one or from the other.

Thus Chriſt did really and truly die, according to the condition of death to which the nature of man is ſubject: but although he was more than man, yet he died no more than man can die; a ſeparation was made between his ſoul and body, but no diſunion of them and his Deity. They were diſjoined one from another, but not from him that took them both together; (*p*) rather by virtue of that remaining conjunction they were again united after their ſeparation. And this I conceive ſufficient for the third and laſt part of our explication.

The neceſſity of this part of the Article is evident, in that the death of Chriſt is the moſt intimate and eſſential part of the mediatorſhip, and that which moſt intrinſically concerns every office and function of the Mediator, as he was Prophet, Prieſt, and King.

Firſt, it was neceſſary, as to the prophetical office, that Chriſt ſhould die, to the end that the truth of all the doctrine which he delivered might be confirmed by his death. He was *the true and faithful witneſs, who before Pontius Pilate witneſſed a good confeſſion. This is he that came by water and blood: and there are three that bear witneſs in earth, the ſpirit, the water, and the blood.* He preached unto us a new *and better covenant, which was eſtabliſhed upon better promiſes*, and that was to be ratified with his blood; which is therefore called by Chriſt himſelf the *blood of the new teſtament*, or *everlaſting covenant:* for that covenant was alſo a teſtament; and *where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator.* Beſide, Chriſt, as a prophet, taught us not only by word, but by example: and though every action of his life, who came to fulfil the Law, be moſt worthy of our imitation; yet the moſt eminent example was in his death, in which he taught us great variety of Chriſtian virtues. What an example was that of faith in God, *to lay down his life, that he might take it again*; in the bitterneſs

Rev. iii. 14. 1 Tim. vi. 13. 1 John v. 6, 8. Heb. viii. 6. Matt. xxvi. 28. Luke xxii. 20. Heb. x. 29. xiii. 20. Heb. ix. 16. John x. 17.

bitterneſs of his torments to *commend his ſpirit into the hands of his Father*; and, *for the joy that was ſet before him, to endure the croſs, and deſpiſe the ſhame?* What a pattern of meekneſs, patience, and humility, for *the Son of Man to come not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many*; to be *led like a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, not to open his mouth*; to *endure the contradictions of ſinners againſt himſelf*, and to *humble himſelf unto death, even the death of the croſs?* What a precedent of obedience, for the Son of God *to learn obedience by the things that he ſuffered*; to be *made under the Law*, and, though he never broke the Law, *to become obedient unto death*; to go with cheerfulneſs to the croſs upon this reſolution, *as my Father gave me commandment, even ſo I do?* What exemplar of charity, to *die for us while we were yet ſinners* and enemies, *when greater love hath no man than this, to lay down his life for his friends*; to pray upon the croſs for them that crucified him, and to apologize for ſuch as barbarouſly ſlew him; *Father, forgive them, for they know not what they do?* Thus Chriſt did *ſuffer for us, leaving us an example that we ſhould follow his ſteps*; that as he *ſuffered for us in the fleſh*, we ſhould *arm ourſelves likewiſe with the ſame mind. For he that hath ſuffered in the fleſh hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.* And ſo his death was neceſſary for the confirmation and completion of his prophetical office.

Luke xxiii. 46. Heb. xii. 2. Matt. xx. 28. Acts viii. 32. Heb. xii. 3. Phil. ii. 8. Heb. v. 8. Gal. iv. 4. Phil. ii. 8. John xiv. 31. Rom. v. 8. John xv. 13. Luke xxiii. 34. 1 Pet. ii. 21. iv. 1, 2.

Secondly, it was neceſſary that Chriſt ſhould die, and by his death perform the ſacerdotal office. *For every high prieſt taken from among men is ordained for men in things* pertaining *to God, that he may offer both gifts and ſacrifices for ſins.* But Chriſt had no other ſacrifice to offer for our ſins than himſelf. *For it was not poſſible that the blood of bulls and goats ſhould take away ſins:* and therefore when *ſacrifice and offering*

Heb. v. 1. Heb. x. 4. Verſe 8, 9.

fering God *would not, then ſaid* he, *Lo, I come to do thy will, O God*; then did Chriſt determine to offer up himſelf for us. And becauſe the ſacrifices of
Heb. ix. 22. old were to be ſlain, and generally *without ſhedding of blood there is no remiſſion*; therefore if he will offer ſacrifice for ſin, he muſt of neceſſity die, and ſo
Iſa. liii. 10. *make his ſoul an offering for ſin.* If Chriſt be our Paſſover, he muſt be ſacrificed for us. We were ſold under ſin, and he which will redeem us muſt
1 Pet. i. 18, 19. give his life for our redemption: for we could *not be redeemed with corruptible things, as ſilver and gold, but* only *with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot.* We all had ſinned, and ſo offended the juſtice of God, and by an act of that juſtice the ſentence of death paſſed upon us: it was neceſſary therefore that Chriſt our ſurety ſhould die, to ſatisfy the juſtice of God, both for that iniquity, as the propitiation for our ſins, and for that penalty, as he which was to bear our griefs. God was offended with us, and he muſt
Rom. v. 10. die who was to reconcile him to us. *For when we were enemies,* ſaith St. Paul, *we were reconciled to God*
Col. i. 21. *by the death of his Son.* We *were ſometime alienated, and enemies in our mind by* our *wicked works*; *yet now hath he reconciled* us *in the body of his fleſh through death.* Thus the death of Chriſt was neceſſary toward the great act of his prieſthood, as the oblation, propitiation, and ſatisfaction for the ſins of the whole world: and not only for the act itſelf, but alſo for our aſſurance of the power and efficacy
Heb. ix. 13, 14. of it, (*for if the blood of bulls and goats ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge our conſcience from dead works?*) and of the happineſs flowing from it;
Rom. viii. 32. for *he that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* Upon this aſſurance, founded on his death,
Heb. x. 19, 20. we have the freedom and *boldneſs to enter into the Holieſt*

Holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the veil, that is to ſay, his fleſh. Neither was the death of Chriſt neceſſary only in reſpect of us immediately for whom he died, but in reference to the Prieſt himſelf who died, both in regard of the qualification of himſelf, and conſummation of his office. For *in all things it behoved him to be made like unto his brethren: that he might be a merciful and faithful High Prieſt,* and having *ſuffered, being tempted, might be able to ſuccour them that are tempted:* ſo that paſſing through all the previous torments, and at laſt through the pains of death, having ſuffered all which man can ſuffer, and much more, he became, as an experimental Prieſt, moſt ſenſible of our infirmities, moſt compaſſionate of our miſeries, moſt willing and ready to ſupport us under, and to deliver us out of, our temptations. Thus being qualified by his utmoſt ſuffering, he was alſo fitted to perfect his offering. For as the *high prieſt once every year* for the atonement of the ſins of the people entered into the Holy of Holies *not without blood*; ſo *Chriſt being come an High Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, by his own blood entered in once into the holy place, having obtained eternal redemption for us.* And this is the grand neceſſity of the death of Chriſt in reſpect of his ſacerdotal office. Heb. ii. 17, 18. Heb. ix. 7, 11, 12.

Thirdly, there was a neceſſity that Chriſt ſhould die in reference to his regal office. *O king, live for ever,* is either the loyal or the flattering vote for temporal princes; either the expreſſion of our deſires, or the ſuggeſtion of their own: whereas our Chriſt never ſhewed more ſovereign power than in his death, never obtained more than by his death. It was not for nothing that Pilate ſuddenly wrote, and reſolutely maintained what he had written, *This is the King of the Jews.* That title on the croſs did ſignify no leſs than that his regal power was active even

Col. ii. 15. even there: for *having ſpoiled principalities and powers he made a ſhew of them openly, triumphing over them*
Heb. ii. 14. *in it*; and *through* his *death deſtroyed him that had the power of death, that is, the Devil.* Nor was his death only neceſſary for the preſent execution, but alſo for the affecution of farther power and domi-
1 Pet. i. 11. nion, as the means and way to obtain it. *The ſpirit of Chriſt* in the Prophets of old *teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.*
Pſal. cx. 7. *He ſhall drink of the brook in the way*, ſaith the Pro-
Phil. ii. 8, 9. phet David; *therefore ſhall he lift up his head. He humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every*
Rom. xiv. 9. *name. For to this end Chriſt both died and roſe, and revived, that he might be Lord of the dead and living.*

Thus it is neceſſary to believe and profeſs our faith in Chriſt who died: for by his blood and the virtue of his death was our redemption wrought, as by the price which was paid, as by the atonement which was made, as by the full ſatisfaction which was given, that God might be reconciled to us, who before was offended with us, as by the ratification of the Covenant made between us, and the acquiſition of full power to make it good unto us.

After which expoſition thus premiſed, every Chriſtian is conceived to expreſs thus much when he makes profeſſion of faith in Chriſt Jeſus which *was dead:* I do really and truly aſſent unto this, as a moſt infallible and fundamental truth; That the only-begotten and eternal Son of God, for the working out of our redemption, did in our nature, which he took upon him, really and truly die; ſo as, by the force and violence of thoſe torments which he felt, his ſoul was actually ſeparated from his body; and although neither his ſoul nor body was ſeparated from his Divinity, yet the body bereft of his ſoul was left without the leaſt vitality.

And

And thus I believe in Jeſus Chriſt which was crucified and *dead.*

And Buried.

WHEN the moſt precious and immaculate ſoul of Chriſt was really ſeparated from his fleſh, and that union in which his natural life conſiſted was diſſolved, his ſacred body, as being truly dead, was laid up in the chambers of the grave: ſo that as we believe him dead, by the ſeparation of his ſoul; we alſo believe him buried by the ſepulture of his body.

And becauſe there is nothing myſterious or difficult in this part of the Article, it will be ſufficiently explicated when we have ſhewn, firſt, that the promiſed Meſſias was to be buried; and, ſecondly, that our Jeſus was ſo buried as the Meſſias was to be.

That the Meſſias was to be buried, could not poſſibly be denied by thoſe who believed he was to die among the Jews; becauſe it was the univerſal cuſtom of that nation to (*q*) bury their dead. We read moſt frequently of the ſepulchres of their fathers: and though thoſe that were condemned by their ſupreme power were not buried in their fathers' graves, yet public ſepulchres there were appointed even for them to lie in: and not only they, but all the inſtruments which were uſed in the puniſhment were buried with them. And yet beſides the general conſequence of death among the Jews, there was a perfect type in the perſon of Jonas: for as that Prophet *was three days and three nights in the whale's belly*; *ſo* was the Meſſias, or the *Son of Man*, to be *three days and three nights in the heart of the earth.* Matt. xii. 40.

Nor was his burial only repreſented typically, but foretold prophetically, both by a ſuppoſitive intimation, and by an expreſs prediction. The Pſalmiſt intimated and ſuppoſed no leſs, when, ſpeaking in the

Pſal. xvi. 9, 10. the perſon of the Chriſt, he ſaid, *My fleſh ſhall reſt in hope: for thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption.* That *fleſh* is there ſuppoſed only ſuch, that is, a body (*r*) dead; and that body *reſting* in the grave, the common habitation of the dead; yet *reſting* there *in hope* that it ſhould never *ſee corruption*, but riſe from thence before that time in which bodies in their graves are wont to putrefy. Beſide this intimation, there is yet a clear expreſſion of the grave of the Iſa. liii. 8, 9. Meſſias in that eminent prediction of Iſaiah; *He was cut off out of the land of the living, and he made his grave with the wicked, and with the rich in his death.* For whatſoever the true interpretation of the prophecy be (of which we ſhall ſpeak hereafter), it is certain that he which was to be *cut off*, was to have a *grave:* and being we have already ſhewn that he which was to be *cut off* was the Meſſias; it followeth, that by virtue of this prediction the promiſed Meſſias was to be buried.

Secondly, that our Jeſus, whom we believe to be the true Meſſias, was thus buried, we ſhall alſo prove, although it ſeem repugnant to the manner of his death. For thoſe which were ſentenced by the Romans to die upon the croſs, had not the favour of a ſepulchre, but their bodies were (*s*) expoſed to the fowls of the air, and the beaſts of the field; or if they eſcaped their voracity, to the longer injury of the (*t*) air and weather. A guard was alſo uſually (*u*) ſet about them, leſt any pitying hand ſhould take the body from the curſed tree, and cover it with earth.

Under that cuſtom of the Roman law was now the body of our Saviour on the croſs, and the Matt. xxvii. 54. guard was ſet; there was *the centurion and they that were with him, watching Jeſus.* The centurion returned as ſoon as Chriſt was dead, and gave teſtimony unto Pilate of his death; but the watch continueth ſtill. How then can the ancient predictions

tions be fulfilled? How can this Jonas be conveyed into the belly of the whale? Where ſhall *he make his grave with the wicked*, or *with the rich, in his death* of crucifixion? By the providence of him who did foretel it, it ſhall be fulfilled. They which petitioned that he might be crucified, ſhall intercede that he may be interred. For the (*x*) cuſtom of the Jews required, that whoſoever ſuffered by the ſentence of their Law ſhould be buried, and that the ſame day he ſuffered. Particularly they could not but remember the expreſs words of Moſes, *If a man have committed a ſin worthy of death, and he be put to death, and thou hang him on a tree; his body ſhall not remain all night upon the tree; but thou ſhalt in any wiſe bury him that day.* Upon this general cuſtom and particular law, eſpecially conſidering the ſanctity of the day approaching, *the Jews, that the bodies ſhould not remain upon the croſs on the ſabbath-day, beſought Pilate that their legs might be broken, and that they might be taken away.* And this is the firſt ſtep to the burial of our Saviour.

Iſa. liii. 9.

Deut. xxi. 22, 23.

John xix. 31.

For though, by the common rule of the Roman law, thoſe which were condemned to the croſs were to loſe both ſoul and body on the tree, as not being permitted either ſepulture or (*y*) mourning; yet it was in the power of the magiſtrate to indulge (*z*) the leave of burial: and therefore Pilate, who crucified Chriſt only becauſe the Jews deſired it, could not poſſibly deny him burial when they requeſted it; he which profeſſed to find no fault in him while he lived, could make no pretence for an acceſſion of cruelty after his death.

Now though the Jews had obtained their requeſt of Pilate, though Chriſt had been thereby certainly buried; yet had not the prediction been fulfilled, which expreſsly mentioned the *rich in his death.* For as he was crucified between two thieves, ſo had he been buried with them, becauſe by the Jews there

was

was appointed a public place of burial for all ſuch as ſuffered as malefactors.

Wherefore to reſcue the body of our bleſſed Saviour from the malicious hands of thoſe that cauſed his crucifixion, *there came a rich man of Arimathea, named Joſeph, an honourable counſellor, a good man and a juſt; who alſo himſelf waited for the kingdom of God, being a diſciple of Jeſus, but ſecretly for fear of the Jews:* this *Joſeph came and went in boldly unto Pilate, and beſought* him *that he might take away the body of Jeſus. And Pilate gave him leave, and commanded the body to be delivered: he came therefore and took the body of Jeſus.*

Matt. xxvii. Mark xv. Luke xxiii. John xix.

Beſide, *there came alſo Nicodemus, which at the firſt came to Jeſus by night, a man of the Phariſees, a ruler of the Jews, a maſter of Iſrael*; this *Nicodemus came and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury.*

John iii. 1. 10. and xix. 39, 40.

And thus was the burial of the Son of God performed, according to the cuſtom of the people of God. For the underſtanding of which there are three things conſiderable: firſt, what was done to the body, to prepare it for the grave; ſecondly, how the ſepulchre was prepared to receive the body; thirdly, how the perſons were fitted by the interring of our Saviour to fulfil the prophecy.

As for fulfilling the cuſtom of the Jews as to the preparation in reſpect of his body, we find the *ſpices* and the *linen clothes*. When *there came a woman having an alabaſter box of ointment of ſpikenard, very precious, and ſhe brake the box and poured it on his head*; Chriſt made this interpretation of that action, *ſhe is come beforehand to anoint my body to the burying.*

Mark xiv. 3, 8.

When Chriſt was riſen, *Mary Magdalen and the other Mary brought the ſpices which they had prepared, that they might come and anoint him.* Thus was there an interpreted and an intended unction of our Saviour, but

Mark xvi. 1. Luke xxiv. 1.

but really and actually he was interred with the ſpices which Nicodemus brought. The cuſtom of wrapping in the linen clothes we ſee in Lazarus riſing from the grave; for *he came forth bound hand and foot with grave-clothes, and his face was bound about with a napkin.* In the ſame manner when our Saviour was riſen, *Simon Peter went into the ſepulchre, and ſaw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf.* Thus, according to the cuſtom of the Jews, was the body of Chriſt bound in (*a*) ſeveral linen clothes with an aromatical compoſition, and ſo prepared for the ſepulchre. John xi. 44. John xx. 6, 7.

As for the preparation of the ſepulchre to receive the body of our Saviour, the cuſtom of the Jews was alſo punctually obſerved in that. Joſeph of Arimathea had prepared a place of burial for himſelf, and the manner of it is expreſſed: For *in the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein never man was laid, which Joſeph had hewn out of a rock for his own tomb: there laid they Jeſus, and rolled a great ſtone to the door of the ſepulchre.* And ſo Chriſt was buried after the manner of the Jews, in a vault made by the (*b*) excavation of the rocky firm part of the earth, and that vault ſecured from external injury by a great maſſy ſtone rolled to the mouth or door thereof. After which ſtone was once rolled thither, the whole funeral action was performed; and the ſepulture completed: ſo that it was not (*c*) lawful by the cuſtom of the Jews any more to open the ſepulchre, or diſturb the interred body. Matt. xxvii. Mark xv.

Thirdly, two eminent perſons did concur unto the burial of our Saviour, a (*d*) ruler and a counſellor, men of thoſe orders among the Jews as were of greateſt authority with the people; Joſeph of Arimathea, rich and honourable, and yet inferior to Nicodemus, one of the great council of the Sanhedrim: theſe two, though fearful while he lived to acknowledge

knowledge him, are brought by the hand of Providence to inter him; that ſo the prediction might be fulfilled which was delivered by Iſaiah to this purpoſe. The counſel of his enemies, the deſign
Iſa. liii. 9. of the Jews, *made his grave with the wicked*, that he might be buried with them which were crucified with him: but *becauſe he had done no violence, neither was any deceit in his mouth*; becauſe he was no ways guilty of thoſe crimes for which they juſtly ſuffered; that there might be a difference after their death, though there appeared little diſtinction in it; the counſel of his Father, the deſign of Heaven, put him *with the rich in his death*, and cauſed a counſellor and a ruler of the Jews to bury him.

The neceſſity of this part of the Article appeareth, firſt, in that it gives a teſtimony and aſſurance of the truth, both of Chriſt's death preceding, and of his reſurrection following. Men are not put into the earth before they die: Pilate was very inquiMark xv. ſitive whether our Saviour *had been any while dead*,
44, 45. and was fully ſatisfied by the centurion, before he would *give the body to Joſeph* to be interred. Men cannot be ſaid to riſe who never died; nor can there be a true reſurrection, where there hath not been a true diſſolution. That therefore we might believe Chriſt truly roſe from the dead, we muſt be firſt aſſured that he died: and a greater aſſurance of his death than this we cannot have, that his body was delivered by his enemies from the croſs, and laid by his Diſciples in the grave.

Secondly, a profeſſion to believe that Chriſt *was buried* is neceſſary, to work within us a correſpondColoſſ. ii. ence and ſimilitude of his burial. For we are *buried*
12. *with him in baptiſm*, even *buried with him by baptiſm*
Rom. vi. 4. *unto death*; *that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* That (*e*) nothing may be done or ſuffered by our Saviour in theſe great tranſactions

actions of the Mediator, but may be acted in our ſouls, and repreſented in our ſpirits.

Thirdly, it was moſt convenient that thoſe pious ſolemnities ſhould be performed on the body of our Saviour, that his Diſciples might for ever learn what honour was fit to be received and given at their funerals. When Ananias died, though for his ſin, yet they *wound him up, and carried him out, and buried him:* when Stephen was ſtoned, *devout men carried him* to his burial, *and made great lamentation over him:* and when Dorcas died, they *waſhed* her, and *laid* her *in an upper chamber:* ſo careful were the primitive Chriſtians of the rites of burial. Before, and at our Saviour's time, the Greeks did much, the Romans more, uſe the burning of the bodies of the dead, and reſerved only their aſhes in their urns: but when Chriſtianity began to increaſe, the funeral flames did ceaſe, and after a few (*f*) emperors had received baptiſm, there was not a body burnt in all the Roman empire. For the firſt Chriſtians wholly abſtained from conſuming of the dead bodies with fire, and followed the example of our Saviour's funeral, (*g*) making uſe of precious ointments for the dead, which they refuſed while they lived, and ſpending the ſpices of Arabia in their graves. The deſcription of the perſons which interred Chriſt, and the enumeration of their virtues, and the everlaſting commendation of her who brake the box of precious ointment for his burial, have been (*h*) thought ſufficient grounds and encouragements for the careful and decent ſepulture of Chriſtians. For as natural reaſon will teach us to give ſome kind of reſpect unto the bodies of men, though dead, in reference (*i*) to the ſouls which formerly inhabited them: ſo, and much more, the followers of our Saviour, while they looked upon our bodies as living *temples of the Holy Ghoſt*, and bought by Chriſt, to be made one day like unto his glorious body, they thought them no ways to be (*k*) neglected after death, but

Acts v. 6.

Acts viii. 2.

Acts ix. 37.

carefully to be laid up in the wardrobe of the grave, with ſuch due reſpect as might become the honour of the dead, and comfort of the living. And this decent cuſtom of the primitive Chriſtians was ſo acceptable unto God, that by his providence it proved moſt (*l*) effectual in the converſion of the heathens and propagation of the Goſpel.

Thus I believe the only-begotten and eternal Son of God, for the confirmation of the truth of his death already paſt, and the verity of his reſurrection from the dead ſuddenly to follow, had his body, according to the cuſtom of the Jews, prepared for a funeral, bound up with linen clothes, and laid in ſpices; and after that accuſtomed preparation, depoſited in a ſepulchre hewn out of a rock, in which never man was laid before, and by the rolling of a ſtone unto the door thereof, entombed there. Thus I believe that Chriſt *was buried*.

ARTICLE V.

He deſcended into Hell: the third day he roſe again from the dead.

THE former part of this Article, of the deſcent into hell, hath not been ſo (*m*) anciently in the Creed, or ſo univerſally, as the reſt. The firſt place we find it uſed in was the Church of Aquileia; and the time we are ſure it was uſed in the Creed of that Church was leſs than four hundred years after Chriſt. After that it came into the (*n*) Roman Creed, and (*o*) others, and hath been acknowledged as a part of the Apoſtles' Creed ever ſince.

Indeed the deſcent into hell hath (*p*) always been accepted, but with a various expoſition: and the Church of England at the Reformation, as it received the three Creeds, in two of which this Article is contained, ſo did it alſo make this one of the Articles of Religion, to which all who are admitted to any benefice, or received into holy orders, are obliged to ſubſcribe. And at the firſt reception it was propounded with a certain explication, and thus delivered in the fourth year of King Edward the Sixth, with reference to an expreſs place of Scripture interpreted of this deſcent: (*q*) *That the body of Chriſt lay in the grave until his reſurrection: but his ſpirit, which he gave up, was with the ſpirits which were detained in priſon, or in hell, and preached to them, as the place in St. Peter teſtifieth.* So likewiſe after the ſame manner in the Creed ſet forth in metre after the manner of a Pſalm, and ſtill remaining at the end of the Pſalms, the ſame expoſition is delivered in this ſtaff: 1 Pet. iii. 19.

And ſo he died in the fleſh,
But quickened in the ſpirit:
His body then was buried,
As is our uſe and right.

His ſpirit did after this deſcend
Into the lower parts,
Of them that long in darkneſs were
The true light of their hearts.

But in the Synod ten years after, in the days of Queen Elizabeth, the Articles, which continue ſtill in force, deliver the ſame deſcent, but without any the leaſt explication or reference to any particular place of Scripture, in theſe words: *As Chriſt died for us and was buried, ſo alſo it is to be believed that he went down into hell.* Wherefore being our Church hath not now impoſed that interpretation of St. Peter's words, which before it intimated; being it hath not delivered that as the only place of Scripture to found the deſcent into hell upon; being it hath alleged no other place to ground it, and delivered no other explication to expound it: we may with the greater liberty paſs on to find out the true meaning of this Article, and to give our particular judgment in it, ſo far as a matter of ſo much obſcurity and variety will permit.

Article iii. 1562.

Firſt then, it is to be obſerved, that as this Article was firſt in the Aquileian Creed, ſo it was delivered there not in the expreſs and formal term of *hell*, but in ſuch a word as may be capable of a greater latitude, *deſcendit in inferna:* which words as they were continued in (*r*) other Creeds, ſo did they find a double interpretation among the Greeks; ſome tranſlating *Inferna*, *Hell*; others, the (*s*) *lower parts:* the firſt with relation to St. Peter's words of Chriſt, *Thou ſhalt not leave my ſoul in hell*; the ſecond referring to that of St. Paul, *He deſcended into the lower parts of the earth.*

Acts ii. 27.

Epheſ. iv. 9.

Secondly, I obſerve that in the Aquileian Creed, where this Article was firſt expreſſed, there was no mention of Chriſt's burial; but the words of their confeſſion

confeſſion ran thus, (*t*) *crucified under Pontius Pilate, he deſcended* in inferna. From whence there is no queſtion but the obſervation of Ruffinus, who firſt expounded it, was moſt true, that though the Roman and Oriental Creeds had not their words, yet they had the ſenſe of them in the word *buried*. It appeareth therefore that the firſt intention of putting theſe words in the Creed was only to expreſs the burial of our Saviour, or the deſcent of his body into the grave. But although they were firſt put in the Aquileian Creed, to ſignify the burial of Chriſt; and thoſe which had only the burial in their Creed, did confeſs as much as thoſe which without the burial did expreſs the deſcent: yet ſince the Roman Creed hath added the deſcent unto the burial, and expreſſed that deſcent by words ſignifying more properly hell, it cannot be imagined that the Creed, as it now ſtands, ſhould ſignify only the burial of Chriſt by his deſcent into hell. But rather, being the ancient Church did certainly believe that Chriſt did ſome other way deſcend beſide his burial; being Ruffinus himſelf, though he interpreted thoſe words of the burial only, yet in the relation of what was done at our Saviour's death, makes mention of his deſcent into hell, beſide, and (*u*) diſtinct from, his ſepulture; being thoſe who in after ages added it to the burial, did actually believe that the ſoul of Chriſt deſcended: it followeth that, for the expoſition of the Creed, it is moſt neceſſary to declare in what that deſcent conſiſteth.

Thirdly, I obſerve again, that whatſoever is delivered in the Creed, we therefore believe becauſe it is contained in the Scriptures, and conſequently muſt ſo believe it as it is contained there; whence all this expoſition of the whole is nothing elſe but an illuſtration and proof of every particular part of the Creed by ſuch Scriptures as deliver the ſame, according to the true interpretation of them and the general conſent of the Church of God. Now theſe

words, as they lie in the Creed, *He deſcended into hell*, are no where formally and expreſsly delivered in the Scriptures; nor can we find any one place in which the Holy Ghoſt hath ſaid in expreſs and plain terms, that Chriſt as he died and was buried, ſo *he deſcended into hell*. Wherefore being theſe words of the Creed are not formally expreſſed in the Scripture, our inquiry muſt be in what Scriptures they are contained virtually; that is, where the Holy Ghoſt doth deliver the ſame doctrine, in what words ſoever, which is contained, and to be underſtood in this expreſſion, *He deſcended into hell*.

Now ſeveral places of Scripture have been produced by the ancients as delivering this truth, of which ſome without queſtion prove it not: but three there are which have been always thought of greateſt validity to confirm this Article. Firſt, that of St. Paul to the Epheſians ſeems to come very near the words themſelves, and to expreſs the ſame
Eph. iv. 9. almoſt (*x*) in terms: *Now that he aſcended, what is it but that he deſcended firſt into the lower parts of the earth?* This many of the ancient (*y*) Fathers underſtood of the deſcent into hell, as placed in the loweſt parts of the earth: and this expoſition muſt be confeſſed ſo probable, that there can be no argument to diſprove it. Thoſe *lower parts of the earth* may ſignify hell; and Chriſt's deſcending thither may be, that his ſoul went to that place when his body was carried to the grave. But that it was actually ſo, or that the Apoſtle intended ſo much in thoſe words, the place itſelf will not manifeſt. For we cannot be aſſured that the deſcent of Chriſt, which St. Paul ſpeaks of, was performed after his death; or if it were, we cannot be aſſured that the *lower parts of the earth* did ſignify hell, or the place where the ſouls of men were tormented after the ſeparation
John iii. 13. from their bodies. For as it is written, *No man aſcended up to heaven, but he that deſcended from heaven*; ſo this may ſignify ſo much, and no more, *In that he*

he aſcended, what is it but that he deſcended firſt? And for *the lower parts of the earth*, they may poſſibly ſignify no more than the place beneath: as when our Saviour ſaid, *Ye are from beneath, I am from above; ye are of this world, I am not of this world:* or as God ſpake by the Prophet, *I will ſhew wonders in heaven above, and ſigns in the earth beneath.* Nay, they may well refer to his incarnation, according to that of David, *My ſubſtance was not hid from thee when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth*; or to his burial, according to that of the ſame Prophet, *Thoſe that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth:* and theſe two references have a great ſimilitude according to that of Job, *Naked came I out of my mother's womb, and naked ſhall I return thither.*

John viii. 23. Acts ii. 19. Pſ. cxxxix. 15. Pſal. lxiii. 9. Job i. 21.

The next place of Scripture brought to confirm the deſcent is not ſo near in words, but thought to ſignify the end of that deſcent, and that part of his humanity by which he deſcended. For Chriſt, ſaith St. Peter, was *put to death in the fleſh, but quickened by the ſpirit; by which alſo he went and preached unto the ſpirits in priſon:* where the *ſpirit* ſeems to be the ſoul of Chriſt; and the *ſpirits in priſon*, the ſouls of them that were in hell, or in ſome place at leaſt ſeparated from the joys of heaven: whither becauſe we never read our Saviour went at any other time, we may conceive he went in ſpirit then when his ſoul departed from his body on the croſs. This did our Church firſt deliver as the proof and illuſtration of the deſcent, and the ancient (*z*) Fathers did apply the ſame in the like manner to the proof of this Article. But yet thoſe words of St. Peter have no ſuch power of probation; except we were certain that the *ſpirit* there ſpoken of were the ſoul of Chriſt, and that the time intended for that preaching were after his death, and before his reſurrection. Whereas if it were ſo interpreted, the difficulties are ſo many, that they (*a*) ſtaggered

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St. Auguſtin, and cauſed him at laſt to think that theſe words of St. Peter belonged not unto the doctrine of Chriſt's deſcending into hell. But indeed the *ſpirit* by which he is ſaid to preach was not the ſoul of Chriſt, but that ſpirit by which he was *quickened*; as appeareth by the coherence of the words, *being put to death in the fleſh, but quickened by the ſpirit, by which alſo he went and preached unto the ſpirits in priſon.* Now that ſpirit by which Chriſt was quickened, is (*b*) that by which he was raiſed from the dead, that is, the power of his Divinity; as
2 Cor. xiii. 4. St. Paul expreſſeth it, *Though he was crucified through weakneſs, yet he liveth by the power of God:* in reſpect of which he preached to thoſe which were diſobe-
Page 184. dient in the days of Noah, as we have already ſhewn.

The third, but principal, text is that of David,
Acts ii. 25, 26, 27, 30, 31. applied by St. Peter. For *David ſpeaketh concerning him, I foreſaw the Lord always before my face; for he is on my right hand, that I ſhould not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover alſo my fleſh ſhall reſt in hope. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption.* Thus the Apoſtle repeated the words of the Pſalmiſt, and then applied them: He *being a Prophet, and ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.* Now from this place the Article is clearly and infallibly deduced thus: If the ſoul of Chriſt were not left in hell at his reſurrection, then his ſoul was in hell before his reſurrection: but it was not there before his death; therefore upon or after his death, and before his reſurrection, the ſoul of Chriſt deſcended into hell; and conſequently the Creed doth truly deliver that Chriſt, being *crucified*, was *dead*, *buried*, and *deſcended into hell.* For as his fleſh did not ſee corruption by virtue of that promiſe and prophetical expreſſion, and yet it was in the grave,

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the place of corruption, where it reſted in hope until his reſurrection: ſo his ſoul, which was not left in hell, by virtue of the like promiſe or prediction, was in that hell, where it was not left, until the time that it was to be united to the body for the performing of the reſurrection. We muſt therefore confeſs from hence that the ſoul of Chriſt was in hell; and no Chriſtian can deny it, ſaith St. Auguſtin, (*c*) it is ſo clearly delivered in this prophecy of the Pſalmiſt and application of the Apoſtle.

The only queſtion then remains, not of the truth of the propoſition, but the ſenſe and meaning of it. It is moſt certain that Chriſt *deſcended into hell*; and as infallibly true as any other Article of the Creed: but what that hell was, and how he deſcended thither, being once queſtioned, it is not eaſily determined. Different opinions there have been of old, and of late more different ſtill, which I ſhall here examine after that manner which our ſubject will admit. Our preſent deſign is an expoſition of the Creed as now it ſtands, and our endeavour is to expound it according to the Scriptures in which it is contained: I muſt therefore look for ſuch an explication as may conſiſt with the other parts of the Creed, and may withal be conformable unto that Scripture upon which the truth of the Article doth rely: and conſequently, whatſoever interpretation is either not true in itſelf, or not conſiſtent with the body of the Creed, or not conformable to the doctrine of the Apoſtle in this particular, the expoſitor of that Creed by the doctrine of the Apoſtle muſt reject.

Firſt then, we ſhall conſider the opinion of Durandus, who, as often, ſo in this, is ſingular. He ſuppoſeth this deſcent to belong (*d*) unto the ſoul, and the name of *hell* to ſignify the place where the ſouls of dead men were in cuſtody: but he maketh a metaphor in the word *deſcended*, as not ſignifying any local motion, nor inferring any real preſence of the ſoul of Chriſt in the place where the ſouls of dead

dead men were; but only including a virtual motion, and inferring an efficacious preſence, by which deſcent the effects of the death of Chriſt were wrought upon the ſouls in hell: and becauſe the merits of Chriſt's death did principally depend upon the act of his ſoul, therefore the effect of his death is attributed to his ſoul as the principal agent; and conſequently Chriſt is truly ſaid at the inſtant of his death to *deſcend into hell*, becauſe his death was immediately efficacious upon the ſouls detained there. This is the opinion of Durandus, ſo far as it is diſtinct from others.

But although a virtual influence of the death of Chriſt may be well admitted in reference to the ſouls of the dead, yet this opinion cannot be accepted as the expoſition of this Article; being neither the Creed can be thought to ſpeak a language of ſo great ſcholaſtic ſubtilty, nor the place of David, expounded by St. Peter, can poſſibly admit any ſuch explication. For what can be the ſenſe of thoſe words, *Thou ſhalt not leave my ſoul in hell*, if his being in hell was only virtually acting there? If the efficacy of his death were his deſcent, then is he deſcended ſtill, becauſe the effect of his death ſtill remaineth. The opinion therefore of Durandus, making the deſcent into hell to be nothing but the efficacy of the death of Chriſt upon the ſouls detained there, is to be rejected, as not expoſitive of the Creed's confeſſion, nor conſiſtent with the Scripture's expreſſion.

The next opinion, later than that of Durandus, is, that the (*e*) deſcent into hell is the ſuffering of the torments of hell; that the ſoul of Chriſt did really and truly ſuffer all thoſe pains which are due unto the damned; that whatſoever is threatened by the Law unto them which depart this life in their ſins, and under the wrath of God, was fully undertaken and borne by Chriſt; that he died a true ſupernatural death, the ſecond death, the death of Gehenna;

Gehenna; and this dying the death of Gehenna was the *deſcending into hell*; that thoſe which are now ſaved by virtue of his death, ſhould otherwiſe have endured the ſame torments in hell which now the damned do and ſhall endure; but that he, being their ſurety, (*f*) did himſelf ſuffer the ſame for them, even all the torments which we ſhould have felt, and the damned ſhall.

This interpretation is either taken in the ſtrict ſenſe of the words, or in a latitude of expreſſion; but in neither to be admitted as the expoſition of this Article. Not if it be taken in a ſtrict, rigorous, proper, and formal ſenſe; for in that acceptation it is not true. It muſt not, it cannot, be admitted that Chriſt did ſuffer all thoſe torments which the damned ſuffer; and therefore it is not, it cannot, be true, that by ſuffering them he deſcended into hell. There is a worm that never dieth, which could not lodge within his breaſt; that is, a remorſe of conſcience, ſeated in the ſoul, for what that ſoul hath done: but ſuch a remorſe of conſcience could not be in Chriſt, who though he took upon himſelf the ſins of thoſe which otherwiſe had been damned, yet that act of his was a moſt virtuous, charitable, and moſt glorious act, highly conformable to the will of God, and conſequently could not be the object of remorſe. The grief and horror in the ſoul of Chriſt, which we have expreſſed in the explication of his ſufferings antecedent to his crucifixion, had reference to the ſins and puniſhment of men, to the juſtice and wrath of God; but clearly of a nature different from the ſting of conſcience in the ſouls condemned to eternal flames. Again, an eſſential part of the torments of hell is a preſent and conſtant ſenſe of the everlaſting diſpleaſure of God, and an impoſſibility of obtaining favour, and avoiding pain; an abſolute and complete deſpair of any better condition, or the leaſt relaxation: but Chriſt, we know, had never any ſuch reſentment, who looked upon

upon the reward which was ſet before him, even upon the croſs, and offered up himſelf a ſweet-ſmelling ſacrifice; which could never be efficacious, except offered in faith. If we ſhould imagine any damned ſoul to have received an expreſs promiſe of God, that after ten thouſand years he would releaſe him from thoſe torments, and make him everlaſtingly happy; and to have a true faith in that promiſe, and a firm hope of receiving eternal life; we could not ſay that man was in the ſame condition with the reſt of the damned, or that he felt all that hell which they were ſenſible of, or all that pain which was due unto his ſins: becauſe hope and confidence, and relying upon God, would not only mitigate all other pains, but wholly take away the bitter anguiſh of deſpair. Chriſt then, who knew the beginning, continuance, and concluſion of his ſufferings, who underſtood the determinate minute of his own death and reſurrection, who had made a covenant with his Father for all the degrees of his paſſion, and was fully aſſured that he could ſuffer no more than he had freely and deliberately undertaken, and ſhould continue no longer in his paſſion than he had himſelf determined, he who by thoſe torments was aſſured to overcome all the powers of hell, cannot poſſibly be ſaid to have been in the ſame condition with the damned, and ſtrictly and properly to have endured the pains of hell.

Again, if we take the torments of hell in a metaphorical ſenſe, for thoſe terrors and horrors of ſoul which our Saviour felt, which may therefore be called infernal torments, becauſe they are of greater extremity than any other tortures of this life, and becauſe they were accompanied with a ſenſe of the wrath of God againſt the unrighteouſneſs of men; yet this cannot be an interpretation of the deſcent into hell, as it is an Article of the Creed, and as that Article is grounded upon the Scriptures. For all thoſe pains which our Saviour felt (whether, as they

they pretend, properly infernal, or metaphorically ſuch), were antecedent to his death; part of them in the garden, part on the croſs; but all before he commended his ſpirit into the hands of his Father, and gave up the ghoſt. Whereas it is ſufficiently evident that the deſcent into hell, as it now ſtands in the Creed, ſignifieth ſomething commenced after his death, contradiſtinguiſhed to his burial; and, as it is conſidered in the Apoſtle's explication, is clearly to be underſtood of that which immediately preceded his reſurrection; and that alſo grounded upon a confidence totally repugnant to infernal pains. For it is thus particularly expreſſed: *I foreſaw the Lord always before my face; for he is on my right hand, that I ſhould not be moved.* Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope: becauſe thou wilt not leave my ſoul in hell. Where the faith, hope, confidence, and aſſurance of Chriſt is ſhewn; and his *fleſh*, though laid in the grave, the place of corruption, is ſaid to *reſt in hope*, for this very reaſon, becauſe God would not *leave his ſoul in hell.* I conclude therefore, that the deſcent into hell is not the enduring the torments of hell: becauſe, if ſtrictly taken, it is not true; if metaphorically taken, though it be true, yet it is not pertinent. Pſ. xvi. 9, 10.

The third opinion, which is alſo very late, at leaſt in the manner of explication, is, that in thoſe words, *Thou ſhalt not leave my ſoul in hell*, the ſoul of Chriſt is taken for his body, and *hell* for the grave, and conſequently, in the Creed, *he deſcended into hell*, is no more than this, that Chriſt in his body was laid into the grave. This explication ordinarily is rejected, by denying that the *ſoul* is ever taken for the body, or *hell* for the grave: but in vain; for it muſt be acknowledged that ſometimes the Scriptures are rightly ſo, and cannot otherwiſe be, underſtood. Firſt, the ſame word in the (*g*) Hebrew, which the Pſalmiſt uſed, and in the Greek, which

which the Apoſtle uſed, and we tranſlate *the ſoul*, is elſewhere uſed for the body of a dead man, and tranſlated ſo. And when we read in Moſes of a prohibition given to the High Prieſt or the Nazarite, of going to or coming near a dead body, and of the pollution by the dead; the *dead body* in the Hebrew and the Greek is nothing elſe but that which elſewhere ſignifieth the ſoul. And Mr. Ainſworth, who tranſlated the Pentateuch nearer the letter than the ſenſe, hath ſo delivered it in compliance with the original phraſe; and may be well interpreted
Lev. xix. 28. thus by our tranſlation, *Ye ſhall not make in your fleſh* any *cutting for a ſoul*, that is, *for the dead.*
Lev. xxi. 11. *For a ſoul he ſhall not defile himſelf among his people*, that is, *There ſhall none be defiled for the dead among*
Lev. xxii. 4. *his people: He that toucheth any* thing that is *unclean* by *a ſoul*, that is, *by the dead: Every one defiled by a*
Num. v. 2, Num. vi. 6. *ſoul*, that is, *by the dead: He ſhall not come at a dead ſoul*, that is, *He ſhall come at no dead body.* Thus Ainſworth's tranſlation ſheweth, that in all theſe places the original word is that which uſually ſignifieth the ſoul; and our tranſlation teacheth us, that though in other places it ſignifieth the ſoul, yet in theſe it muſt be taken for the body, and that body bereft of the ſoul.

Secondly, (*h*) the word which the Pſalmiſt uſed in Hebrew, and the Apoſtle in Greek, and is tranſlated *hell*, doth certainly in ſome other places ſignify no more than the grave, and is tranſlated ſo:
Gen. xxxvii. 35. as where Mr. Ainſworth following the word, *For I will go down unto my ſon mourning to hell*; our tranſlation aiming at the ſenſe, rendereth it, *For I will go down into the grave unto my ſon mourning.* So again
xlii. 38. he, *Ye ſhall bring down my gray hairs with ſorrow unto hell*, that is, *to the grave.* And in this ſenſe we ſay,
1 Sam. ii. 6. *The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up.*

Now being the *ſoul* is ſometimes taken for the body deſerted by the ſoul, and *hell* is alſo ſometimes

times taken for the grave, the receptacle of the body dead: therefore it is conceived that the Prophet did intend theſe ſignifications in thoſe words, *Thou ſhalt not leave my ſoul in hell*; and conſequently the Article grounded on that Scripture muſt import no more than this; Chriſt in reſpect of his body bereft of his ſoul, which was recommended into, and depoſited in the hands of his Father, *deſcended into* the grave.

This expoſition hath that great advantage, that he which firſt mentioned this deſcent in the Creed, did interpret it of the burial; and where this Article was expreſſed, there that of the burial was omitted. But notwithſtanding thoſe advantages, there is no certainty of this interpretation: firſt, becauſe he (*i*) which did ſo interpret it, at the ſame time, and in the tenor of that expoſition, did acknowledge a deſcent of the ſoul of Chriſt into hell; and thoſe other (*k*) Creeds which did likewiſe omit the burial, and expreſs the deſcent, did ſhew, that by that deſcent they underſtood not that of the body, but of the ſoul. Secondly, becauſe they which put theſe words into the Roman Creed, in which the burial was expreſſed before, muſt certainly underſtand a deſcent diſtinct from that; and therefore though it might perhaps be thought a probable interpretation of the words of David, eſpecially taken as belonging to David, yet it cannot pretend to an expoſition of the Creed, as now it ſtands.

The next opinion is, that the ſoul may well be underſtood either for the nobler part of man diſtinguiſhed from the body; or elſe for the perſon of man conſiſting of both ſoul and body, as it often is; or for the living ſoul, as it is diſtinguiſhed from the immortal ſpirit: but then the term *hell* ſhall ſignify no place, neither of the man, nor of the body, nor of the ſoul; but only the ſtate or condition of men in death, during the ſeparation of the ſoul from the body. So that the

prophecy ſhall run thus, *Thou ſhalt not leave my ſoul in hell*, that is, Thou ſhalt not ſuffer me to remain in the common ſtate of the dead, to be long deprived of my natural life, to continue without exerciſe, or power of exerciſing my vital faculty: and then the Creed will have this ſenſe, that Chriſt was *crucified, dead and buried*, and *deſcended into hell*; that is, he went unto the dead, and remained for a time in the ſtate of death, as other dead men do.

But this interpretation ſuppoſeth that which can never appear, that *hades* ſignifieth not death itſelf, nor the place where ſouls departed are, but the ſtate and condition of the dead, or their permanſion in death; which is a notion wholly new, and conſequently cannot interpret that which repreſenteth ſomething known and believed of old, according to the notions and conceptions of thoſe times. And that this notion is wholly new will appear, becauſe not any of the ancient fathers is produced to avow it, nor any of the Heathen authors which are produced do affirm it: nay, it is evident that the Greeks did always by *hades* underſtand a place into which the ſouls of men were carried and conveyed, diſtinct and ſeparate from that place in which we live; and that their different opinions ſhew, placing it, ſome in the earth, ſome under it, ſome in one unknown place of it, ſome in another. But eſpecially *hades*, in the judgment of the ancient Greeks, cannot conſiſt with this notion of the ſtate of death, and the permanſion in that condition, becauſe there were many which they believed to be dead, and to continue in the ſtate of death, which yet they believed not to be in *hades*; as (*l*) thoſe who died before their time, and thoſe whoſe bodies were unburied. Thus likewiſe the ancient fathers differed much concerning the place of the *infernus*; but never any doubted but that it ſignified ſome (*m*) place or other: and if they had conceived any ſuch notion as the ſtate of death, and the permanſion of the dead

dead in that ſtate, they needed not to have fallen into doubts or queſtions; the Patriarchs and the Prophets being as certainly in the ſtate of death, and remaining ſo, as Corah, Dathan, and Abiram are, or any perſon which is certainly condemned to everlaſting flames. Though therefore it be certainly true that Chriſt did truly and properly die, as other men are wont to do, and that after expiration he was in the ſtate or condition of the dead, in deadlihood, as ſome have learned to ſpeak; yet the Creed had ſpoken as much as this before, when it delivered that he *was dead*. And although it is true that he might have died, and in the next minute of time revived, and conſequently his death doth not (preciſely taken) ſignify any permanſion or duration in the ſtate of death, and therefore it might be added, *he deſcended into hell*, to ſignify farther a permanſion or duration in that condition; yet if *hell* do ſignify nothing elſe but the ſtate of the dead, as this opinion doth ſuppoſe, then to *deſcend into hell* is no more than to be dead; and ſo notwithſtanding any duration implied in that expreſſion, Chriſt might have aſcended the next minute after he deſcended thither, as well as he might be imagined to revive the next minute after he died. Being then to *deſcend into hell*, according to this interpretation, is no more than to be dead; being no man ever doubted but that perſon was dead who died; being it was before delivered in the Creed that Chriſt died, or, as we render it, *was dead*; we cannot imagine but they which did add this part of the Article to the Creed, did intend ſomething more than this, and therefore we cannot admit this notion as a full or proper expoſition.

There is yet left another interpretation grounded upon the general opinion of the Church of Chriſt in all ages, and upon a probable expoſition of the prophecy of the Pſalmiſt, taking the *ſoul* in the moſt proper ſenſe, for the ſpirit or rational part

of Chriſt; that part of a man which, according to our Saviour's doctrine, the Jews could not kill; and looking upon *hell* as a place diſtinct from this part of the world where we live, and diſtinguiſhed from thoſe heavens whither Chriſt aſcended, into which place the ſouls of men were conveyed after or upon their death; and therefore thus expounding the words of the Pſalmiſt in the perſon of Chriſt; Thou ſhalt not ſuffer that ſoul of mine which ſhall be forced from my body by the violence of pain upon the croſs, but reſigned into thy hands, when it ſhall go into that place below where the ſouls of men departed are detained; I ſay, thou ſhalt not ſuffer that ſoul to continue there as theirs have done; but ſhalt bring it ſhortly from thence, and reunite it to my body.

For the better underſtanding of this expoſition, there are ſeveral things to be obſerved, both in reſpect to the matter of it, and in reference to the authority of the fathers. Firſt therefore, this muſt be laid down as a certain and neceſſary truth, That the ſoul of man, when he dieth, dieth not, but returneth unto him that gave it, to be diſpoſed of at his will and pleaſure: according to the ground of our Saviour's counſel, *Fear not them which kill the body, but cannot kill the ſoul.* That better part of us therefore in and after death doth exiſt and live, either by virtue of its ſpiritual and immortal nature, as we believe; or at leaſt by the will of God, and his power upholding and preſerving it from diſſolution, as many of the fathers thought. This ſoul thus exiſting after death, and ſeparated from the body, though of a nature ſpiritual, is really and truly in ſome place; if not by way of circumſcription, as proper bodies are, yet by way of determination and indiſtancy; ſo that it is true to ſay, this ſoul is really and truly preſent here, and not elſewhere.

Matth. x. 28.

Again, the ſoul of man, which, while he lived, gave life to the body, and was the fountain of all

vital

vital actions, in that ſeparate exiſtence after death, muſt not be conceived to ſleep, or be bereft and ſtript of all vital operations, but ſtill to exerciſe the powers of underſtanding and of willing, and to be ſubject to the affections of joy and ſorrow. Upon which is grounded the different eſtate and condition of the ſouls of men during that time of ſeparation; ſome of them by the mercy of God being placed in peace and reſt, in joy and happineſs; others by the juſtice of the ſame God left to ſorrow, pains, and miſery.

As there was this different ſtate and condition before our Saviour's death, according to the different kinds of men in this life, the wicked and the juſt, the elect and reprobate; ſo there were two ſocieties of ſouls after death; one of them which were happy in the preſence of God, the other of thoſe which were left in their ſins and tormented for them. Thus we conceive the righteous Abel the firſt man placed in this happineſs, and the ſouls of them that departed in the ſame faith to be gathered to him. Whoſoever it was of the ſons of Adam which firſt died in his ſins was put into a place of torment; and the ſouls of all thoſe which departed after with the wrath of God upon them were gathered into his ſad ſociety.

Now as the ſouls at the hour of death are really ſeparated from the bodies; ſo the place where they are in reſt or miſery after death is certainly diſtinct from the place in which they lived. They continue not where they were at that inſtant when the body was left without life; they do not go together with the body to the grave; but as the ſepulchre is appointed for our fleſh, ſo there is another receptacle, or habitation and manſion for our ſpirits. From whence it followeth, that in death the ſoul doth certainly paſs by a real motion from that place in which it did inform the body, and is tranſlated to that place, and unto that ſociety, which God of his

mercy or, juſtice hath allotted to it. And not at preſent to inquire into the difference and diſtance of thoſe ſeveral habitations (but for method's ſake to involve them all as yet under the notion of the infernal parts, or the manſions below), it will appear to have been the general judgment of the Church, that the ſoul of Chriſt contradiſtinguiſhed from his body, that better and more noble part of his humanity, his rational and intellectual ſoul, after a true and proper ſeparation from his fleſh, was really and truly carried into thoſe parts below, where the ſouls of men before departed were detained; and that by ſuch a real tranſlation of his ſoul, he was truly ſaid to have deſcended into hell.

Many have been the interpretations of the opinion of the fathers made of late; and their differences are made to appear ſo great, as if they agreed in nothing which concerns this point: whereas there is nothing which they agree in more than this which I have already affirmed, a real deſcent of the ſoul of Chriſt unto the habitation of the ſouls departed. The perſons to whom, and end for which, he deſcended, they differ in; but as to a local deſcent into the infernal parts, they all agree. Who were then in thoſe parts, they could not certainly define; but whoſoever were there, that Chriſt by the preſence of his ſoul was with them, they all determined.

That this was the general opinion of the Church will appear, not only by the teſtimonies of thoſe (*n*) ancient writers which lived ſucceſſively, and wrote in ſeveral ages, and delivered this expoſition in ſuch expreſs terms as are not capable of any other interpretation: but alſo becauſe it was generally uſed as an argument againſt the Apollinarian hereſy: than which nothing can ſhew more the general opinion of the Catholics and the heretics, and that not only of the preſent, but of the precedent ages. For it had been little leſs than ridiculous to have produced that for an argument to prove a point in controverſy which

which had not been clearer than that which was controverted, and had not been ſome way acknowledged as a truth by both. Now the error of Apollinarius was, that Chriſt had no proper intellectual or rational ſoul, but that the word was to him in the place of a ſoul: and the (*o*) argument produced by the fathers for the conviction of this error was, that Chriſt deſcended into hell; which the Apollinarians could not deny: and that this deſcent was not made by his divinity, or by his body, but by the motion, and preſence of his ſoul, and conſequently that he had a ſoul diſtinct both from his fleſh and from the word. Whereas if it could have then been anſwered by the heretics, as now it is by many, that his deſcent into hell had no relation to his ſoul, but to his body only, which deſcended into the grave; or that it was not a real, but only virtual, deſcent, by which his death extended to the deſtruction of the powers of hell; or that his ſoul was not his intellectual ſpirit, or immortal ſoul, but his living ſoul, which deſcended into hell, that is, continued in the ſtate of death: I ſay, if any of theſe ſenſes could have been affixed to this Article, the Apollinarians' anſwer might have been ſa[illegible] and the Catholics' argument of no valid[illegible] being thoſe heretics did all acknowled[illegible] ticle; being the Catholic fathers di[illegible] to prove the real diſtinction o[illegible] both from his divinity and [illegible] his body was re[illegible]ally in [illegible] really preſent with [illegible] that it was the general de[illegible] Chriſt did [illegible]nd into hell [illegible] ſoul, ſeparat[illegible] from his body; [illegible] where the ſouls of men departed w[illegible]

Nor can it be reaſonably objected, [illegible] gument of the fathers was of equal fo[illegible] theſe heretics, if it be underſtood of the [illegible] ſoul, as it would be if it were underſtood

rational; as if thoſe heretics had equally deprived Chriſt of the rational and animal ſoul. For it is moſt certain that they did not equally deprive Chriſt of both; but moſt of the Apollinarians denied an human ſoul to Chriſt (*p*) only in reſpect of the intellectual part, granting that the animal ſoul of Chriſt was of the ſame nature with the animal ſoul of other men. If therefore the fathers had proved only that the animal ſoul of Chriſt had deſcended into hell, they had brought no argument at all to prove that Chriſt had an human intellectual ſoul. It is therefore certain that the Catholic fathers in their oppoſition to the Apollinarian heretics did declare, that the intellectual and immortal ſoul of Chriſt deſcended into hell.

The only queſtion which admitted any variety of diſcrepance among the ancients was, Who were the perſons to whoſe ſouls the ſoul of Chriſt deſcended? and that which dependeth on that queſtion, What was the end and uſe of his deſcent? In this indeed they differed much, according to their ſeveral apprehenſions of the condition of the dead, and the nature of the place into which the ſouls before our [illegible]iour's death were gathered; ſome looking on [illegible]e which we tranſlate now *hell*, *hades*, or [illegible]the (*q*) common receptacle of the ſouls [illegible]th the juſt and unjuſt; thought the [illegible]nded unto thoſe which departed [illegible]ear of God; the ſouls of the [illegible]nd the people of God. [illegible]thought *hades* or *in-* [illegible]) the Scriptures for any [illegible]therefore they did not con- [illegible]Patriarchs or the Prophets did [illegible]infernal place; and conſequently, [illegible]nt into hell was not his going to [illegible]ts or the Patriarchs, which were not [illegible]For as, if it had been only ſaid that Chriſt [illegible]e unto the boſom of Abraham, or to Paradiſe,

diſe, no man would ever have believed that he had deſcended into hell; ſo being it is only written, *Thou ſhalt not leave my ſoul in hell*, it ſeems incongruous to think that he went then unto the Patriarchs who were not there.

Now this being the diverſity of opinions anciently in reſpect of the perſons unto whoſe ſouls the ſoul of Chriſt deſcended at his death, the difference of the end or efficacy of that deſcent is next to be obſerved. Of thoſe which did believe the name of *hades* to belong unto that general place which comprehended all the ſouls of men (as well thoſe which died in the favour of God, as thoſe which departed in their ſins), (*s*) ſome of them thought that Chriſt deſcended to that place of *hades* where the ſouls of all the faithful, from the death of the righteous Abel to the death of Chriſt, were detained; and there diſſolving all the power by which they were detained below, tranſlated them into a far more glorious place, and eſtated them in a condition far more happy in the heavens above.

Others of them underſtood no ſuch tranſlation of place, or alteration of condition there, conceiving that the ſouls of all men are (*t*) detained below ſtill, and ſhall not enter into heaven until [illegible] neral reſurrection. They made no ſuch [illegible] at the death of Chriſt, as if thoſe who [illegible] a Saviour to come ſhould be kept [illegible] till he came, and thoſe which [illegible] Saviour already come [illegible] immediately upon [illegible]

But ſuch as thoug[ht] [illegible] of the Patriarchs did reſide [illegible] of ſpeech be called *hell*, nor [illegible] the Scriptures, conceived, that [illegible] to thoſe who were included in the [illegible] place of torment, ſo the end of his de[ſcent] deliver ſouls from thoſe miſeries which [illegible] and to tranſlate them to a place of happine[ſs]

glorious condition. They which did think that hell was wholly emptied, that every ſoul was preſently releaſed from all the pains which before it ſuffered, were branded with the name of (*u*) heretics: but to believe that many were delivered, was both by them and many others counted orthodox.

The means by which they did conceive that Chriſt did free the ſouls of men from hell, was the application of his death unto them, which was propounded to thoſe ſouls by (*x*) preaching of the Goſpel there: that as he revealed here on earth the will of God unto the ſons of men, and propounded himſelf as the object of their faith, to the end that whoſoever believed in him ſhould never die; ſo after his death he ſhewed himſelf unto the ſouls departed, that whoſoever of them would yet accept of and acknowledge him ſhould paſs from death to life.

Thus did they think the ſoul of Chriſt deſcended into hell to preach the Goſpel to the ſpirits there, that they might receive him who before believed in him, or that they might believe in him who before rejected him. But this cannot be received as the end, or way to effect the end, of Chriſt's deſcent: I look upon it as any illuſtration of this Ar- many reaſons. For firſt, I have already he place of St. Peter, ſo often men- ot capable of that ſenſe, nor hath Saviour after death. Second- no other reaſon to have ter in that manner, hal writings led them to the authority whereof this y. A place of the Prophet produced, that *The Lord God of his dead, which ſlept in the land of deſcended unto them, to preach unto them on.* But being there is no ſuch verſe ex- that Prophet or any other, it was alſo de- livered

livered that it was once in the tranſlation of the Septuagint. but raſed out from thence by the Jews: which as it can ſcarce be conceived true, ſo, if it were, it would be yet of doubtful authority, as being never yet found in the Hebrew Text. And Hermes in his book, called the Paſtor, was (z) thought to give ſufficient ſtrength to this opinion; whereas the book itſelf is of no good authority, and in this particular is moſt extravagant: for he taught, that not only the ſoul of Chriſt, but alſo the ſouls of the Apoſtles, preached to the ſpirits below; that as they followed his ſteps here, ſo did they alſo after their death, and therefore deſcended to preach in hell.

Nor is this only to be ſuſpected in reference to thoſe pretended authorities which firſt induced men to believe it, and to make forced interpretations of Scripture to maintain it; but alſo to be rejected in itſelf, as falſe, and inconſiſtent with the nature, ſcope and end of the Goſpel (which is to be preached with ſuch commands and ordinances as can concern thoſe only which are in this life), and as incongruous to the ſtate and condition of thoſe ſouls to whom Chriſt is ſuppoſed to preach. For if we look upon the Patriarchs, Prophets, and all ſaints before departed, it is certain they were never *diſobedient in the days of Noah*; nor could they need the publication of the Goſpel after the death of Chriſt, who by virtue of that death were accepted in him while they lived, and by that acceptation had received a reward long before. If we look upon them which died in diſobedience, and were in torments for their ſins, they cannot appear to be proper objects for the Goſpel preached. The rich man, whom we find in their condition, deſired one might be ſent from the dead to preach unto his brethren then alive, leſt they alſo ſhould come unto that place: but we find no hopes he had that any ſhould come from them which were alive to preach to him. For if the

Luc. xvi. 31. the living, who *heard not Moſes and the Prophets, would not be perſuaded though one roſe from the dead*; ſurely thoſe which had been diſobedient unto the Prophets, ſhould never be perſuaded after they were dead.

Whether therefore we conſider the authorities firſt introducing this opinion, which were apocryphal; or the teſtimonies of Scripture, forced and improbable; or the nature of this preaching, inconſiſtent with the Goſpel; or the perſons to whom Chriſt ſhould be thought to preach (which, if dead in the faith and fear of God, wanted no ſuch inſtruction; if departed in infidelity and diſobedience, were unworthy and incapable of ſuch a diſpenſation); this preaching of Chriſt *to the ſpirits in priſon* cannot be admitted either as the end, or as the means proper to effect the end, of his deſcent into hell.

Nor is this preaching only to be rejected as a means to produce the effect of Chriſt's deſcent; but the effect itſelf pretended to be wrought thereby, whether in reference to the juſt or unjuſt, is by no means to be admitted. For though ſome of the ancients thought, as is ſhewn before, that Chriſt did therefore deſcend into hell, that he might deliver the ſouls of ſome which were tormented in thoſe flames, and tranſlate them to a place of happineſs; yet this opinion deſerveth no acceptance, neither in reſpect of the ground or foundation on which it is built, nor in reſpect of the action or effect itſelf. The authority upon which the ſtrength of this doctrine doth rely, is that place of the Acts, *whom God hath raiſed up, looſing the pains of hell*, for ſo they read it; from whence the argument is thus deduced: God did looſe the pains of hell when Chriſt was raiſed: but thoſe pains did not take hold of Chriſt himſelf, who was not to ſuffer any thing after death; and conſequently he could not be looſed from or taken out of thoſe pains in which he never was:

was: in the ſame manner the Patriarchs and the Prophets, and the ſaints of old, if they ſhould be granted to have been in a place ſometimes called hell, yet were they there in happineſs, and therefore the delivering them from thence could not be the looſing of the pains of hell: it followeth then, that thoſe alone which died in their ſins were involved in thoſe pains, and when thoſe pains were looſed, then were they releaſed; and being they were looſed when Chriſt was raiſed, the conſequence will be, that he deſcending into hell, delivered ſome of the damned ſouls from their torments there.

But firſt, though the (*a*) Latin tranſlation render it ſo, *the pains of hell*; though ſome copies and other tranſlations, and divers of the fathers, read it in the ſame manner; yet the original and authentic Greek acknowledgeth no ſuch word as *hell*, but propounds it plainly thus, *whom God hath raiſed up, looſing the pains of death.* Howſoever if the words were ſo expreſſed in the original text, yet it would not follow that God delivered Chriſt out of thoſe pains in which he was detained any time, much leſs that the ſoul of Chriſt delivered the ſouls of any other; but (*b*) only that he was preſerved from enduring them.

Again, as the authority is moſt uncertain, ſo is the doctrine moſt incongruous. The ſouls of men were never caſt into infernal torments, to be delivered from them. The days which follow after death were never made for opportunities to a better life. The angels had one inſtant either to ſtand or fall eternally; and what that inſtant was to them, that this life is unto us. We may as well believe the devils were ſaved, as thoſe ſouls which were once tormented with them. For it is an *everlaſting fire*, an *everlaſting puniſhment*, a *worm* that *dieth not*. Nor does this only belong to us who live after the death of Chriſt, as if the damnation of all ſinners now were ineluctable and eternal, but before that death

Matt. xxv. 41, 45. Mark ix. 44.

death it were not ſo; as if faith and repentance were now indiſpenſably neceſſary to ſalvation, but then were not. For thus the condition of mankind before the fulneſs of time, in which our Saviour came into the world, ſhould have been far more (*c*) happy and advantageous than it hath been ſince. But neither they nor we ſhall ever eſcape eternal flames, except we obtain the favour of God before we be ſwallowed by the jaws of death. *We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body:* but if they be in a ſtate of ſalvation now by virtue of Chriſt's deſcent into hell, which were numbered among the damned before his death, at the day of the general judgment they muſt be returned into hell again; or if they be received then into eternal happineſs, it will follow either that they were not juſtly condemned to thoſe flames at firſt, according to the general diſpenſations of God, or elſe they did not receive the things done in their body at the laſt; which all ſhall as certainly receive, as all appear. This life is given unto men to work out their ſalvation with fear and trembling, but after death cometh judgment, reflecting on the life that is paſt, not expecting amendment or converſion then. He that liveth and believeth in Chriſt ſhall never die; he that believeth, though he die, yet ſhall he live; but he that dieth in unbelief ſhall neither believe nor live. And this is as true of thoſe which went before, as of thoſe which came after our Saviour, becauſe he was the Lamb ſlain before the foundation of the world. I therefore conclude, that the end for which the ſoul of Chriſt deſcended into hell, was not to deliver any damned ſouls, or to tranſlate them from the torments of hell unto the joys of heaven.

2 Cor. v. 10.

The next conſideration is, whether by virtue of his deſcent the ſouls of thoſe which before believed in him, the Patriarchs, Prophets, and all the people of

of God, were delivered from that place and ſtate in which they were before; and whether Chriſt *deſcended into hell* to that end, that he might tranſlate them into a place and ſtate far more glorious and happy. This hath been in the later ages of the Church the vulgar opinion of moſt men, and that as if it followed neceſſarily from the denial of the former; he delivered not the ſouls of the damned, (*d*) therefore he delivered the ſouls of them which believed, and of them alone: till at laſt the ſchools have followed it ſo fully, that they deliver it as a point of (*e*) faith and infallible certainty, that the ſoul of Chriſt by deſcending into hell did deliver from thence all the ſouls of the ſaints which were in the boſom of Abraham, and did confer upon them actual and eſſential beatitude, which before they enjoyed not. And this they lay upon two grounds: firſt, that the ſouls of ſaints departed ſaw not God; and ſecondly, that Chriſt by his death opened the gate of the kingdom of heaven.

But even this opinion, as general as it hath been, hath neither that conſent of antiquity, nor ſuch certainty as it pretendeth, but is rather built upon the improbabilities of a worſe. The (*f*) moſt ancient of all the fathers, whoſe writings are extant, were ſo far from believing that the end of Chriſt's deſcent into hell was to tranſlate the ſaints of old into heaven, that they thought them not to be in heaven yet, nor ever to be removed from that place in which they were before Chriſt's death, until the general reſurrection. Others, as we have alſo ſhewn, thought the boſom of Abraham was not in any place which could be termed hell; and conſequently could not think that Chriſt ſhould therefore deſcend into hell to deliver them which were not there. And others yet which thought that Chriſt delivered the Patriarchs from their infernal manſions, did not think ſo excluſively or in oppoſition to the diſobedient and damned ſpirits, but conceived many of

of them to be ſaved as well as the Patriarchs were, and (*g*) doubted whether all were not ſo ſaved or no. Indeed I think there were very few (if any) for above five hundred years after Chriſt, which did ſo believe Chriſt delivered the ſaints out of hell, as to leave all the damned there; and therefore this opinion cannot be grounded upon the prime antiquity, when ſo many of the ancients believed not that they were removed at all, and ſo few acknowledged that they were removed alone.

And if the authority of this opinion in reſpect of its antiquity be not great, the certainty of the truth of it will be leſs. For firſt, if it be not certain that the ſouls of the Patriarchs were in ſome place called *hell* after their own death, and until the death of Chriſt; if the boſom of Abraham were not ſome infernal manſion, then can it not be certain that Chriſt deſcended into hell to deliver them. But there is no certainty that the ſouls of the juſt, the Patriarchs, and the reſt of the people of God, were kept in any place below, which was, or may be called hell: the boſom of Abraham might well be in the heavens above, far from any region where the Devil and his angels were; the Scriptures no where tell us that the ſpirits of juſt men went unto or did remain in hell; the place in which the rich man was in torments after death is called *hell*, but that into which the angels carried the poor man's ſoul is not termed ſo. There was a vaſt diſtance between them two, nor is it likely that the angels which ſee the face of God ſhould be ſent down from heaven to convey the ſouls of the juſt into that place where the face of God cannot be ſeen. When God tranſlated Enoch, and Elias was carried up in a chariot to Heaven, they ſeem not to be conveyed to a place where there was no viſion of God; and yet it is moſt probable, that Moſes was with Elias as well before as upon the mount: nor is there any reaſon to conceive that Abraham ſhould be in any worſe

worſe place or condition than Enoch was, having as great *a teſtimony that he pleaſed God*, as Enoch had.

Secondly, it cannot be certain that the ſoul of Chriſt delivered the ſouls of the ſaints of old from hell, and imparted to them the beatifical viſion, except it were certain that thoſe ſouls are in another place and a better condition now than they were before. But there is no certainty that the Patriarchs and the Prophets are now in another place and a better condition than they were before our bleſſed Saviour died; there is no intimation of any ſuch alteration of their ſtate delivered in the Scriptures; there is no ſuch place with any probability pretended to prove any actual acceſſion of happineſs and glory already paſt. *Many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven:* there then did the Gentiles which came in to Chriſt find the Patriarchs, even in the kingdom of heaven; and we cannot perceive that they found them any where elſe than Lazarus did. For the deſcription is the ſame, *There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the kingdom of God, and you* yourſelves *thruſt out.* For as the rich man *in hell lift up his eyes being in torments, and ſeeth Abraham afar off*, before the death of Chriſt; ſo thoſe that were in *weeping and gnaſhing of teeth, ſaw Abraham, and Iſaac, and Jacob, and the Prophets*, when the Gentiles were brought in. Matt. viii. 11. Luke xiii. 28.

Thirdly, though it were certain that the ſouls of the ſaints had been in a place called *hell*, as they were not; though it were alſo certain that they were now in a better condition than they were before Chriſt's death, as it is not; yet it would not follow that Chriſt *deſcended into hell* to make this alteration; for it might not be performed before his reſurrection, it might not be effected till his aſcenſion, it might be attributed to the merit of his paſſion, it might have no dependance on his deſcenſion. I

conclude therefore that there is no certainty of truth in that propoſition which the ſchoolmen take for a matter of faith, That Chriſt delivered the ſouls of the ſaints from that place of hell which they call *Limbus of the Fathers*, into heaven; and for that purpoſe after his death deſcended into hell.

Wherefore being it is moſt infallibly certain that the death of Chriſt was as powerful and effectual for the redemption of the ſaints before him, as for thoſe which follow him; being *they did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink*; being Abraham is the *Father of us all*, and we now after Chriſt's aſcenſion are called but *to walk in the ſteps of the faith* of that Father; being the boſom of Abraham is clearly propounded in the Scriptures as the place into which the bleſſed angels before the death of Chriſt conveyed the ſouls of thoſe which departed in the favour of God, and is alſo (*h*) promiſed to them which ſhould believe in Chriſt after his death; being we can find no difference or tranſlation of the boſom of Abraham, and yet it is a comfort ſtill (*i*) to us that we ſhall go to him, and while we hope ſo never fear that we ſhall go to hell; I cannot admit this as the end of Chriſt's deſcent into hell, to convey the ſouls of Abraham, Iſaac, and Jacob, and thoſe which were with them, from thence; nor can I think there was any reference to ſuch an action in thoſe words, *Thou ſhalt not leave my ſoul in hell.*

1 Cor. x. 3, 4.

Rom. iv. 12, 16.

Another opinion hath obtained, eſpecially in our Church, that the end for which our Saviour *deſcended into hell*, was to triumph over Satan and all the powers below within their own dominions. And this hath been received as grounded on the Scriptures and conſent of Fathers. The Scriptures produced for the confirmation of it are theſe two; *Having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them:* and, *When he aſcended up on high, he led captivity captive,*

Col. ii. 15.

Eph. iv. 8, 9.

and

and gave gifts unto men. Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? By the conjunction of theſe two they conceive the triumph of Chriſt's deſcent clearly deſcribed in this manner. Ye were *buried with Chriſt in baptiſm, with whom ye were alſo raiſed: and when ye were dead in ſins, he quickened you together with him, forgiving your ſins, and cancelling the hand-writing of ordinances that was againſt us,* and *ſpoiling powers and principalities, he made an open ſhew of them, triumphing over them in himſelf.* That is, ſay they, ye died and were buried with Chriſt, who faſtened the hand-writing of ordinances to the croſs, that he might aboliſh it from having any right to tie or yoke his members. Ye likewiſe were quickened, and raiſed together with Chriſt, who riſing ſpoiled powers and principalities, and triumphed over them in his own perſon. So that theſe words, *ſpoiling principalities and powers*, are not referred to the croſs, but to Chriſt's reſurrection. This triumph over Satan and all his kingdom, the ſame Apoſtle to the Epheſians ſetteth down as a conſequent to Chriſt's death, and pertinent to his reſurrection, *Aſcending on high he led captivity captive:* and this, *He aſcended, what meaneth it, but that he deſcended firſt into the lower parts of the earth?* So that aſcending from the lower parts of the earth he *led captivity captive*, which is all one with, he *triumphed over powers and principalities.* With this coherence and conjunction of the Apoſtle's words, together with the interpretation of the ancient Fathers, they conceive it ſufficiently demonſtrated, that Chriſt after his death, and before his reſurrection, in the lowermoſt parts of the earth, even in hell, did lead captivity captive, and triumphed over Satan.

B. Bilſon, P. 294. Col. ii. 12, 13, 14, 15. Eph. iv. 8, 9.

But notwithſtanding, I cannot yet perceive either how this triumph in hell ſhould be delivered as a certain truth in itſelf, or how it can have any conſiſtency with the denial of thoſe other ends which they who of late have embraced this opinion do

ordinarily reject. Firſt, I cannot ſee how the Scriptures mentioned are ſufficient to found any ſuch concluſion of themſelves. Secondly, I cannot underſtand how they can embrace this as the interpretation of the Fathers, who believe not that any of the ſouls of the damned were taken out of the torments of hell, or that the ſouls of the ſaints of old were removed from thence by Chriſt's deſcent; which were the reaſons why the Fathers ſpake of ſuch a triumphing in hell, and leading captivity captive there.

That the triumphing in the Epiſtle to the Coloſſians is not referred to the croſs but to the reſurrection, cannot be proved; the coherence cannot enforce ſo much: no logic can infer ſuch a diviſion, that the *blotting out of the hand-writing* belongeth preciſely to our *burial with him*; and the *triumphing over principalities and powers* particularly to our being *quickened together with him*; or that the *blotting out* was performed at one time, and the *triumphing* at another. Our preſent tranſlation attributeth it expreſsly to the croſs, rendering the laſt words, *triumphing over them in it*, that is, in the croſs mentioned in the former verſe; and though (*k*) anciently it have been read, *triumphing over them in himſelf*, yet ſtill there are theſe two great advantages on our ſide: firſt, that if we read, *in it*, it proves the triumph ſpoken of in this place performed upon the croſs; and if we read, *in himſelf*, it proveth not that the triumph was performed in any other place, becauſe he was himſelf upon the croſs: ſecondly, the ancient (*l*) Fathers of the Greek Church read it as we do, *in it*, and interpret the triumph of his death; and thoſe others of the Latin Church, which did read it otherwiſe, did alſo acknowledge with the Greeks the croſs not only to be the place in which the victory over Satan was obtained, but alſo to be the trophy of that victory, (*m*) and the triumphal chariot.

This place then of St. Paul to the Coloſſians cannot

not prove that Chriſt *deſcended into hell*, to triumph over the Devil there; and if it be not proper for that purpoſe of itſelf, it will not be more effectual by the addition of that other to the Epheſians. For, firſt, we have already ſhewn, that the *deſcending* into the *lower parts of the earth*, doth not neceſſarily ſignify his deſcent into hell, and conſequently cannot prove that either thoſe things which are ſpoken in the ſame place, or in any other, are to be attributed to that deſcent. Again, if it were granted, that thoſe words did ſignify *hell*, and this Article of our Creed were contained in them, yet would it not follow from that Scripture, that Chriſt triumphed over Satan while his ſoul was in hell; for the conſequence would be only this, that the ſame Chriſt who led captivity captive, *deſcended* firſt *into hell. In that he aſcended*, (and aſcending led captivity captive,) *what is it but that he deſcended firſt?* The deſcent then, if it were to hell, did precede the triumphant aſcent of the ſame perſon; and that is all which the Apoſtle's words will evince. Nay farther yet, the aſcent mentioned by St. Paul cannot be that which immediately followed the deſcent into hell, for it evidently ſignifieth the aſcenſion which followed forty days after his reſurrection. It is not an aſcent from the parts below to the ſurface of the earth, but to the heavens above, an *aſcending up on high*, even *far above all heavens*. Now the *leading captivity captive* belongeth clearly to this aſcent, and not to any deſcent which did precede it. It is not ſaid, that he *deſcended firſt* to *lead captivity captive*; and yet it muſt be ſo, if Chriſt deſcended into hell to triumph there: it is not ſaid, when he had *led captivity captive, he aſcended up on high*; for then it might be ſuppoſed that the captives had been led before: but it is (*n*) expreſsly ſaid, *aſcending up on high he led captivity captive*; and conſequently that triumphant act was the immediate effect of his aſcenſion. So that by theſe two Scriptures no more

can be proved than this, that Chriſt triumphed over principalities and powers at his death upon the croſs, and led captivity captive at his aſcenſion into heaven. Which is ſo far from proving that Chriſt deſcended into hell to triumph there, that it is more proper to perſuade the contrary. For why ſhould he go to hell to triumph over them, over whom he had triumphed on the croſs? Why ſhould he go to captivate that captivity then, which he was to captivate when he aſcended into heaven?

As for the teſtimonies of the Fathers, they will appear of ſmall validity to confirm this triumphant deſcent as it is diſtinguiſhed from the two former effects, the removal of the ſaints to heaven, and the delivering the damned from the torments of hell. In vain ſhall we pretend that Chriſt *deſcended into hell* to lead captivity captive, if we withal maintain, that when he deſcended thither he brought none away which were captive there. This was the very notion which thoſe (*o*) Fathers had, that the ſouls of men were conquered by Satan, and after death actually brought into captivity; and that the ſoul of Chriſt deſcending to the place where they were, did actually releaſe them from that bondage, and bring them out of the poſſeſſion of the Devil by force. Thus did he conquer Satan, ſpoil hell, and lead captivity captive, according to their apprehenſion. But if he had taken no ſouls from thence, he had not ſpoiled hell, he had not led captivity captive, he had not ſo triumphed in the Fathers' ſenſe. Wherefore, being the Scriptures teach us not that Chriſt triumphed in hell; being the triumph which the Fathers mention, was either in relation to the damned ſouls which Chriſt took out of thoſe tormenting flames, as ſome imagined, or in reference to the ſpirits of the juſt, which he took out of thoſe infernal habitations, as others did conceive; being we have already thought fit not to admit either of theſe two as the effect of Chriſt's deſcent, it followeth

loweth that we cannot acknowledge this as the proper end of the Article.

Nor can we ſee how the Prophet David could intend ſo much, as if, when he ſpake thoſe words in the perſon of our Saviour, *Thou ſhalt not leave my ſoul in hell*, he ſhould have intended this, Thou ſhalt not leave my ſoul ſeparated from my body, and conveyed into the regions of the damned ſpirits, amongſt all the principalities and powers of hell; I ſay, thou ſhalt not leave me there, battering all the infernal ſtrength, redeeming the priſoners, leading captivity captive, and victoriouſly triumphing over death, and hell, and Satan. In ſum, thoſe words of the Prophet cannot admit any interpretation involving a glorious, triumphant, and victorious condition, which is not a ſubject capable of derelict̃ion. For as the hope which he had of his body, that it ſhould not ſee corruption, ſuppoſed that it was to be put in the grave, which could not of itſelf free the body from corruption; ſo the hope that his ſoul ſhould not be left in hell, ſuppoſeth it not to be in ſuch a ſtate as was of itſelf contradictory to derelict̃ion.

And this leads me to that end which I conceive moſt conformable to the words of the Prophet, and leaſt liable to queſtion or objection. We have already ſhewn the ſubſtance of the Article to conſiſt in this, that the ſoul of Chriſt, really ſeparated from his body by death, did truly paſs unto the places below, where the ſouls of men departed were. And I conceive the end for which he did ſo, was, that he might undergo the condition of a dead man as well as of a living. He appeared here in the ſimilitude of ſinful fleſh, and went into the other world in the ſimilitude of a ſinner. His body was laid in a grave, as ordinarily the bodies of dead men are; his ſoul was conveyed into ſuch receptacles as the ſouls of other perſons uſe to be. All, which was neceſſary for our redemption by way of ſatisfaction and merit, was

already performed on the croſs; and all, which was neceſſary for the actual collation and exhibition of what was merited there, was to be effected upon and after his reſurrection: in the interim therefore there is nothing left, at leaſt known to us, but to ſatisfy the law of death. This he undertook to do, and did: and though the ancient Fathers by the ſeveral additions of other ends have ſomething obſcured this, yet it may be ſufficiently obſerved in their (*p*) writings, and is certainly moſt conformable to that prophetical expreſſion, upon which we have hitherto grounded our explication, *Thou ſhalt not leave my ſoul in hell, neither wilt thou ſuffer thy Holy One to ſee corruption.*

Secondly, by the deſcent of Chriſt into hell, all thoſe which believe in him are ſecured from deſcending thither: he went unto thoſe regions of darkneſs, that our ſouls might never come into thoſe torments which are there. By his deſcent he freed us from our fears, as by his aſcenſion he ſecured us of our hopes. He paſſed to thoſe habitations where Satan hath taken up poſſeſſion and exerciſeth his dominion; that having no power over him, we might be aſſured that he ſhould never exerciſe any over our ſouls de-
Heb. ii. 14. parted, as belonging unto him. *Through death* he *deſtroyed him that had the power of death, that is, the Devil*; and by his actual deſcent into the dominions of him ſo deſtroyed, ſecured all which have an intereſt in him of the ſame freedom which he had. Which truth is alſo ſtill preſerved, (though among many other ſtrange conceptions) (*q*) in the writings of the Fathers. Having thus examined the ſeveral interpretations of this part of the Article, we may now give a brief and ſafe account thereof, and teach every one how they may expreſs their faith without any danger of miſtake, ſaying, I give a full and undoubting aſſent unto this as to a certain truth, that when all the ſufferings of Chriſt were finiſhed on the croſs, and his ſoul was ſeparated from his body, though

though his body were dead, yet his ſoul died not; and though it died not, yet it underwent the condition of the ſouls of ſuch as die; and being he died in the ſimilitude of a ſinner, his ſoul went to the place where the ſouls of men are kept who died for their ſins, and ſo did wholly undergo the law of death: but becauſe there was no ſin in him, and he had fully ſatisfied for the ſins of others which he took upon him; therefore as God ſuffered not his Holy One to ſee corruption, ſo he left not his ſoul in hell, and thereby gave ſufficient ſecurity to all thoſe who belong to Chriſt, of never coming under the power of Satan, or ſuffering in the flames prepared for the Devil and his angels. And thus, and for theſe purpoſes may every Chriſtian ſay, I believe that Chriſt *deſcended into hell.*

He roſe again.

WHATSOEVER variations have appeared in any of the other Articles, this part, of Chriſt's reſurrection, hath been conſtantly delivered without the leaſt alteration, either by way of addition or (*r*) diminution. The whole matter of it is ſo neceſſary and eſſential to the Chriſtian faith, that nothing of it could be omitted; and in theſe few expreſſions the whole doctrine is ſo clearly delivered, that nothing needed to be added. At the firſt view we are preſented with three particulars: Firſt, the action itſelf, or the reſurrection of Chriſt, *he roſe again.* Secondly, the verity, reality, and propriety of that reſurrection, *he roſe from the dead.* Thirdly, the circumſtance of time, or diſtance of his reſurrection from his death, he roſe from the dead the *third day.*

For the illuſtration of the firſt particular, and the juſtification of our belief in Chriſt's reſurrection, it will be neceſſary, firſt, to ſhew the promiſed Meſſias was to riſe from the dead; and ſecondly, that Jeſus, whom

whom we believe to be the true and only Meſſias, did ſo riſe as it was promiſed and foretold. As the Meſſias was to be the Son of David, ſo was he particularly typified by him and promiſed unto him. Great were the oppoſitions which David ſuffered both by his own people and by the nations round about him; which he expreſſed of himſelf, and fore-
Pſal. ii. 2. told of the Meſſias in thoſe words, *The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord and againſt his Anointed*, that is, *his*
Acts iv. 27, 28. *Chriſt*. From whence it came to paſs, that *againſt the holy child Jeſus, whom God had anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael, were gathered together to do whatſoever the hand and the counſel of God determined before to be done*, which was to crucify and ſlay the Lord of life. But notwithſtanding all this oppoſition and perſecution, it was ſpoken of David, and foretold of the Son of
Pſal. ii. 6, 7. David, *Yet have I ſet mine anointed upon my holy hill of Sion. I will declare the decree, the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee*. As therefore the perſecution in reſpect of David amounted only to a depreſſion of him, and therefore his exaltation was a ſettling in the kingdom; ſo being the conſpiration againſt the Meſſias amounted to a real crucifixion and death, therefore the exaltation muſt include a reſurrection. And being he which riſes from the dead, begins as it were to live another life, and the grave to him is in the manner of a womb to bring him forth, therefore when God ſaid of his Anointed, *Thou art my Son, this day have I begotten thee*, he did foretel and promiſe that he would raiſe the Meſſias from death to life.

But becauſe this prediction was ſomething obſcured in the figurative expreſſion, therefore the Spirit of God hath cleared it farther by the ſame Prophet, ſpeaking by the mouth of David, but ſuch words as are agreeable not to the perſon, but the Son of

of David, *My fleſh ſhall reſt in hope; for thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption.* As for the *Patriarch David, he is both dead and buried*, and his fleſh conſumed in his ſepulchre; but *being a Prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins according to the fleſh he would raiſe up Chriſt to ſit on his throne; he ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.* They were both to be ſeparated by his death, and each to be diſpoſed in that place which was reſpectively appointed for them; but neither long to continue there, the body not to be detained in the grave, the ſoul not to be left in hell, but both to meet, and being reunited to riſe again. Pſal. xvi. 10. Acts ii. 30, 31.

Again, leſt any might imagine that the Meſſias dying once might riſe from death, and living after death, yet die again, there was a farther prophecy to aſſure us of the excellency of that reſurrection and the perpetuity of that life to which the Meſſias was to be raiſed. For God giving this promiſe to his people, *I will make an everlaſting covenant with you*, (of which the Meſſias was to be the Mediator, and to ratify it by his death,) and adding this expreſſion, *even the ſure mercies of David*, could ſignify no leſs than that the Chriſt, who was given firſt unto us in a frail and mortal condition, in which he was to die, ſhould afterwards be given in an immutable ſtate, and conſequently that he being dead ſhould riſe unto eternal life. And thus by virtue of theſe three predictions we are aſſured that the Meſſias was to riſe again, as alſo by thoſe types which did repreſent and preſignify the ſame. Joſeph, who was ordained to ſave his brethren from death who would have ſlain him, did repreſent the Son of God, who was ſlain by us, and yet dying ſaved us; and his being in the dungeon typified Chriſt's death; (*s*) his being taken out from thence repreſented his reſurrection, Iſa. lv. 3.

reſurrection; as his erection to the power of Egypt next to Pharaoh, ſignified the ſeſſion of Chriſt at the right hand of his Father. Iſaac was ſacrificed, and yet lived, to ſhew that Chriſt ſhould truly die, and truly live again. And Abraham offered him up,

Heb. xi. 19. *accounting that God was able to raiſe him up even from the dead, from whence alſo he received him in a figure.* In Abraham's intention Iſaac died, in his expectation he was to riſe from the dead, in his acceptation being ſpared he was received from the dead, and all this acted to (*t*) preſignify, that the only Son of God was really and truly to be ſacrificed and die, and after death was really and truly to be raiſed to life. What was the intention of our Father Abraham not performed, that was the reſolution of our heavenly Father and fulfilled. And thus the reſurrection of the Meſſias was repreſented by types, and foretold by prophecies; and therefore the Chriſt was to riſe from the dead.

That Jeſus, whom we believe to be the true and only Meſſias, did riſe from the dead according to the Scriptures, is a certain and infallible truth, delivered unto us, and confirmed by teſtimonies human, angelical, and divine. Thoſe pious women which thought with ſweet ſpices to anoint him dead, found him alive, *held him by the feet, and worſhipped him*, and as the firſt preachers of his reſurrection, *with fear and great joy ran to bring his Diſciples word.*

Acts i. 3. The bleſſed Apoſtles follow them, *to whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs:* who *with great power gave witneſs of the*

iv. 33. *reſurrection of the Lord Jeſus*; the principal part of whoſe office conſiſted in this teſtimony, as appeareth upon the election of Matthias into the place of

i. 21, 22. Judas, grounded upon this neceſſity: *Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, muſt one be ordained to be a witneſs with us of his reſurrection.* The reſt of the Diſciples teſtified the ſame, to whom he

he alſo appeared, even to *five hundred brethren at once.* Theſe were the witneſſes of his own family, of ſuch as worſhipped him, ſuch as believed in him. And becauſe the teſtimony of an adverſary is in ſuch caſes thought of greateſt validity, we have not only his Diſciples, but even his enemies to confirm it. Thoſe ſoldiers that watched at the ſepulchre, and pretended to keep his body from the hands of his Apoſtles; they which felt the earth trembling under them, and ſaw the *countenance of an angel like lightning, and his raiment white as ſnow*; they who upon that ſight did *ſhake* and *became as dead men*, while he whom they kept became alive; even ſome of theſe *came into the city and ſhewed unto the chief prieſts all the things that were done.* Thus was the reſurrection of Chriſt confirmed by the higheſt human teſtimonies, both of his friends and enemies, of his followers and revilers. 1 Cor. xv. 6.

But ſo great, ſo neceſſary, ſo important a myſtery had need of a more firm and higher teſtimony than that of man: and therefore an angel from heaven, who was miniſterial in it, gave a preſent and infallible witneſs to it. He deſcended down, *and came and rolled back the ſtone from the door, and ſat upon it.* Nay, *two angels in white, ſitting the one at the head, the other at the feet where the body of Jeſus had lain,* ſaid unto the women, *Why ſeek ye the living among the dead? He is not here, but is riſen.* Theſe were the witneſſes ſent from heaven, this the angelical teſtimony of the reſurrection. John xx. 12.

And *if we receive the witneſs of men*, or angels, *the witneſs of God is greater*, who did ſufficiently atteſt this reſurrection; not only becauſe there was no other power but that of God which could effect it, but as our Saviour himſelf ſaid, *The Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me*; adding theſe words to his Apoſtles, *and ye ſhall bear witneſs, becauſe ye have been with me from the beginning.* The Spirit of God ſent down upon the Apoſtles 1 John v. 9.

Apoſtles did thereby teſtify that Chriſt was riſen, becauſe he ſent that Spirit from the Father; and the Apoſtles witneſſed together with that Spirit, becauſe they were enlightened, comforted, confirmed, and ſtrengthened in their teſtimony by the ſame Spirit.

Acts x. 40, 41. Thus God raiſed up Jeſus, *and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to* thoſe *who did eat and drink with him after he roſe from the dead.* And thus, as it was foretold of the Meſſias, did our Jeſus riſe; which was the firſt part of our inquiry.

For the ſecond, concerning the reality and propriety of Chriſt's reſurrection, expreſſed in that term, *from the dead*, it will be neceſſary firſt to conſider what are the eſſential characters and proprieties of a true reſurrection; and ſecondly, to ſhew how thoſe proprieties do belong and are agreeable to the raiſing of Chriſt. The proper notion of the reſurrection conſiſts in this, that it is a ſubſtantial change by which that which was before, and was corrupted, is reproduced the ſame thing again. It is ſaid to be a change, that it may be diſtinguiſhed from a ſecond or new creation. For if God ſhould annihilate a man or angel, and make the ſame man or angel out of nothing, though it were a reſtitution of the ſame thing, yet were it not properly a reſurrection, becauſe it is not a change or proper mutation, but a pure and total production. This change is called a ſubſtantial change, to diſtinguiſh it from all accidental alterations: he which awaketh from his ſleep ariſeth from his bed, and there is a greater change from ſickneſs to health; but neither of theſe is a reſurrection. It is called a change of that which was, and hath been corrupted, becauſe things immaterial and incorruptible cannot be ſaid to riſe again; reſurrection implying a reproduction, and that which after it was, never was not, cannot be reproduced. Again, of thoſe things which are material and corruptible, of ſome the forms continue

and

and ſubſiſt after the corruption of the whole, of others not. The forms of inanimate bodies, and all irrational ſouls, when they are corrupted, ceaſe to be; and therefore if they ſhould be produced out of the ſame matter, yet were not this a proper reſurrection, becauſe thereby there would not be the ſame individual which was before, but only a reſtitution of the *ſpecies* by another individual. But when a rational ſoul is ſeparated from its body, which is the corruption of a man, that ſoul ſo ſeparated doth exiſt, and conſequently is capable of conjunction and reunion with the body; and if theſe two be again united by an eſſential and vital union, from which life doth neceſſarily flow, then doth the ſame man live which lived before; and conſequently this reunion is a perfect and proper reſurrection from death to life, becauſe the ſame individual perſon, conſiſting of the ſame ſoul and body, which was dead, is now alive again.

Having thus delivered the true nature of a proper reſurrection, we ſhall eaſily demonſtrate that Chriſt did truly and properly riſe from the dead. For, firſt, by a true though miraculous generation he was made fleſh; and lived in his human nature a true and proper life, producing vital actions as we do. Secondly, he ſuffered a true and proper diſſolution by his death; his ſoul being really ſeparated, and his body left without the leaſt vitality, as our dead bodies are. Thirdly, the ſame ſoul was reunited to the ſame body, and ſo he lived again the ſame man. For the truth of which, two things were neceſſary to be ſhewn upon his appearing after death; the one concerning the verity, the other concerning the identity, of his body. All the Apoſtles doubted of the firſt; for when Chriſt ſtood in the midſt of them, *they were affrighted, and ſuppoſed* Luke xxiv. *that they had ſeen a ſpirit.* But he ſufficiently aſſured 37, 39. them of the verity of his corporeity, ſaying, (*u*) *Handle me and ſee: for a ſpirit hath not fleſh and bones,*

as

as ye ſee me have. He convinced them all of the identity of his body, ſaying, *Behold my hands and my feet, that it is I myſelf*; eſpecially unbelieving Thomas, *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing.* The body then in which he roſe, muſt be the ſame in which he lived before, becauſe it was the ſame with which he died.

And that we might be aſſured of the ſoul as well as of the body, firſt, he gave an argument of the vegetative and nutritive faculty, ſaying unto them, *Have ye here any meat? and they gave him a piece of a broiled fiſh, and of an honey-comb; and he took it and did eat before them.* Secondly, of the ſenſitive part, converſing with them, ſhewing himſelf, ſeeing and hearing them. Thirdly, he gave evidence of his rational and intellectual ſoul, by ſpeaking to them and diſcourſing out of the Scriptures, concerning thoſe things which he ſpake *unto them while he was yet with them.* Thus did he ſhew, that the body which they ſaw was truly and vitally informed with an human ſoul. And that they might be yet farther (*x*) aſſured that it was the ſame ſoul by which that body lived before, he gave a full teſtimony of his Divinity by the miracle which he wrought in the multitude of fiſhes caught, by breathing on the Apoſtles the Holy Ghoſt, and by aſcending into heaven in the ſight of his Diſciples. For being *no man aſcended into heaven but he which came down from heaven, the Son of Man which was in heaven,* being the Divinity was never ſo united to any human ſoul but only in that perſon, it appeared to be the ſame ſoul with which he lived and wrought all the miracles before. To conclude, being Chriſt appeared after his death with the ſame body in which he died, and with the ſame ſoul united to it, it followeth that *he roſe from the dead* by a true and proper reſurrection.

Moreover, that the verity and propriety of Chriſt's reſurrection may farther appear, it will be neceſſary to

to conſider the cauſe thereof, by what power and by whom it was effected. And if we look upon the meritorious cauſe, we ſhall find it to be Chriſt himſelf. For he by his voluntary ſufferings in his life, and exact obedience at his death, did truly (*y*) deſerve to be raiſed unto life again. Becauſe *he drank of the brook in the way*, becauſe *he humbled himſelf unto death, even to the death of the croſs*, therefore was it neceſſary that he ſhould be exalted, and the firſt degree of his exaltation was his reſurrection. Now being Chriſt humbled himſelf to the ſufferings both of ſoul and body; being whatſoever ſuffered, the ſame by the virtue and merit of his paſſion was to be exalted; being all other degrees of exaltation ſuppoſed that of the reſurrection; it followeth from the meritorious cauſe that Chriſt did truly riſe from the dead with the ſame ſoul and the ſame body, with which he lived united, and died ſeparated.

The efficient cauſe of the reſurrection of Chriſt is to be conſidered either as principal or inſtrumental. The principal cauſe was God himſelf; for no other power but that which is omnipotent can raiſe the dead. It is an act beyond the activity of any creature, and unproportionate to the power of any finite agent. *This Jeſus hath God raiſed up*, ſaith the Apoſtle, *whereof we all are witneſſes*. And generally in the Scriptures as our, ſo Chriſt's reſurrection is attributed unto God; and as we cannot hope after death to riſe to life again without the activity of an infinite and irreſiſtible power, no more did Chriſt himſelf, who was no otherwiſe raiſed than by an eminent act of God's omnipotency; which is excellently ſet forth by the Apoſtle, in ſo high an exaggeration of expreſſions, as I think is ſcarce to be paralleled in any author; (*z*) *that we may know what is the exceeding greatneſs of his power to us-ward who believe, according to the working of the might of his power which he wrought in Chriſt, when he raiſed* Acts ii. 32.

him up from the dead. Being then omnipotency is a Divine attribute, and infinite power belongs to God alone; being no leſs power than infinite could raiſe our Saviour from the dead; it followeth, that whatſoever inſtrumental action might concur, God muſt be acknowledged the principal agent.

And therefore in the Scriptures the raiſing of Chriſt is attributed to God the Father (according to thoſe words of the Apoſtle, *Paul an Apoſtle not of men, neither by men, but by Jeſus Chriſt, and God the Father who raiſed him from the dead*), but it is not attributed to the Father alone. For to whomſoever that infinite power doth belong, by which Chriſt was raiſed, that perſon muſt be acknowledged to have raiſed him. And becauſe we have already proved that the eternal Son of God is of the ſame eſſence, and conſequently of the ſame power with the Father, and ſhall hereafter ſhew the ſame true alſo of the Holy Ghoſt, therefore we muſt likewiſe acknowledge that the (*a*) Father, Son, and Holy Ghoſt raiſed Chriſt from the dead. Nor is this only true by virtue of this ratiocination, but it is alſo delivered expreſsly of the Son, and that by himſelf. It is a weak fallacy uſed by the Socinians, who maintain, that God the Father only raiſed Chriſt, and then ſay, they teach as much as the Apoſtles did, who attribute it always either generally unto God, or particularly to the Father. For if the Apoſtles taught it only ſo, yet if he which taught the Apoſtles taught us ſomething more, we muſt make that alſo part of our belief. They believe the Father raiſed Chriſt, becauſe St. Paul hath taught them ſo, and we believe the ſame; they will not believe that Chriſt did raiſe himſelf, but we muſt alſo believe that, becauſe he hath ſaid ſo. Theſe were his words unto the Jews, *Deſtroy this temple, and in three days I will raiſe it up*; and this is the explication of the Apoſtle, *But he ſpake of the temple of his body*, which he might very properly call a

Gal. i. 1.

John ii. 19. 21.

temple,

temple, becauſe *the fulneſs of the Godhead dwelt in him bodily.* Col. ii. 9. And *when he was riſen from the dead, his Diſciples remembered that he had ſaid this unto them, and they believed the Scripture and the word that Jeſus had ſaid.* John ii. 22. Now if upon the reſurrection of Chriſt the Apoſtles believed thoſe words of Chriſt, *Deſtroy this temple, and I will raiſe it up,* then did they believe that Chriſt raiſed himſelf; for in thoſe words there is a perſon mentioned which raiſed Chriſt, and no other perſon mentioned but himſelf.

A ſtrange oppoſition they make to the evidence of this argument, (*b*) ſaying, that God the Father raiſed Chriſt to life, and Chriſt being raiſed to life did lift and raiſe his body out of the grave, as the man ſick of the palſy raiſed himſelf from the bed, or as we ſhall raiſe ourſelves out of the graves when the trump ſhall ſound: and this was all which Chriſt did or could do. But if this were true, and nothing elſe were to be underſtood in thoſe words of our Saviour, he might as well have ſaid, *Deſtroy this temple, and in three days any one of you may raiſe it up.* For when life was reſtored unto it by God, any one of them might have lifted it up, and raiſed it out of the grave, and have ſhewn it alive.

This anſwer therefore is a mere ſhift: for to raiſe a body which is dead, is, in the language of the Scriptures, to give life unto it, or to quicken a mortal body. (*c*) *For as the Father raiſeth up the dead and quickeneth them, even ſo the Son quickeneth whom he will.* John v. 21. He then which quickeneth the dead bodies of others when he raiſeth them, he alſo quickened his own body when he raiſed that. The temple is ſuppoſed here to be diſſolved, and being ſo to be raiſed again; therefore the ſuſcitation muſt anſwer to the diſſolution. But the temple of Chriſt's body was diſſolved when his ſoul was ſeparated, nor was it any other way diſſolved than by that ſeparation. God ſuffered not his Holy One to ſee corruption, and therefore the parts of his body, in reſpect of

each to other, ſuffered no diſſolution. Thus as the Apoſtle *deſired to be diſſolved and to be with Chriſt*, ſo the temple of Chriſt's body was diſſolved here, by the ſeparation of his ſoul: for the temple ſtanding was the body living; and therefore the raiſing of the diſſolved temple was the quickening of the body. If the body of Chriſt had been laid down in the ſepulchre alive, the temple had not been diſſolved; therefore to lift it up out of the ſepulchre when it was before quickened, was not to raiſe a diſſolved temple, which our Saviour promiſed he would do, and the Apoſtles believed he did.

Again, it is moſt certainly falſe that our Saviour had power only to lift up his body when it was revived, but had no power of himſelf to re-unite his ſoul unto his body, and thereby to revive it. For
John x. 17, 18. Chriſt ſpeaketh expreſsly of himſelf, *I lay down my life* (or *ſoul*) *that I might take it again. No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again.* The laying down of Chriſt's life was to die, and the taking of it again was to revive; and by his taking
Rom. i. 3, 4. of his life again he ſhewed himſelf to be the *reſurrection and the life.* For he which was *made of the ſeed of David according to the fleſh, was declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead.* But if Chriſt had done no more in the reſurrection, than lifted up his body when it was revived, he had done that which any other perſon might have done, and ſo had not declared himſelf to be the Son of God with power. It remaineth therefore that Chriſt, by that power which he had within himſelf, did take his life again which he had laid down, did re-unite his ſoul unto his body, from which he ſeparated it when he gave up the ghoſt, and ſo did quicken and revive himſelf: and ſo it is a certain truth, (*d*) not only that God the Father raiſed the Son, but alſo that God the Son raiſed himſelf.

From

From this conſideration of the efficient cauſe of Chriſt's reſurrection, we are yet farther aſſured, that Chriſt did truly and properly riſe from the dead in the ſame ſoul, and the ſame body. For if we look upon the Father, it is beyond all controverſy that he raiſed his own Son: and as while he was here alive, God ſpake from heaven, ſaying, *This is my well-beloved Son*; ſo after his death it was the ſame perſon, of whom he ſpake by the Prophet, *Thou art my Son, this day have I begotten thee.* If we look upon Chriſt himſelf, and conſider him with power to raiſe himſelf, there can be no greater aſſurance that he did totally and truly riſe in ſoul and body by that Divinity which was never ſeparated either from the body or from the ſoul. And thus we have ſufficiently proved our ſecond particular, the verity, reality, and propriety of Chriſt's reſurrection, contained in thoſe words, *he roſe from the dead.*

The third particular concerns the time of Chriſt's reſurrection, which is expreſſed by *the third day:* and thoſe words afford a double conſideration; one in reſpect of the diſtance of time, as it was after three days; the other in reſpect of the day, which was the third day from his paſſion, and the preciſe day upon which he roſe. For the firſt of theſe, we ſhall ſhew that the Meſſias, who was foretold both to die and to riſe again, was not to riſe before, and was to riſe upon, the third day after his death; and that in correſpondence to theſe predictions, our Jeſus, whom we believe to be the true Meſſias, did not riſe from the dead until, and did riſe from the dead upon, the third day.

The typical predictions of this truth were two, anſwering to our two conſiderations; one in reference to the diſtance, the other in reſpect of the day itſelf. The firſt is that of the Prophet Jonas, who *was in the belly of the great fiſh three days and three nights,* and then by the ſpecial command of God he was Jonah i. 17. ii. 10.

rendered ſafe upon the dry land, and ſent a preacher of repentance to the great city of Nineveh. This was an expreſs type of the Meſſias then to come, who was to preach repentance and remiſſion of ſins to all nations; that *as Jonas was three days and three nights in the whale's belly, ſo ſhould the Son of man be three days and three nights in the heart of the earth:* and as he was reſtored alive unto the dry land again, ſo ſhould the Meſſias, after three days, be taken out of the jaws of death, and reſtored unto the land of the living.

Matt. xii. 40.

The type in reſpect of the day was the waved ſheaf in the feaſt of the firſt-fruits, concerning which this was the law of God by Moſes: *When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ſhall ye bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt: and he ſhall wave the ſheaf before the Lord to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it. And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh of the firſt year for a burnt-offering unto the Lord.* For under the Levitical Law all the fruits of the earth in the land of Canaan were prophane; none might eat of them till they were conſecrated; and that they were in the feaſt of the firſt-fruits. One ſheaf was taken out of the field and brought to the prieſt, who lifted it up as it were in the name of all the reſt, waving it before the Lord, and it was accepted for them; ſo that all the ſheaves in the field were holy by the acceptation of that: *for if the firſt-fruits be holy, the lump alſo is holy.* And this was always done the day after the ſabbath, that is, the paſchal ſolemnity, after which the fulneſs of the harveſt followed: by which thus much was foretold and repreſented, that as the ſheaf was lifted up and waved, and the lamb was offered on that day by the prieſt to God, ſo the promiſed Meſſias, that immaculate Lamb which was to die, that prieſt which dying was to offer up himſelf to God,

Lev. xxiii. 10, 11, 12.

Rom. xi. 16.

God, was upon this day to be lifted up and raiſed from the dead, or rather to ſhake and lift up and preſent himſelf to God, and ſo to be accepted for us all, that ſo our duſt might be ſanctified, our corruption hallowed, our mortality conſecrated to eternity. Thus was the reſurrection of the Meſſias after death typically repreſented both in the diſtance and the day.

And now, in reference to both reſemblances, we ſhall clearly ſhew that our Jeſus, whom we believe, and have already proved to be the true Meſſias, was ſo long and no longer dead, as to riſe *the third day*; and did ſo order the time of his death, that the third day on which he roſe might be that very day on which the ſheaf was waved, the day after that ſabbath mentioned in the Law.

As for the diſtance between the reſurrection and the death of Chriſt, it is to be conſidered, firſt, generally in itſelf, as it is ſome ſpace of time: ſecondly, as it is that certain and determinate ſpace of three days. Chriſt did not, would not, ſuddenly ariſe, leſt any ſhould doubt that he ever died. It was as neceſſary for us that he ſhould die, as that he ſhould live; and we, which are to believe them both, were to be aſſured as well of the one as of the other. That therefore we may be aſcertained of his death, he did ſometime continue it. (*e*) He might have deſcended from the croſs before he died; but he would not, becauſe he had undertaken to die for us. (*f*) He might have revived himſelf upon the croſs after he had given up the ghoſt, and before Joſeph came to take him down; but he would not, leſt as Pilate queſtioned whether he were already dead, ſo we might doubt whether he ever died. The reward of his reſurrection was immediately due upon his paſſion, but he deferred the receiving of it, leſt either of them being queſtioned, they both might loſe their efficacy and intended operation. It was

therefore neceſſary that ſome ſpace ſhould intercede between them.

Again, Becauſe Chriſt's exaltation was due unto his humiliation, and the firſt ſtep of that was his reſurrection; becauſe the Apoſtles after his death were to preach repentance and remiſſion of ſins through his blood, who were no way qualified to preach any ſuch doctrine till he roſe again; becauſe the Spirit could not be ſent till he aſcended, and he could not aſcend into heaven till he roſe from the grave; therefore the ſpace between his reſurrection and paſſion could not be long; nor can there be any reaſon aſſigned why it ſhould any longer be deferred, when the verity of his death was once ſufficiently proved. Leſt therefore his Diſciples ſhould be long held in ſuſpenſe, or any perſon after many days ſhould doubt whether he roſe with the ſame body with which he died, or no; that he might ſhew himſelf alive while the ſoldiers were watching at his grave, and while his crucifixion was yet in the mouths of the people, he would not ſtay (*g*) many days before he roſe. Some diſtance then of time there was, but not great, between his crucifixion and his reſurrection.

The particular length of this ſpace is determined in *the third day:* but that expreſſion being capable of ſome diverſity of interpretation, it is not ſo eaſily concluded how long our Saviour was dead or buried before he revived or roſe again. It is written ex-
Matt. xii. 40. preſsly in St. Matthew, that *as Jonas was three days and three nights in the whale's belly, ſo ſhould the Son of man be three days and three nights in the heart of the earth.* From whence it ſeemeth to follow, that Chriſt's body was for the ſpace of three whole days and three whole nights in the grave, and after that ſpace of time roſe from thence. And hence ſome have conceived, that being our Saviour roſe on the morning of the firſt day of the week, therefore it muſt neceſſarily follow that he died and was buried on

on the fifth day of the week before, that is on Thurſday; otherwiſe it cannot be true that he was in the grave three nights.

But this place, as expreſs as it ſeems to be, muſt be conſidered with the reſt in which the ſame truth is delivered: as when our Saviour ſaid, *After three days I will riſe again*; and again, *Deſtroy this temple, and in three days I will raiſe it up*, or, *within three days I will build another made without hands*. But that which is moſt uſed, both in our Saviour's prediction before his death, and in the Apoſtle's language after the reſurrection, is, that (*h*) he *roſe from the dead the third day*. Now according to the language of the Scriptures, if Chriſt were ſlain and roſe the third day, the day in which he died is one, and the day on which he roſe is another, and conſequently there could be but one day and two nights between the day of his death and of his reſurrection. As in the caſe of circumciſion, the male child eight days old was to be circumciſed, in which the day on which the child was born was one, and the day on which he was circumciſed was another, and ſo there were but ſix complete days between the day of his birth and the day of his circumciſion. The day of Pentecoſt was the fiftieth day from the day of the wave-offering; but in the number of the fifty days was both the day of the wave-offering and of Pentecoſt included; as now among the Chriſtians ſtill it is. Whitſunday is now the day of Pentecoſt, and Eaſter-day the day of the reſurrection, anſwering to that of the wave-offering; but both theſe muſt be reckoned to make the number of fifty days. Chriſt then, who roſe upon the firſt day of the week, (as is confeſſed by all,) died upon the ſixth day of the week before: for if he had died upon the fifth, he had riſen not upon the third, but the fourth day, as (*i*) Lazarus did. Being then it is moſt certain that our Saviour roſe on (*k*) *the third day*; being according to the conſtant language of the

Matt. xxvii. 63. Mark viii. 31. John ii. 19. Mark xiv. 58. Matt. xvi. 21. xvii. 23. xx. 19. Mark ix. 31. x. 34. Luke ix. 22. xviii. 33. xxiv. 7. 46. Acts x. 40. 1 Cor. xv. 4.

the Greeks and Hebrews, he cannot be ſaid to riſe to life on the third day, who died upon any other day between which and the day of his reſurrection there intervened any more than one day: therefore thoſe other forms of ſpeech which are far leſs frequent, muſt be ſo interpreted as to be reduced to this expreſſion of the *third day* ſo often reiterated.

When therefore we read that *after three days* he would raiſe the temple of his body, we muſt not imagine that he would continue the ſpace of three whole days dead, and then revive himſelf; but upon the third day he would riſe again: as Joſeph and
Luke ii. 46. his mother *after three days found him in the temple*, that is, the third day after he tarried behind in Jeruſalem. And when we read, that he was three days and three nights in the heart of the earth, we muſt not look upon thoſe nights as (*l*) diſtinct from the days, but as Moſes ſpake, *the evening and the morning*, that is, the night and the day, *were the firſt day*;
Dan. viii. 14. and as the ſaint ſpake unto Daniel, *Unto two thouſand and three hundred evenings and mornings*, intending thereby ſo many days: nor muſt we imagine that thoſe three days were completed after our Saviour's death, and before he roſe: but that upon the firſt of thoſe three days he died, and upon the laſt of
Luke ii. 21. thoſe three days he roſe. As we find that *eight days were accompliſhed for the circumciſing of the child*; and yet Chriſt was born upon the firſt, and circumciſed upon the laſt of thoſe (*m*) eight days: nor were there any more than ſix whole days between the day of his birth and the day of his circumciſion; the one upon the five and twentieth of December, the other upon the firſt of January. And as the Jews were wont to ſpeak, the prieſts in their courſes by the appointment of David were to miniſter before the Lord eight days, whereas every week a new courſe ſucceeded, and there were but ſeven days ſervice for each courſe (the ſabbath on which they began, and the ſabbath on which they went off, being

being both reckoned in the eight days); ſo the day on which the Son of God was crucified, dead, and buried, and the day on which he revived and roſe again, were included in the number of three days. And thus did our Saviour riſe from the dead upon the third day properly, and was three days and three nights in the heart of the earth (*n*) ſyneedochically.

This is ſufficient for the clearing the preciſe diſtance of Chriſt's reſurrection from his crucifixion, expreſſed in the determinate number of three days: the next conſideration is, what day of the week that *third day* was, on which Chriſt did actually riſe, and what belongeth to that day in relation to his reſurrection. Two characters there are which will evidently prove the particularity of this third day; the firſt is the deſcription of that day in reſpect of which this is called the *third*, after the manner already delivered and confirmed; the ſecond is the Evangeliſt's expreſſion of the time on which Chriſt roſe.

The character of the day in which our Saviour died is undeniable, for it is often expreſsly called the (*o*) *preparation*; as we read, they therefore laid Jeſus in the garden, *becauſe of the Jews' preparation* day, *for the ſepulchre was nigh at hand*; and *the next day that followed the preparation, the chief prieſts and Phariſees* aſked a guard. Now this day of preparation was the day immediately before the ſabbath or ſome other great feaſt of the Jews, called by them the eve of the ſabbath or the feaſt; and therefore called the preparation, becauſe on that day they did prepare whatſoever was neceſſary for the celebration of the following feſtival, according to that command in the caſe of manna, *It ſhall come to paſs that on the ſixth day they ſhall prepare that which they bring in, and it ſhall be twice as much as they gather daily*. This preparation being uſed both before the ſabbath and other feſtivals, at this time it had both relations: for firſt, it was the preparation to a ſabbath,

John xix. 42. Matt. xxvii. 62.

Exod. xvi. 5.

ſabbath, as appeareth by thoſe words of St. Mark, Mark xv. 42. *Now when the even was come, becauſe it was the preparation, that is, the day before the ſabbath*; and Luke xxiii. 54. thoſe of St. Luke, *That day was the preparation, and the ſabbath drew on.* Secondly, It was alſo the eve of a feſtival, even of the great day of the paſchal ſolemnity, as appeareth by St. John, who ſaith, John xix. 14. when Pilate ſat down in the judgment-ſeat, *it was the preparation of the paſſover.* And that the great paſchal feſtivity did then fall upon the ſabbath, ſo that the ſame day was then the preparation or eve of both, appeareth yet farther by the ſame Evangeliſt, ſaying, *The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, for that ſabbath-day was an high day*; that is, not only an ordinary or weekly ſabbath, but alſo a great feſtival, even a paſchal ſabbath. Now being the ſabbath of the Jews was conſtant and fixed to the ſeventh day of the week, it followeth that the preparation or eve thereof muſt neceſſarily be the ſixth day of the week; which from the day, and the infinite benefit accruing to us by the paſſion upon that day, we call *Good Friday.* And from that day being the ſixth of one, the third muſt conſequently be the (*p*) eighth, or the firſt of the next week.

The next character of this third day is the expreſſion of the time of the reſurrection in the Evangeliſts. Mark xvi. 1, 2. *When the ſabbath was paſt*, ſaith St. Mark, which was the day after the preparation on which he was buried, *very early in the morning the firſt day of* Mat. xxviii. 1. *the week: In the end of the ſabbath, as it began to dawn towards the firſt day of the week*, ſaith St. Matthew: Luke xxiv. 1. *Upon the firſt day of the week early in the morning*, ſaith St. Luke: John xx. 1. *The firſt day of the week early when it was yet dark*, ſaith St. John. By all which indications it appeareth that the body of Chriſt being laid in the ſepulchre on the day of the preparation, which was the eve of the ſabbath, and continuing there

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the whole ſabbath following, which was the concluſion of that week, and farther reſting there ſtill and remaining dead the night which followed that ſabbath, but belonged to the firſt day of the next week, about the end of that night early in the morning was revived by the acceſſion and union of his ſoul, and roſe again out of the ſepulchre.

Whereby it came to paſs, that the obligation of the day, which was then the ſabbath, died and was buried with him, but in a manner by a diurnal tranſmutation revived again at his reſurrection. Well might that day which carried with it a remembrance of that great deliverance from the Egyptian ſervitude, reſign all the ſanctity or ſolemnity due unto it, when that morning once appeared upon which a far greater redemption was confirmed. One day of ſeven was ſet apart by God in imitation of his reſt upon the creation of the world, and that ſeventh day which was ſanctified to the Jews was reckoned in relation to their deliverance from Egypt. At the ſecond delivery of the Law we find this particular cauſe aſſigned, *Remember that thou waſt a ſervant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a ſtretched-out arm, therefore the Lord thy God commanded thee to keep the ſabbath-day.* Deut. v. 15. Now this could not be any ſpecial reaſon why the Jews ſhould obſerve a ſeventh day; firſt, becauſe in reference to their redemption, the number of ſeven had no more relation than any other number: ſecondly, becauſe the reaſon of a ſeventh day was before rendered in the body of the commandment itſelf. There was therefore a double reaſon rendered by God why the Jews ſhould keep that ſabbath which they did; one ſpecial, as to a ſeventh day, to ſhew they worſhipped that God who was the creator of the world; the other individual, as to that ſeventh day, to ſignify their deliverance from the Egyptian bondage, from which that ſeventh day was dated.

Being

Being then upon the reſurrection of our Saviour a greater deliverance and far more plenteous redemption was wrought than that of Egypt, and therefore a greater obſervance was due unto it than to that, the individual determination of the day did paſs upon a ſtronger reaſon to another day, always to be repeated by a ſeventh return upon the reference to the creation. As there was a change in the year at the coming out of Egypt, by the command of God; *This month*, the month of Abib, ſhall be *unto you the beginning of months, it ſhall be the firſt month of the year to you*; ſo at this time of a more eminent deliverance a change was wrought in the hebdomadal or weekly account, and the firſt day is made the ſeventh, or the ſeventh after that firſt is ſanctified. The firſt day, becauſe on that Chriſt roſe from the dead; and the ſeventh day from that firſt for ever, becauſe he who roſe upon that day was the ſame God who created the world, and reſted on the ſeventh day: *for by him were all things created that are in heaven and that are in earth—all things were created by him and for him.*

Exod. xii. 2.

Col. i. 16.

This day did the Apoſtles from the beginning moſt religiouſly obſerve, by their meeting together for holy purpoſes, and to perform religious duties. The firſt obſervation was performed providentially, rather by the deſign of God than any ſuch inclination or intention of their own: for *the ſame day*, ſaith the Evangeliſt, that is, the day on which Chriſt roſe from the dead, *at evening, being the firſt day of the week, the Diſciples were aſſembled for fear of the Jews.* The ſecond obſervation was performed voluntarily, *for after eight days again his Diſciples were within, and Thomas with them:* the firſt day of the week, when Chriſt roſe by the providence of God, the Diſciples were together, but Thomas was abſent; upon the firſt day of the next week they were all met together again in expectation of our Saviour, and Thomas with them. Again, *when the day of Pentecoſt was fully*

John xx. 19.

John xx. 26.

Acts ii. 1.

fully come, which was alſo the firſt day of the week, *they were all with one accord in one place*; and having received the promiſe of the Holy Ghoſt, they ſpake with tongues, preached the goſpel, and the *ſame day* Acts ii. 41. *were added* unto them *about three thouſand ſouls*. The ſame practice of convening we find continued in the following years: for *upon the firſt day of the* Acts xx. 7. *week, when the diſciples came together to break bread, Paul preached unto them*: and the ſame Apoſtle gave expreſs command concerning the collection for the ſaints both to the churches of Galatia and of Corinth; *Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him.*

From this reſurrection of our Saviour, and the conſtant practice of the Apoſtles, this firſt day of the week came to have the name of the *Lord's day*, and is ſo called by St. John, who ſays of himſelf in the Revelation, *I was in the ſpirit on the Lord's day*. Rev. i. 10. And thus the obſervation of that day, which the Jews did ſanctify, ceaſed, and was buried with our Saviour; and in the ſtead of it the religious obſervation of (*q*) that day on which the Son of God roſe from the dead, by the conſtant practice of the bleſſed Apoſtles, was tranſmitted to the Church of God, and ſo continued in all ages.

This day thus conſecrated by the reſurrection of Chriſt was left as the perpetual badge and cognizance of his Church. As God ſpake by Moſes to the Iſraelites, *Verily my ſabbaths ye ſhall keep*; *for it is a* Exod. xxxi. *ſign between me and you throughout your generations,* 13. *that ye may know that I am the Lord that doth ſanctify you*; thereby leaving a mark of diſtinction upon the Jews, who were by this means known to worſhip that God whoſe name was *Jehovah*, who made the world, and delivered them from the hands of Pharaoh: ſo we muſt conceive that he hath given us this day as a ſign between him and us for ever, whereby we may be known to worſhip the ſame God Jehovah, who did not only create heaven and

earth

earth in the beginning, but alſo raiſed his eternal Son from the dead for our redemption. As therefore the Jews do ſtill retain the celebration of the ſeventh day of the week, becauſe they will not believe any greater deliverance wrought than that of Egypt; as the Mahometans religiouſly obſerve the ſixth day of the week in memory of Mahomet's flight from Mecca, whom they eſteem a greater Prophet than our Saviour; as theſe are known and diſtinguiſhed in the world by theſe ſeveral celebrations of diſtinct days in the worſhip of God; ſo all which profeſs the Chriſtian religion are known publicly to belong unto the Church of Chriſt by obſerving the firſt day of the week, upon which Chriſt did riſe from the dead, and by this mark of diſtinction are openly (*r*) ſeparated from all other profeſſions.

That Chriſt did thus riſe from the dead, is a moſt neceſſary article of the Chriſtian faith, which all are obliged to believe and profeſs, to the meditation whereof the Apoſtle hath given a particular injunction, *Remember that Jeſus Chriſt of the ſeed of David*
2 Tim. ii. 8. *was raiſed from the dead.* Firſt, becauſe without it our faith is vain, and by virtue of it, ſtrong. By this we are aſſured that he which died was the Lord
2 Cor. xiii. 4. of life; and though he were *crucified through weakneſs, yet he liveth by the power of God.* By this reRom. i. 4. ſurrection from the dead, he *was declared to be the Son of God*; and upon the morning of the third day did thoſe words of the Father manifeſt a moſt important
Acts xiii. 33. truth, *Thou art my Son, this day have I begotten thee.* In his death he aſſured us of his humanity, by his reſurrection he demonſtrated his Divinity.

Secondly, By his reſurrection we are aſſured of
Rom. iv. 24, 25. the juſtification of our perſons; and *if we believe on him that raiſed up Jeſus our Lord from the dead*, it will be *imputed* to us *for righteouſneſs*: for he *was delivered for our offences, and was raiſed again for our juſtification.* By his death we know that he ſuffered for

for ſin, by his reſurrection we are aſſured that (*s*) the ſins for which he ſuffered were not his own: had no man been a ſinner, he had not died; had he been a ſinner, he had not riſen again: but dying for thoſe ſins which we committed, he roſe from the dead to ſhew that he had made full ſatisfaction for them, that we believing in him might obtain remiſſion of our ſins, and juſtification of our perſons: *God ſending his own Son in the likeneſs of ſinful* Rom. viii. *fleſh, and for ſin, condemned ſin in the fleſh*, and raiſing up 3. our ſurety from the priſon of the grave, did actually abſolve, and apparently acquit him from the whole obligation to which he had bound himſelf, and in diſcharging him acknowledged full ſatisfaction made for us. *Who then ſhall lay any thing to the charge of* Rom. viii. *God's elect? It is God that juſtifieth, who is he that* 33, 34. *condemneth? It is Chriſt that died, yea rather that is riſen again.*

Thirdly, it was neceſſary to pronounce the reſurrection of Chriſt as an Article of our faith, that thereby we might ground, confirm, ſtrengthen, and declare our hope. For *the God and Father of* 1 Pet. i. 3, *our Lord Jeſus Chriſt according to his abundant mercy* 4. *hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled.* By the reſurrection of Chriſt his Father hath been ſaid to have begotten him; and therefore by the ſame he hath begotten us who are called brethren and coheirs with Chriſt. For *if when we were enemies we were reconciled to God* Rom. v. 10. *by the death of his Son, much more being reconciled we ſhall be ſaved by his life.* He laid down his life, but it was for us; and being to take up his own, he took up ours. We are the members of that body of which Chriſt is the Head; if the Head be riſen, the members cannot be far behind. He is the *firſt-* Col. i. 18. *born from the dead*, and we *the ſons of the reſurrection.* The Spirit of Chriſt abiding in us maketh us the members of Chriſt, and by the ſame Spirit we have a full

Rom. viii. 11. a full right and title to riſe with our Head. *For if the Spirit of him that raiſed up Jeſus from the dead dwell in us, he that raiſed up Chriſt from the dead ſhall alſo quicken our mortal bodies by his Spirit that dwelleth in us.* Thus the reſurrection of Chriſt is the cauſe of our reſurrection by a double cauſality, as an efficient and as an exemplary cauſe. As an efficient cauſe, in regard our Saviour by and upon his reſurrection hath obtained power and right to raiſe 1 Cor. xv. 22. all the dead; *For as in Adam all die, ſo in Chriſt ſhall all be made alive.* As an exemplary cauſe, in regard that all the ſaints of God ſhall riſe after the ſimilitude and in conformity to the reſurrection of Rom. vi. 5. Chriſt; *For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of* Phil. iii. 21. *his reſurrection. He ſhall change our vile bodies, that* 1 Cor. xv. 49. *they may be like unto his glorious body:* that *as we have borne the image of the earthy, we may alſo bear the image of the heavenly.* This is the great hope of a Chriſtian, that Chriſt riſing from the dead hath obtained the power, and is become the pattern, of his reſurrection. *The breaker is come up before them; they have broken up and have paſſed through the gate, their King ſhall paſs before them, and the Lord on the head of them.*

Fourthly, it is neceſſary to profeſs our faith in Chriſt riſen from the dead, that his reſurrection may effectually work its proper operation on our lives. For as it is efficient and exemplary to our Eph. ii. 5. bodies, ſo it is alſo to our ſouls. *When we are dead in ſins, God quickeneth us together with Chriſt.* Rom. vi. 4. And, *as Chriſt was raiſed from the dead by the glory of the Father, even ſo we ſhould walk in newneſs of life.* To continue among the graves of ſin while Chriſt is riſen, is to incur that reprehenſion of the angel, *Why ſeek ye the living among the dead?* To walk in any habitual ſin, is either to deny that ſin is death, or that Chriſt is riſen from the dead. Let then *the dead bury their dead,* but let not any Chriſtian bury him who

who roſe from death that he might live. *Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.* There muſt be a ſpiritual reſurrection of the ſoul before there can be a comfortable reſurrection of the body. *Bleſſed and holy is he that hath part in* this *firſt reſurrection, on ſuch the ſecond death hath no power.* Eph. v. 14. Rev. xx. 6.

Having thus explained the manner of Chriſt's reſurrection, and the neceſſity of our faith in him riſen from the dead, we may eaſily give ſuch a brief account as any Chriſtian may underſtand what it is he ſhould intend when he makes profeſſion of this part of his Creed; for he is conceived to acknowledge thus much; I freely and fully aſſent unto this as a truth of infinite certainty and abſolute neceſſity, that the eternal Son of God, who was crucified and died for our ſins, did not long continue in the ſtate of death, but by his infinite power did revive and raiſe himſelf, by reuniting the ſame ſoul which was ſeparated to the ſame body which was buried, and ſo roſe the ſame man: and this he did the third day from his death; ſo that dying on Friday the ſixth day of the week, the day of the preparation of the ſabbath, and reſting in the grave the ſabbath-day, on the morning of the firſt day of the week he returned unto life again, and thereby conſecrated the weekly revolution of that firſt day to a religious obſervation until his coming again. And thus I believe *the third day he roſe again from the dead.*

ARTICLE VI.

He aſcended into Heaven, and ſitteth on the right Hand of God the Father Almighty.

THIS Article hath received no variation, but only in the addition of the name of *God*, and the attribute *Almighty*; the (*t*) ancients uſing it briefly thus, *He aſcended into heaven, ſitteth at the right hand of the Father.* It containeth two diſtinct parts; one tranſient, the other permanent; one as the way, the other as the end: the firſt is Chriſt's aſcenſion, the ſecond is his ſeſſion.

In the aſcenſion of Chriſt theſe words of the Creed propound to us three conſiderations and no more: the firſt of the perſon, *He*; the ſecond of the action, *aſcended*; the third of the termination, *into heaven*. Now the perſon being perfectly the ſame which we have conſidered in the precedent Articles, he will afford no different ſpeculation but only in conjunction with this particular action. Wherefore I conceive theſe three things neceſſary and ſufficient for the illuſtration of Chriſt's aſcenſion: firſt, to ſhew that the promiſed Meſſias was to aſcend into heaven; ſecondly, to prove that our Jeſus, whom we believe to be the true Meſſias, did really and truly aſcend thither; thirdly, to declare what that heaven is into which he did aſcend.

That the promiſed Meſſias ſhould aſcend into heaven, hath been repreſented typically, and declared prophetically. The high prieſt under the Law was an expreſs type of the Meſſias and his prieſtly office; the atonement which he made was the repreſentation of the propitiation in Chriſt for the ſins of the world: for the making this atone-

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ment, the high prieſt was appointed once every year to enter into the holy of holies, and no oftener. For *the Lord ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-ſeat, which is upon the ark, that he die not.* None entered into that holy place but the high prieſt alone; and he himſelf could enter thither but once in the year; and thereby ſhewed that the *High Prieſt of the good things to come, by a greater and more perfect tabernacle not made with hands, was to enter into the holy place, having obtained eternal redemption for us.* The Jews did all (*u*) believe that the tabernacle did ſignify this world, and the holy of holies the higheſt heavens; wherefore as the high prieſt did ſlay the ſacrifice, and with the blood thereof did paſs through the reſt of the tabernacle, and with that blood enter into the holy of holies; ſo was the Meſſias here to offer up himſelf, and being ſlain to paſs through all the courts of this world below, and with his blood to enter into the higheſt heavens, the moſt glorious ſeat of the majeſty of God. Thus Chriſt's aſcenſion was repreſented typically.

Lev. xvi. 2.

Heb. ix. 11, 12.

The ſame aſcenſion was alſo declared prophetically, as we read in the prophet David, *Thou haſt aſcended up on high, thou haſt led captivity captive, thou haſt received gifts for men:* (*x*) which phraſe *on high*, in the language of David ſignifying heaven, could be applied properly to no other conqueror but the Meſſias; not to Moſes, not to David, not to Joſhua, not to any but the Chriſt; who was to conquer ſin, and death, and hell, and triumphing over them, to aſcend into the higheſt heaven, and thence to ſend the precious and glorious gifts of the Spirit unto the ſons of men. The prophecy of Micah did foretel as much, even in the opinion and confeſſion of the (*y*) Jews themſelves, by thoſe words, *The breaker is come up before them: they have broken up and have paſſed through the gate, and are gone out by*

Pſal. lxviii. 18.

by it; and their King ſhall paſs before them, and the Lord on the head of them. And thus Chriſt's aſcenſion was declared prophetically as well as typically; which was our firſt conſideration.

Secondly, whatſoever was thus repreſented and foretold of the promiſed Meſſias, was truly and really performed by our Jeſus. That only-begotten and eternal Son of God, who by his Divinity was preſent in the heavens while he was on earth, did, by a local tranſlation of his human nature, really and truly aſcend from this earth below on which he lived into the heavens above, or rather above all the heavens, in the ſame body and the ſoul with which he lived and died and roſe again.

The aſcent of Chriſt into heaven was not metaphorical or figurative, as if there were no more to be underſtood by it, but only that he obtained a more heavenly and glorious ſtate or condition after his reſurrection. For whatſoever alteration was made in the body of Chriſt when he roſe, whatſoever glorious qualities it was inveſted with thereby, that was not his aſcenſion, as appeareth by thoſe

xx. words which he ſpake to Mary, *Touch me not, for I am not yet aſcended to my Father.* Although he had

iii.13. ſaid before to Nicodemus, *No man hath aſcended up to heaven, but he that came down from heaven,* even *the Son of Man which is in heaven*; which words imply that he had then aſcended: yet even thoſe concern not this aſcenſion. For that was therefore only true, becauſe the Son of Man, not yet conceived in the Virgin's womb, was not in heaven, and after his conception by virtue of the hypoſtatical union was in heaven; from whence, ſpeaking after the manner of men, he might well ſay, that he had aſcended into heaven: becauſe whatſoever was firſt on earth and then in heaven, we ſay aſcended into heaven. Wherefore, beſide that grounded upon the hypoſtatical union, beſide that glorious condition upon his reſurrection, there was yet another, and

that

that more proper aſcenſion: for after he had both thoſe ways aſcended, it was ſtill true that he had not yet aſcended to his Father.

Now this kind of aſcenſion, by which Chriſt had not yet aſcended when he ſpake to Mary after his reſurrection, was not long after to be performed; for at the ſame time he ſaid unto Mary, *Go to my brethren, and ſay unto them, I aſcend unto my Father and your Father.* And when this aſcenſion was performed, it appeared manifeſtly to be a true local tranſlation of the Son of man, as man, from theſe parts of the world below into the heavens above, by which that body which was before locally preſent here on earth, and was not ſo then preſent in heaven, became ſubſtantially preſent in heaven, and no longer locally preſent in earth. For *when he had ſpoken unto the* Diſciples, *and bleſſed them,* laying his hands upon them, and ſo was corporally preſent with them, even *while he bleſſed them he was parted from them,* Luke xxiv. 50, 51. *and while they beheld, he was taken up, and a cloud received him out of their ſight,* and ſo he was *carried* Acts i. 10. *up into heaven, while they looked ſtedfaſtly towards heaven as he went up.* This was a viſible departure, as it is deſcribed, a real removing of that body of Chriſt which was before preſent with the Apoſtles; and that body living after the reſurrection, by virtue of that ſoul which was united to it: and therefore the Son of God according to his humanity was really and truly tranſlated from theſe parts below unto the heavens above, which is a proper local aſcenſion.

Thus was Chriſt's aſcenſion viſibly performed in the preſence and ſight of the Apoſtles, for the confirmation of the reality and the certainty thereof. (z) They did not ſee him when he roſe, but they ſaw him when he aſcended; becauſe an eye-witneſs was not neceſſary unto the act of his reſurrection, but it was neceſſary unto the act of his aſcenſion. It was ſufficient that Chriſt *ſhewed himſelf* to the Apoſtles *alive after his paſſion*; for being they knew

him before to be dead, and now ſaw him alive, they were thereby aſſured that he roſe again: for whatſoever was a proof of his life after death, was a demonſtration of his reſurrection. But being the Apoſtles were not to ſee our Saviour in heaven, being the ſeſſion was not to be viſible to them on earth, therefore it was neceſſary they ſhould be eye-witneſſes of the act, who were not with the ſame eyes to behold the effect.

Beſide the eye-witneſs of the Apoſtles, there was added the teſtimony of the angels; thoſe bleſſed ſpirits which miniſtered before, and ſaw the face of God in heaven, and came down from thence, did know that Chriſt aſcended up from hence unto that place from whence they came: and (*a*) becauſe the eyes of the Apoſtles could not follow him ſo far, the inhabitants of that place did come to teſtify of his reception; for *behold two men ſtood by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven ſhall come in like manner as ye have ſeen him go into heaven.* We muſt therefore acknowledge and confeſs againſt the wild (*b*) hereſies of old, that the eternal Son of God, who died and roſe again, did with the ſame body and ſoul, with which he died and roſe, aſcend up to heaven; which was the ſecond particular conſiderable in the Article.

Acts i. 10, 11.

Thirdly, being the name of *heaven* admitteth divers acceptions in the ſacred Scriptures, it will be neceſſary to inquire what is the true notion of it in this Article, and what was the proper termination of Chriſt's aſcenſion. In ſome ſenſe it might be truly ſaid Chriſt was in heaven before the cloud took him out of the Apoſtles' ſight; for the clouds themſelves are called the clouds of heaven: but that heaven is the firſt; and our Saviour certainly aſcended at leaſt as far as St. Paul was caught up, that is, into the third heaven; for *we have a great High Prieſt that is paſſed*

Heb. iv. 14.

ed through (c) the heavens. And needs muſt he paſs through the heavens, becauſe he was *made higher than the heavens*; for *he that deſcended is the ſame alſo that aſcended up far above all heavens.* When therefore Chriſt is ſaid to have aſcended into heaven, we muſt take that word as ſignifying as much as the heaven of heavens; and ſo Chriſt is aſcended through and above the heavens, and yet is ſtill in heaven: for he is *entered into that within the veil*, there is his paſſage through the heavens: *into the holy place, even into heaven itſelf, to appear in the preſence of God*, this is the heaven of heavens. For *thus* ſaid *the Lord, The heaven is my throne, and the earth is my footſtool*; and as Chriſt deſcended unto the footſtool of his Father in his humiliation, ſo he aſcended unto the throne of his Father in his exaltation. This was the place of which our Saviour ſpake to his Diſciples, *What and if ye ſhall ſee the Son of man aſcend up where he was before?* Had he been there before in body, it had been no ſuch wonder that he ſhould have aſcended thither again: but that his body ſhould aſcend unto that place where the majeſty of God was moſt reſplendent; that the fleſh of our fleſh, and bone of our bone ſhould be ſeated far above all angels and archangels, all principalities and powers, even at the right hand of God; this was that which Chriſt propounded as worthy of their greateſt admiration. Whatſoever heaven then is higher than all the reſt which are called heavens; whatſoever ſanctuary is holier than all which are called holies; whatſoever place is of greateſt dignity in all thoſe courts above, into that place did he aſcend, where in the ſplendour of his Deity he was before he took upon him our humanity.

Heb. vii. 26. Eph. iv. 10. Heb. vi. 19. Heb. ix. 12, 24.

As therefore when we ſay Chriſt aſcended, we underſtand a literal and local aſcent, not of his Divinity (which poſſeſſeth all places, and therefore being every where is not ſubject to the imperfection of removing any whither), but of his humanity, which was ſo in one place that it was not in another:

ſo

ſo when we ſay the place into which he aſcended was heaven, and from the expoſitions of the Apoſtles muſt underſtand thereby the heaven of heavens, or the higheſt heaven, it followeth that we believe the body with the ſoul of Chriſt to have paſſed far above all thoſe celeſtial bodies which we ſee, and to look upon that opinion as a low conceit which left his body in the (*d*) ſun.

It was neceſſary to profeſs this Article of Chriſt's aſcenſion: firſt, for the confirmation and augmentation of our faith. Our faith is thereby confirmed, in that we believe in him who is received unto the Father, and therefore certainly came from the Father: his Father ſent him, and we have received the meſſage from him, and are aſſured that it is the ſame meſſage which he was ſent to deliver, becauſe he is ſo highly rewarded by him that ſent him for delivering it. Our faith is thereby exalted and aug-
Heb. xi. 1. mented, as being the *evidence of things not ſeen.* The farther the object is removed from us, the more of (*e*) faith hath that act which embraceth it: Chriſt
[redacted]xx. ſaid unto Thomas, *Becauſe thou haſt ſeen me thou haſt believed; bleſſed are they that have not ſeen, and yet have believed:* and that bleſſedneſs by his aſcenſion he hath left to the whole Church. Thus Chriſt aſcended is the ground and glory of our faith; and by virtue of his being in heaven, our belief is both encouraged and commended; for his aſcent is the cauſe, and his abſence the crown of our faith: becauſe he aſcended, we the more believe; and becauſe we believe in him who hath aſcended, our faith is the more accepted.

Secondly, it is neceſſary to believe the aſcenſion of Chriſt for the corroboration of our hope. We could never expect our duſt and aſhes ſhould aſcend the heavens; but being our nature hath gone before in him, we can now hope to follow after him. He is our (*f*) Head, and where that is, the members may expect admiſſion: for in ſo great and intimate an union

union there is no fear of ſeparation or excluſion: there *are many manſions in* his *Father's houſe*. And when he ſpake of aſcending thither, he ſaid expreſsly to his Diſciples, *I go to prepare a place for you, and will come again and receive you unto myſelf, that where I am, there ye may be alſo.* The (*g*) firſt-fruits of our nature are aſcended, and the reſt is ſanctified. *This is the new and living way which he conſecrated for us through the veil, that is to ſay, his fleſh.* And hence we *have our hope as an anchor of the ſoul both ſure and ſtedfaſt, which entereth into that within the veil, whither the forerunner is for us entered.* For if Chriſt in his aſcenſion be the forerunner, then are there (*h*) ſome to follow after; and not only ſo, but they which follow are to go on in the ſame way, and to attain unto the ſame place: and if this *forerunner* be *entered for us*, then we are they which are to follow and overtake him there; as being of the ſame nature, members of the ſame body, branches of the ſame vine, and therefore he went thither before us as the firſt-fruits before thoſe that follow, and we hope to follow him as coming late to the ſame perfection.

John xiv. 3.

Heb. x. 20.

Heb. vi. 19, 20.

As therefore *God hath quickened us together with Chriſt, and hath raiſed us up together* by virtue of his reſurrection; ſo hath he alſo *made us ſit together in heavenly places in Chriſt Jeſus*, by virtue of his aſcenſion. We are already ſeated there (*i*) in him, and hereafter ſhall be ſeated by him; in him already as in our Head, which is the ground of our hope; by him hereafter, as by the cauſe conferring, when hope ſhall be ſwallowed up in fruition.

Eph. 6.

Thirdly, the profeſſion of faith in Chriſt aſcended, is neceſſary for the exaltation of our affections. *For where* our *treaſure is, there will* our *hearts be alſo. If I be lifted up from the earth, I will draw all men unto me*, ſaith our Saviour; and if thoſe words were true of his crucifixion, how powerful ought they to be in reference to his aſcenſion! *When the Lord would take*

Mat. 21. John 32.

2 Ki. 2.

take up Elijah into heaven, Eliſha ſaid unto him, As the Lord liveth, and as thy ſoul liveth, I will not leave thee: when Chriſt is aſcended up on high, we muſt follow him with the wings of our meditations, and with the chariots of our affections. *If we be riſen with Chriſt,* we muſt *ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.* If we be *dead,* and our *life hid in Chriſt with God, we muſt ſet our affection on things above, not on things on the earth.* Chriſt is aſcended into heaven to teach us, that we are ſtrangers and pilgrims here, as all our fathers were, and that another country belongs unto us: from whence we *as ſtrangers and pilgrims* ſhould learn *to abſtain from fleſhly luſts*; and not *mind earthly things*; as knowing that we are *citizens of heaven, from whence we look for our Saviour, the Lord Jeſus,* yea *fellow-citizens with the ſaints, and of the houſehold of God.* We ſhould trample upon our ſins, and ſubdue the luſts of the fleſh, that our converſation may be correſpondent to our Saviour's condition; that where the eyes of the Apoſtles were forced to leave him, thither our thoughts may follow him.

Col. iii. 1, 2, 3.

1 Pet. ii. 11.

Phil. iii. 19, 20.

Eph. ii. 19.

Fourthly, the aſcenſion of Chriſt is a neceſſary Article of the Creed in reſpect of thoſe great effects which immediately were to follow it, and did abſolutely depend upon it. The bleſſed Apoſtles had never preached the Goſpel, had they not been endued with power from above; but none of that power had they received, if the Holy Ghoſt in a miraculous manner had not deſcended: and the Holy Ghoſt had not come down, except our Saviour had aſcended firſt. For he himſelf, when he was to depart from his Diſciples, grounded the neceſſity of his departure upon the certainty of this truth, ſaying, *If I go not away, the Comforter will not come unto you: but if I depart, I will ſend him unto you.* Now if all the infallibility of thoſe truths, which we as Chriſtians believe, depend upon the certain.

xvi. 7.

certain information which the Apoſtles had, and thoſe Apoſtles appear to be no way infallible till the cloven tongues had ſat upon them, it was firſt abſolutely neceſſary that the Holy Ghoſt ſhould ſo deſcend. Again, being it was impoſſible that the Spirit of God in that manner ſhould come down, until the Son of God had aſcended into heaven; being it was not fit that the ſecond Advocate ſhould officiate on earth, till the firſt Advocate had entered upon his office in heaven; therefore in reſpect of this great work the Son of God muſt neceſſarily aſcend, and in reference to that neceſſity we may well be obliged to confeſs that aſcenſion.

Upon theſe conſiderations we may eaſily conclude what every Chriſtian is obliged to confeſs in thoſe words of our Creed, *he aſcended into heaven:* for thereby he is underſtood to expreſs thus much, I am fully perſuaded, that the only-begotten and eternal Son of God, after he roſe from the dead, did with the ſame ſoul and body with which he roſe, by a true and local tranſlation convey himſelf from the earth on which he lived, through all the regions of the air, through all the celeſtial orbs, until he came unto the heaven of heavens, the moſt glorious preſence of the majeſty of God. And this I believe in Jeſus Chriſt who *aſcended into heaven.*

And ſitteth on the right Hand of God the Father Almighty.

THIS ſecond part of the Article containeth two particulars; the ſeſſion of the Son, and the deſcription of the Father: the firſt ſheweth that Chriſt upon his aſcenſion is ſet down *at the right hand of God*; the ſecond aſſureth us that the God, at whoſe right hand Chriſt is ſet down, is the *Father Almighty.*

For

For the explication of Chriſt's ſeſſion, three things will be neceſſary: firſt, to prove that the promiſed Meſſias was to ſit at the right hand of God; ſecondly, to ſhew that our Jeſus, whom we believe to be the true Meſſias, is ſet down at the right hand of God; thirdly, to find what is the importance of that phraſe, and in what propriety of expreſſion it belongs to Chriſt.

That the promiſed Meſſias was to ſit at the right hand of God, was both pre-typified and foretold. Joſeph, who was betrayed and ſold by his brethren, was an expreſs type of Chriſt; and though in many things he repreſented the Meſſias, yet in none more than in this, that being taken out of the priſon he was exalted to the ſupreme power of Egypt. For thus Pharaoh ſpake to Joſeph, *Thou ſhalt be over my houſe, and according to thy word ſhall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh took off the ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck: and he made him to ride in the ſecond chariot which he had, and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt.* Thus Joſeph had the execution of all the regal power committed unto him, all edicts and commands were given out by him, the managing of all affairs was through his hands, only the authority by which he moved remained in Pharaoh ſtill. This was a clear repreſentation of the Son of Man, who, by his ſitting on the right hand of God, obtained power to rule and govern all things both in heaven and earth, (eſpecially as the *ruler of his houſe*, that is, the Church,) with expreſs command that all things both in heaven and earth, and under the earth, ſhould bow down before him: but all this in the name of the Father; to whom the throne is ſtill reſerved, in whom the original authority ſtill remains. And thus the ſeſſion of the Meſſias was pre-typified.

Gen. xli. 40, 42, 43.

The

The ſame was alſo expreſsly foretold, not only in the ſenſe, but in the phraſe. *The Lord ſaid unto my Lord,* ſaith the Prophet David, *Sit thou at my right hand until I make thine enemies thy footſtool.* The Jews have endeavoured to avoid this prophecy, but with no ſucceſs: ſome make the perſon to whom God ſpeaks to be (*k*) Ezechias, ſome (*l*) Abraham, ſome Zerubbabel, others (*m*) David; others (*n*) the people of Iſrael: and becauſe the prophecy cannot belong to him who made the Pſalm, therefore they which attribute the prediction to Abraham, tell us the Pſalm was penned by his (*o*) ſteward Eliezer: they which expound it of David, ſay that one of his muſicians was author of it. Pſal. cx. 1.

But firſt it is moſt certain that David was the penman of this Pſalm; the title ſpeaks as much, which is, (*p*) *A Pſalm of David:* from whence it followeth that the prediction did not belong to him, becauſe it was ſpoken to his Lord. Nor could it indeed belong to any of the reſt which the Jews imagine, becauſe neither Abraham, nor Ezechias, nor (*q*) Zerubbabel could be the Lord of David, much leſs the people of Iſrael, (to whom ſome of the Jews referred it,) who were not the lords but the ſubjects of that David. Beſides, he which is ſaid to *ſit at the right hand of God,* is alſo ſaid to be a *Prieſt for ever after the order of Melchiſedech:* but neither Abraham, nor Ezechias, nor any which the Jews have mentioned was ever any (*r*) prieſt of God. Again, our Saviour urged this Scripture againſt the Phariſees *ſaying, What think ye of Chriſt? whoſe Son is he? They ſay unto him, The Son of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? and no man was able to anſwer him a word.* From whence it is evident that the Jews of old, even the Phariſees, the moſt accurate and ſkilful amongſt them, did interpret this Matt. xxii. 42.

Pſalm

Pſalm of the Meſſias; for if they had conceived the prophecy belonged either to Abraham, or David, or any of the reſt ſince mentioned by the Jews, they might very well, and queſtionleſs would have anſwered our Saviour, that this belonged not to the Son of David. It was therefore the general opinion of the Church of the Jews before our Saviour, and of divers (*s*) Rabbins ſince his death, that this prediction did concern *the kingdom of Chriſt. And* thus the *ſeſſion of the Meſſias at the right hand* of God was *not only repreſented typically, but* foretold prophetically: *which is our firſt conſideration.*

Secondly, we affirm that our Jeſus, whom we worſhip as the true Meſſias, according unto that particular prediction, when he aſcended up on high, did ſit down at the right hand of God. His aſcenſion was the way to his ſeſſion, and his ſeſſion the end of his aſcenſion; as the Evangeliſt expreſſeth it,

Mark xvi. 19. *He was received up into heaven, and ſat on the right hand of God*; or as the Apoſtle, God *raiſed* Chriſt *from the dead, and ſet him at his own right hand in the heavenly* places. There could be no ſuch ſeſſion

Acts ii. 34, 35, 36. without an aſcenſion; and *David is not aſcended into the heavens; but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand, until I make thy foes thy footſtool. Therefore let all the houſe of Iſrael know aſſuredly*, let all the blind and wilful Jews be convinced of this truth, *that God* hath not ſet at his own right hand, either Abraham or David; either Ezechias or Zerubbabel, but *hath made that ſame Jeſus whom they have crucified both Lord and Chriſt.*

This was an honour never given, never promiſed to any man but the Meſſias: the glorious ſpirits ſtand about the throne of God, but never any of

Heb. i. 13. them ſat down at the right hand of God. *For to which of his angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool?* But Chriſt

Chriſt was ſo aſſured of this honour, that before the council of the chief prieſts and the elders of the people, when he foreſaw his death contrived, and his croſs prepared, even then he expreſſed the confidence of his expectation, ſaying, *Hereafter ſhall the Son of Man ſit on the right hand of the power of God.* Luke xxii. 69. And thus our Jeſus, whom we worſhip as the true promiſed Meſſias, *is gone into heaven, and is on the right hand of God.* 1 Pet. iii. 22. Which was our ſecond conſideration.

Our next inquiry is, what may be the utmoſt importance of that phraſe, and how it is applicable unto Chriſt. The phraſe conſiſts of two parts, and both to be taken metaphorically: firſt, therefore, we muſt conſider what is the *right hand of God*, in the language of the Scriptures; ſecondly, what it is to *ſit* down at that right hand. God being a ſpirit can have no material or corporeal parts; and conſequently as he hath no body, ſo in a proper ſenſe can he have no (*t*) hands at all: but becauſe God is pleaſed to deſcend to our capacity, and not only to ſpeak by the mouths of men, but alſo after the manner of men, he expreſſeth that which is in him by ſome analogy with that which belongs to us. The hands of man are thoſe organical parts which are moſt (*u*) active, and executive of our power; by thoſe the ſtrength of our body is expreſſed, and moſt of our natural and artificial actions are performed by them. From whence the power of God, and the exertion or execution of that power, is ſignified by the hand of God. Moreover being by a general cuſtom of the world the right hand is more uſed than the left, and by that general uſe acquireth a greater firmitude and ſtrength, therefore the *right hand* of God ſignifieth the exceeding great and infinite power of God.

Again, becauſe the moſt honourable place amongſt men is the right hand, (as when Bathſheba went unto king Solomon, *he ſat down on his throne, and caused* 1 Kings ii. 19.

caused a seat to be set for the king's mother, and she sat on his right hand,) therefore the *right hand* of God signifies the glorious majesty of God.

Thirdly, Because the gifts of men are given and received by the hands of men, and *every perfect gift comes from the Father of lights*, therefore the *right hand* of God is the place of celestial happiness and perfect felicity; according to that of the Psalmist,

Psal. xvi. 11. *In thy presence is fulness of joy, at thy right hand there are pleasures for evermore.*

Now as to the first acception of the *right hand* of God, Christ is said to sit down at the *right hand* of the Father in regard of that absolute power and dominion which he hath obtained in heaven; from

Matt. xxvii. 64. Mark xiv. 62. whence it is expressly said, *Hereafter ye shall see the Son of Man sitting on the right hand of power.*

As to the second acception, Christ is said to sit on

Luke xxii. 69. the *right hand* of God in regard of that (*x*) honour, glory, and majesty, which he hath obtained there;

Heb. i. 3. wherefore it is said, *When he had by himself purged our sins, he sat down on the right hand of the Majesty on*

Heb. viii. 1. *high:* and again, *We have an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.*

In reference to the third acception, Christ is said to sit on the *right hand* of God, because now after all the labours and sorrows of this world, after his stripes and buffetings, after a painful and shameful death, he resteth above in unspeakable joy, and everlasting (*y*) felicity.

As for the other part of the phrase, that is, his session, we must not look upon it as determining any posture of his body in the heavens, correspondent to the inclination and curvation of our limbs: for we read in the Scriptures a more general term, which signifies only his being in heaven, without any expression of the particular manner of his pre-

Rom. viii. 34. 1 Pet. iii. 22. sence. So St. Paul, *Who is even at the right hand of* [illegible]; and St. Peter, *Who is gone into heaven, and is*

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at the right hand of God. Beſide, we find him expreſſed in another poſition than that of ſeſſion: for *Stephen looking ſtedfaſtly into heaven, ſaw the glory of God, and Jeſus ſtanding on the right hand of God; and ſaid, Behold, I ſee the heavens opened, and the Son of Man ſtanding on the right hand of God.* He appeared ſtanding unto Stephen, whom we expreſs ſitting in our Creed; but this is rather a difference of the occaſion, than a diverſity of poſition. He appeared (*z*) ſtanding to Stephen, as ready to aſſiſt him, as ready to plead for him, as ready to receive him: and he is oftener expreſſed ſitting, not for any poſitional variation, but for the variety of his effects and operation.

This phraſe then to *ſit*, preſcinding from the corporal poſture of ſeſſion, may ſignify no more than habitation, poſſeſſion, permanſion, and continuance; as the ſame word in the (*a*) Hebrew and Greek languages often ſignifies. And thus our Saviour is ſet down at the right hand of God in heaven; becauſe he which dwelt with us before on earth, is now aſcended up into heaven, and hath taken his manſion or habitation there; and ſo hath he ſeated himſelf, and (*b*) dwelleth in the higheſt heavens.

Again, the notion of ſitting implieth reſt, quietneſs, and indiſturbance; according to that promiſe in the Prophet, *They ſhall ſit every man under his fig-tree, and none ſhall make them afraid.* So Chriſt is aſcended into heaven, where reſting from all pains and ſorrows, he is ſeated free from all diſturbance and oppoſition; God having placed him at his right hand, until he hath made his enemies his footſtool. Mic. iv. 4.

Thirdly, This ſitting implieth yet more than quietneſs or continuance, even (*c*) dominion, ſovereignty, and majeſty; as when Solomon ſat in the throne of his father, he reigned over Iſrael after the death of his father. And thus Chriſt *is ſet down at the right hand of the throne of God.* And St. Paul Heb. xii. 2.

Pſal. cx. 1. did well interpret thoſe words of the Prophet, *Sit thou on my right hand, until I make thine enemies* 1 Cor. xv. 25. *thy footſtool*, ſaying, *He muſt reign till he hath put all enemies under his feet.*

Fourthly, This *ſitting* doth yet more properly and particularly imply the right of judicature, and ſo Prov. xx. 8. eſpecially expreſſeth *a king that ſitteth in the throne* Iſa. xvi. 5. *of judgment*; as it is written, *In mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs.* And ſo Chriſt (*d*) ſitting at the right hand of God is manifeſted and declared to be the great Judge of the quick and the dead. Thus to ſit doth not ſignify any peculiar inclination or flection, any determinate location or poſition of the body, but to be in heaven with permanence of habitation, happineſs of condition, regular and judiciary power; as in other (*e*) authors ſuch ſignifications are uſual.

The importance of the language being thus far improved, at laſt we find the ſubſtance of the doctrine, which is, that ſitting at the right hand of God was our Mediator's ſolemn entry upon his regal office, as to the execution of that full dominion which was Rev. v. 12. due unto him. For *worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.* Wherefore Chriſt after his death and reſurrection ſaith, Mat. xxviii. 18. *All power is given unto me in heaven and in earth.* For Phil. ii. 8, 9, 10. becauſe *he humbled himſelf, and became obedient unto death, even the death of the croſs, therefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth.* And this obedience and ſubmiſſion was and is due unto him, becauſe God *raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all principalities and powers, and might, and dominion, and every name that*

is

is named not only in this world, but alſo in that which is to come; and hath put all things under his feet; and gave him to be the head over all things to the Church.

There was an expreſs promiſe made by God to David, *Thine houſe and thy kingdom ſhall be eſtabliſhed for ever before thee, thy throne ſhall be eſtabliſhed for ever.* 2 Sam. vii. 16. This promiſe ſtrictly and literally taken was but conditional: and the condition of the promiſe is elſewhere expreſſed, *Of the fruit of thy body will I ſet upon thy throne. If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children alſo ſhall ſit upon thy throne for evermore.* Pſ. cxxxii. 12. Notwithſtanding this promiſe the kingdom of David was intercepted, nor was his family continued in the throne: part of the kingdom was firſt rent from his poſterity, next the regality itſelf; and when it was reſtored, tranſlated to another family: and yet we cannot ſay the promiſe was not made good, but only ceaſed in the obligation of a promiſe, becauſe the condition was not performed. The poſterity of David did not keep the covenant and teſtimony of their God, and therefore the throne of David was not by an uninterrupted lineal ſucceſſion eſtabliſhed to perpetuity.

But yet in a larger and better ſenſe, after theſe interciſions, the throne of David was continued. When they had ſinned, and loſt their right unto the crown, the kingdom was to be given unto him who never ſinned, and conſequently could never loſe it; and he being of the ſeed of David, in him the throne of David was without interception or ſucceſſion continued. Of him did the angel Gabriel ſpeak at his conception, *The Lord God ſhall give unto him the throne of his father David, and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.* Luke i. 32, 33. Thus the throne of Chriſt is called the throne of David, becauſe it was promiſed unto David, and becauſe the kingdom of David was a type, reſemblance, and repreſentation of

it; insomuch that Christ himself in respect of this kingdom is often called David, as particularly in that promise, *I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant David a Prince among them.*

Jer. xxx. 9. Ez. xxxvii. 24, 25. Hos. iii. 5. Ez. xxxiv. 23, 24.

Now as David was not only first designed, but also anointed king over Israel, and yet had no possession of the crown; seven years he continued anointed by Samuel, and had no share in the dominion; seven years after he continued anointed in Hebron only king over the tribe of Judah; at last he was received by all the tribes, and so obtained full and absolute regal power over all Israel, and seated himself in the royal city of Jerusalem: so Christ was born King of the Jews, and the conjunction of his human nature with his Divine in the union of his person was a sufficient unction to his regal office, yet as the Son of Man he exercised no such dominion, professing that his *kingdom was not of this world*; but after he rose from the dead, then as it were in Hebron with his own tribe he tells the Apostles, *All power is given unto him*; and by virtue thereof gives them injunctions; and at his ascension he enters into the Jerusalem above, and there sits down at the right hand of the throne of God, and so makes a solemn entry upon the full and entire dominion over all things; then could St. Peter say, *Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

1 Sam. xvi. 13. 2 Sam. ii. 4. Acts ii. 36.

The immediate effect of this regal power, the proper execution of this office, is the subduing of all his enemies; for he is *set down on the right hand of God, from henceforth expecting till his enemies be made his footstool.* This was the ancient custom of the oriental conquerors, to tread upon the necks of their subdued enemies: as when Joshua had the five

Heb. x. 12, 13.

five kings as his priſoners, he *ſaid unto the men of war which went with him, Come near, put your feet upon the necks of them.* Thus to ſignify the abſolute and total conqueſt of Chriſt, and the dreadful majeſty of his throne, all his enemies are ſuppoſed to lie down before him, and he to ſet his feet upon them. Joſh. x. 24.

The enemies of Chriſt are of two kinds, either temporal or ſpiritual; the temporal enemies I call ſuch as viſibly and actually oppoſe him, and his Apoſtles, and all thoſe which profeſs to believe in his name. Such eſpecially and principally were the Jews, who rejected, perſecuted, and crucified him; who after his reſurrection, ſcourged, ſtoned, and deſpitefully uſed his Diſciples; who tried all ways and means imaginable to hinder the propagation, and diſhonour the profeſſion of Chriſtianity. A part of his regal office was to ſubdue theſe enemies, and he ſat down on the right hand of God, that they might be made his footſtool: which they ſuddenly were according to his prediction, *There be ſome ſtanding here which ſhall not taſte of death till they ſee the Son of Man coming in his kingdom.* For within few years the temple, the city, and the whole polity of the Jews were deſtroyed for ever in a revenging manner by the hands of the Romans, which they made uſe of to crucify the Lord of life. The Romans themſelves were the next enemies, who firſt complied with the Jews in Chriſt's crucifixion, and after in defence of their heathen deities endeavoured the extirpation of Chriſtianity by ſucceſſive perſecutions. Theſe were next to be made the footſtool of the King of kings; and ſo they were when Rome, the regnant city, the head of that vaſt empire, was taken and ſacked; when the Chriſtians were preſerved, and the heathens periſhed; when the worſhip of all their idols ceaſed, and the whole Roman empire marched under the banner of Chriſtianity. In the ſame manner all thoſe perſons and nations whatſoever, which openly oppoſe and perſecute the Matt. xvi. 28.

name of Chriſt, are enemies unto this King, to be in due time ſubdued under him, and when he calleth, to be ſlain.

The ſpiritual enemies of this King are of another nature; ſuch as by an inviſible way make oppoſition to Chriſt's dominion, as ſin, Satan, death. Every one of theſe hath a kingdom of its own, ſet up and oppoſed to the kingdom of Chriſt. The Apoſtle
Rom. v. 21. hath taught us, that *ſin hath reigned unto death*; and hath commanded us not to *let it reign in our mortal bodies, that we ſhould obey it in the luſts thereof.* There is therefore a dominion and kingdom of ſin ſet up againſt the throne of the immaculate Lamb. Satan would have been like the Moſt High, and being caſt down from heaven, hath erected his throne below;
John xvi. 11. he is *the prince of this world: the ſpirit which now*
Epheſ. ii. 2. *worketh in the children of diſobedience is the prince of*
and vi. 12. *the power of the air*; and thus *the rulers of the darkneſs of this world* oppoſe themſelves to *the true light of the world.* Death alſo hath its dominion, and, as
Rom. v. 14. the Apoſtle ſpeaks, *reigned from Adam to Moſes*; even
17. *by one man's offence death reigned by one*, and ſo ſet up
Acts iii. 15. a ruling and a regal power againſt the *Prince of life.*

For the deſtruction of theſe powers was Chriſt exalted to the right hand of God, and by his regal office doth he ſubdue and deſtroy them all. And yet this deſtruction is not ſo univerſal, but that ſin, Satan, and death, ſhall ſtill continue. It is true,
1 Cor. xv. 24. he ſhall *put down all rule and authority and power*; but this amounts not ſo much to a total deſtruction, as to an abſolute ſubjection: for as he is *able*, ſo will
Ph. iii. 21. he *ſubdue all things unto himſelf.* The principal end of the regal office of the Mediator, is the effectual redemption and actual ſalvation of all thoſe whom God hath given him; and whoſoever or whatſoever oppoſeth the ſalvation of theſe, is by that oppoſition conſtituted and become an enemy of Chriſt. And becauſe this enmity is grounded upon that oppoſition,

poſition, therefore ſo far as any thing oppoſeth the ſalvation of the ſons of God, ſo far it is an enemy, and no farther: and conſequently Chriſt, by ſitting at the right hand of God, hath obtained full and abſolute power utterly to deſtroy thoſe three ſpiritual enemies, ſo far as they make this oppoſition; and farther than they do oppoſe they are not deſtroyed by him, but ſubdued to him: whatſoever hindereth and obſtructeth the bringing of his own into his kingdom, for the demonſtration of God's mercy, is aboliſhed; but whatſoever may be yet ſubſervient to the demonſtration of his juſtice is continued.

Chriſt then as King deſtroyeth the power of ſin in all thoſe which belong unto his kingdom, annihilating the guilt thereof by the virtue of his death, deſtroying the dominion thereof by his actual grace, and taking away the ſpot thereof by grace habitual. But in the reprobate and damned ſouls, the ſpot of ſin remaineth in its perfect dye, the dominion of ſin continueth in its abſolute power, the guilt of ſin abideth in a perpetual obligation to eternal pains: but all this in ſubjection to his throne, the glory of which conſiſteth as well in puniſhing rebellion as rewarding loyalty.

Again, Chriſt ſitting on the right hand of God deſtroyeth all the ſtrength of Satan and the powers of hell: by virtue of his death perpetually repreſented to his Father, *he deſtroyeth him that had the power of death, that is, the Devil.* But the actual deſtruction of theſe powers of darkneſs hath reference only to the elect of God. In them he preventeth the *wiles*, thoſe he taketh out of the *ſnare*; in them he deſtroyeth the *works*, thoſe he preſerveth from *the condemnation of the Devil.* He freeth them here from the prevailing power of Satan by his grace; he freeth them hereafter from all poſſibility of any infernal oppoſition by his glory. But ſtill the reprobate and damned ſouls are continued ſlaves unto the powers of hell; and he which ſitteth upon the throne

Heb. ii. 14.

Eph. vi. 11. 2 Tim. ii. 26. 1 John iii. 8. 1 Tim. iii. 6.

throne delivereth them to the Devil and his angels, to be tormented with and by them for ever; and this power of Satan ſtill is left as ſubſervient to the demonſtration of the Divine juſtice.

Thirdly, Chriſt ſitting on the throne of God at
1 Cor. xv. 26. laſt deſtroyeth death itſelf: For *the laſt enemy which ſhall be deſtroyed is death.* But this deſtruction reacheth no farther than removing of all power to hinder the bringing of all ſuch perſons as are redeemed actually by Chriſt into the full poſſeſſion of his hea-
Hoſ. xiii. 14. venly kingdom. He *will ranſom them from the power of the grave,* he *will redeem them from death. O death,* he *will be thy plague; O grave,* he *will be thy deſtruction.* The trump ſhall ſound, the graves ſhall open, the dead ſhall live, the bodies ſhall be framed again out of the duſt, and the ſouls which left them ſhall be reunited to them, and all the ſons of men ſhall return to life, and death ſhall
1 Cor. xv. 54. be *ſwallowed up in victory.* The ſons of God ſhall then be made completely happy both in ſoul and body, never again to be ſeparated, but to inherit eternal life. Thus he who ſitteth at the right hand of God *hath aboliſhed death, and brought life and immortality to light.* But to the reprobate and damned perſons, death is not deſtroyed but improved. They riſe again indeed to life, and ſo the firſt death is evacuated; but that life to which they riſe is a ſecond, and a far worſe death. And thus Chriſt is ſet down at the right hand of God, that he might ſubdue all things to himſelf.

The regal power of Chriſt, as a branch of the Mediatorſhip, is to continue till all thoſe enemies
1 Cor. xv. 25. Heb. ii. 8. be ſubdued. *For he muſt reign till he hath put all enemies under his feet. But now we ſee not yet all things put under him.* Therefore he muſt ſtill continue there: and this neceſſity is grounded upon the promiſe of
Pſ. cx. 1. the Father, and the expectation of the Son. *Sit thou on my right hand, until I make thine enemies thy foot-ſtool,* ſaith the Father; upon which words we may ground

ground as well the continuation as the seſſion. Upon this promiſe of the Father, the Son *ſat down at the right hand of God, from henceforth expecting till his enemies be made his footſtool.* Being then the promiſe of God cannot be evacuated, being the expectation of Chriſt cannot be fruſtrated, it followeth, that our Mediator ſhall exerciſe the regal power at the right hand of God till all oppoſition ſhall be ſubdued. Heb. x. 12, 13.

When all the enemies of Chriſt ſhall be ſubdued, when all the choſen of God ſhall be actually brought into his kingdom, when thoſe which refuſed him to rule over them ſhall be ſlain, that is, when the whole office of the Mediator ſhall be completed and fulfilled, then every branch of the execution ſhall ceaſe. As therefore there ſhall no longer continue any act of the prophetical part to inſtruct us, nor any act of the prieſtly part to intercede for us, ſo there ſhall be no farther act of this regal power of the Mediator neceſſary to defend and preſerve us. The beatifical viſion ſhall ſucceed our information and inſtruction, a preſent fruition will prevent oblation and interceſſion, and perfect ſecurity will need no actual defence and protection. As therefore the general notion of a Mediator ceaſeth when all are made one, becauſe *a Mediator is not a Mediator of one*; ſo every part or branch of that Mediatorſhip, as ſuch, muſt alſo ceaſe, becauſe that unity is in all parts complete. *Then* cometh *the end, when he ſhall have delivered up the kingdom to God, even the Father, when he ſhall have put down all rule and all authority and power.* For *when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that hath put all things under him, that God may be all in all.* Gal. iii. 20. 1 Cor. xv. 24, 28.

Now though the Mediatorſhip of Chriſt be then reſigned, becauſe the end thereof will then be performed; though the regal office as part of that Mediatorſhip be alſo reſigned with the whole; yet we muſt

must not think that Christ shall cease to be a King, (*f*) or lose any of the power and honour which before he had. The dominion which he hath was given him as a reward for what he suffered: and certainly the reward shall not cease when the work is done. He hath promised to make us kings and priests, which honour we expect in heaven, believing we shall *reign with him* for ever, and therefore for ever must believe him King. The *kingdoms of this world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever*, not only to the modificated eternity of his Mediatorship, so long as there shall be need of regal power to subdue the enemies of God's elect; but also to the complete eternity of the duration of his humanity, which for the future is coeternal to his divinity.

2 Tim. ii. 12. Rev. xi. 15.

Lest we should imagine that Christ should ever cease to be King, or so interpret this Article, as if he were after the day of judgment to be removed from the right hand of God, the ancient Fathers added those words to the Nicene Creed, (*g*) *whose kingdom shall have no end*, against the heresy which then arose, denying the eternity of the kingdom of Christ.

The profession of faith in Christ, as sitting on the right hand of God, is necessary; first, to mind us of our duty, which must needs consist in subjection and obedience. The majesty of a king claimeth the loyalty of a subject; and if we acknowledge his authority, we must submit unto his power. Nor can there be a greater incitation to obedience, than the consideration of the nature of his government. Subject we must be, whether we will or no; but if willingly, then is our service perfect freedom; if unwillingly, then is our averseness everlasting misery. (*h*) Enemies we all have been; under his feet we all shall be, either adopted or subdued. A (*i*) double kingdom there is of Christ; one of power, in which all are under him; another of propriety, in those

thoſe which belong unto him: none of us can be excepted from the firſt; and happy are we if by our obedience we ſhew ourſelves to have an intereſt in the ſecond, for then that kingdom is not only Chriſt's but ours.

Secondly, It is neceſſary to believe in Chriſt ſitting on the right hand of God, that we might be aſſured of an auſpicious protection under his gracious dominion. For God by his exaltation hath *given* our Saviour *to be the head over all things to the Church*; and therefore from him we may expect direction and preſervation. There can be no illegality where Chriſt is the Lawgiver; there can be no danger from hoſtility where the Son of God is the Defender. The very name of (*k*) Head hath the ſignification not only of dominion but of union; and therefore while we look upon him at the right hand of God, we ſee ourſelves in heaven. This is the ſpecial promiſe which he hath made us ſince he ſat down there, *To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame and am ſet down with my Father in his throne.* How ſhould we rejoice, yea rather how ſhould we (*l*) fear and tremble at ſo great an honour! Rev. iii. 21.

Thirdly, The belief of Chriſt's glorious ſeſſion is moſt neceſſary in reſpect of the immediate conſequence, which is his moſt gracious interceſſion. Our Saviour is aſcended as the true Melchizedech, not only as the *King of Salem*, the Prince of Peace, but alſo as the *Prieſt of the moſt high God*; and whereas every *prieſt*, according to the Law of Moſes, *ſtood daily miniſtring and offering oftentimes the ſame ſacrifices which could never take away ſins, this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God.* And now Chriſt being ſet down in that power and majeſty, though the ſacrifice be but once offered, yet the virtue of it is perpetually advanced by his ſeſſion, which was founded on his paſſion: for he is *entered into heaven itſelf*, Heb. vii. 1. Heb. x. 11, 12. Heb. ix. 24.

now

now to appear in the preſence of God for us. Thus,
1 John ii. 1. *If any man ſin, we have an advocate with the Father,*
Heb. vii. 25. *Jeſus Chriſt the righteous.* And *he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* What then remaineth to all true believers but that triumphant exclamation of the Apoſtle, *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* For he which was accepted in his oblation, and therefore ſat down on God's right hand, to improve this acceptation continues his interceſſion; and having obtained all power by virtue of his humiliation, repreſenteth them both in a moſt ſweet commixtion; by an humble omnipotency, or omnipotent humility, appearing in the preſence, and preſenting his (*m*) poſtulations at the throne of God.
Rom. viii. 33, 34.

Having thus explicated the ſeſſion of our Saviour, we are next to conſider the deſcription of him at whoſe right hand he is ſet down; which ſeems to be delivered in the ſame terms with which the Creed did firſt begin, *I believe in God the Father Almighty*; and indeed, as to the expreſſion of his eſſence, it is the ſame name of *God*; as to the ſetting forth his relation, it is the ſame name of *Father*; but as to the adjoining attribute, though it be the ſame word, it is not the ſame notion of *almighty*. What therefore we have ſpoken of the nature of God, and the perſon of the Father, is not here to be repeated, but ſuppoſed; for Chriſt is ſet down at the right hand of that God and of that Father, which we underſtand when we ſay, *I believe in God the Father.* But becauſe there is a difference in the language of the Greeks between that word which is rendered (*n*) *almighty* in the firſt Article, and that which is ſo rendered in the ſixth; becauſe that peculiarly ſignifieth authority of dominion, this more properly power in opera-

operation; therefore we have reſerved this notion of omnipotency now to be explained.

In which, two things are obſervable; the propriety, and the univerſality; the propriety in the potency, the univerſality in the omnipotency; firſt, that he is a God of power; ſecondly, that he is a God of infinite power. The potency conſiſteth in a proper, innate, and natural force or activity, by which we are aſſured that God is able to act, work, and produce true and real effects, which do require a true and real power to their production: and in reſpect of this he is often deſcribed unto us under the notion of a *mighty* God. The omnipotency or infinity of this power conſiſteth in an ability to act, perform, and produce, whatſoever can be acted or produced, without any poſſibility of impediment or reſiſtance: and in this reſpect he is repreſented to us as an *almighty* God. And therefore ſuch an omnipotency we aſcribe unto him: which is ſufficiently delivered in the Scriptures, firſt by the teſtimony of an angel, *For with God nothing ſhall be impoſſible*; ſecondly, by the teſtimony of Chriſt himſelf, who ſaid, *With men it is impoſſible, but not with God*; *for with God all things are poſſible.* Now he, to whom all things are poſſible, and to whom nothing is impoſſible, is truly and properly omnipotent. Thus whatſoever doth not in itſelf imply a repugnancy of being or ſubſiſting, hath in reference to the power of God a poſſibility of production; and whatſoever in reſpect of the power of God hath an impoſſibility of production, muſt involve in itſelf a repugnancy or contradiction.

Luke i. 37.

Mark x. 27.

This truth, though confeſſed by the Heathens, hath yet been denied by ſome of them; but with ſuch poor and inſufficient (*o*) arguments, that we ſhall need no more than an explication of the doctrine to refute their objections.

Firſt, then, we muſt ſay God is omnipotent, becauſe all power whatſoever is in any creature is derived from

from him; and well may he be termed *Almighty*, who is the fountain of all might. There is no activity in any agent, no influence of any cauſe, but what dependeth and proceedeth from the principal Agent, or the firſt of cauſes. (*p*) There is nothing in the whole circumference of the univerſe but hath ſome kind of activity, and conſequently ſome power to act; (for nothing can be done without a power to do it:) and as all their entities flow from the firſt of beings, ſo all their ſeveral and various powers flow from the firſt of powers: and as all their beings cannot be conceived to depend of any but an infinite Eſſence, ſo all thoſe powers cannot proceed from any but an infinite Power.

Secondly, God may be called omnipotent, (*q*) becauſe there can be no reſiſtance made to his power, no oppoſition to his will, no reſcue from his hands.

Iſa. xiv. 27. *The Lord of hoſts hath purpoſed, and who ſhall diſannul it? his hand is ſtretched out, and who ſhall turn it*

Dan. iv. 35. *back? He doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?*

According to the degrees of power in the agent and the reſiſtent, is an action performed or hindered: if there be more degrees of power in the reſiſtent than the agent, the action is prevented; if fewer, it may be retarded or debilitated, but not wholly hindered or ſuppreſſed. But if there be no degree of power in the reſiſtent in reference to the agent, then is the action totally vigorous; and if in all the powers, beſide that of God, there be not the leaſt degree of any reſiſtance, we muſt acknowledge that power of his, being above all oppoſition, to be infinite. As

2 Chron. xx. 6. Jehoſaphat ſaid, *In thine hand, O God, is there not power and might, ſo that none is able to withſtand thee?*

From hence there is no difficulty with God to perform any thing; no greater endeavour or activity to produce the greateſt than the leaſt of creatures; but an equal facility in reference unto all things; which cannot

cannot be (*r*) imagined but by an infinite excefs of power above and beyond all refiftance.

Thirdly, God is yet more properly called omnipotent, becaufe his own active power extendeth itfelf to all (*s*) things; neither is there any thing imaginably poffible which he cannot do. Thus when God feveral ways had declared his power unto Job, *Job anfwered the Lord, and faid, I know that thou canft do every thing.* Now that muft needs be infinite activity which anfwereth to all kinds of poffibility. Thus the power of God is infinite extenfively, in refpect of its object, which is all things; for whatfoever effects there be of his power, yet ftill there can be more produced; intenfively, in refpect of the action, or perfection of the effect produced; for whatfoever addition of perfection is poffible, is within the fphere of God's omnipotency. The object then of the power of God is whatfoever is fimply and abfolutely poffible, whatfoever is in itfelf fuch as that it may be; and fo poffible every thing is which doth not imply a contradiction. Again, whatfoever implieth a contradiction is impoffible, and therefore is not within the object of the power of God, becaufe impoffibility is the contradiction of all power. For that is faid to imply a contradiction, which if it were, it would neceffarily follow that the fame thing would be and not be. But it is impoffible for the fame thing both to be and not to be at the fame time, and in the fame refpect: and therefore whatfoever implieth a contradiction is impoffible. From whence it followeth, that it may be truly faid, God cannot effect that which involveth a contradiction, but with no derogation from his power: and it may be as truly faid, God can effect whatfoever involveth not a contradiction, which is the expreffion of an infinite power. Job xlii. 1, 2.

Now an action may imply a contradiction two ways, either in refpect of the object, or in refpect of the agent. In refpect of the object it may imply a

contradiction immediately or conſequentially. That doth imply a contradiction immediately, which plainly and in terms doth ſignify a repugnancy, and ſo deſtroys itſelf, as for the ſame thing to be and not to be, to have been and not to have been. And therefore it muſt be acknowledged that it is not in the power of God (*t*) to make that not to have been, which hath already been: but that is no derogation to God's power, becauſe not within the object of any power. And he may certainly have all power, who hath not that which belongeth to no power. Again, that doth imply a contradiction conſequentially, which in appearance ſeemeth not to be impoſſible, but by neceſſary conſequence, if admitted, leadeth infallibly to a contradiction. As that one body ſhould be at the ſame time in two diſtinct places, ſpeaks no repugnancy in terms; but yet by conſequence it leads to that which is repugnant in itſelf; which is, that the ſame body is but one body, and not but one. Being then a covert and conſequential contradiction is as much and as truly a contradiction as that which is open and immediate, it followeth that it is as impoſſible to be effected, and therefore comes not under the power of God.

That doth imply a contradiction in reſpect of the agent, which is repugnant to his eſſential perfection; for being every action floweth from the eſſence of the agent, whatſoever is totally repugnant to that eſſence, muſt involve a contradiction as to the agent. Thus we may ſay, God cannot ſleep, God cannot want, God cannot (*u*) die; he cannot ſleep, whoſe being is ſpiritual; he cannot want, whoſe nature is all-ſufficient; he cannot die, who is eſſentially and neceſſarily exiſtent. Nor can that be a diminution of his omnipotency, the contrary whereof would be a proof of his impotency, a demonſtration of his infirmity. Thus it is *impoſſible for God to* (*x*) *lie*, to whom we ſay nothing is impoſſible; and

(*t*) Heb. vi. 18.

he,

he, who can do all things, (*w*) *cannot deny himſelf.* Because a lie is repugnant to the perfection of veracity, which is eſſential unto God, as neceſſarily following from his infinite knowledge, and infinite ſanctity. We who are ignorant may be deceived, we who are ſinful may deceive; but it is repugnant to that nature to be deceived which is no way ſubject unto ignorance; it is contradictory to that eſſence to deceive, which is no way capable of ſin. For as it is a plain contradiction to know all things, and to be ignorant of any thing; ſo is it to know all things, and to be deceived: as it is an evident contradiction to be infinitely holy, and to be ſinful; ſo is it to be infinitely holy, and deceive. But it is impoſſible for any one to lie, who can neither deceive nor be deceived. Therefore it is a manifeſt contradiction to ſay that God can lie, and conſequently it is no derogation from his omnipotency, that he cannot. Whatſoever then God cannot do, whatſoever is impoſſible to him, doth not any way prove that he is not Almighty, but only ſhew that the reſt of his attributes and perfections are as eſſential to him as his power; and as his power ſuffereth no reſiſtance, ſo the reſt of his perfections admit no repugnance. Well therefore may we conclude him abſolutely (*y*) omnipotent, who by being able to effect all things conſiſtent with his perfections, ſheweth infinite ability: and by not being able to do any thing repugnant to the ſame perfections, demonſtrateth himſelf ſubject to no infirmity or imbecillity. And in this manner we maintain God's omnipotency, with the (*z*) beſt and eldeſt, againſt the worſt and lateſt of the heathen authors. 2 Tim. ii. 13.

Thus God is omnipotent, and God only. For if the power of all things beſide God be the power of God, as derived from him, and ſubordinate unto him, and his own power from whence that is derived can be ſubordinate to none, then none can be omnipotent but God.

Again, we ſay, that *God the Father* is *Almighty*; but then we cannot ſay, that the Father only is Almighty: for the reaſon why we ſay the Father is Almighty, is becauſe he is God; and therefore we cannot ſay that he (*a*) only is Almighty, becauſe it is not true that he only is God. Whoſoever then is God, hath the ſame reaſon and foundation of omnipotency which the Father hath, and conſequently is to be acknowledged properly and truly omnipotent as the Father is. But we have already ſhewed that the Son of God is truly God; and ſhall hereafter ſhew that the Holy Ghoſt is alſo God, and that by the ſame nature by which the Father is God. The *Father* therefore is *Almighty*, becauſe the Father is God; the *Son Almighty*, becauſe the Son is God; and the *Holy Ghoſt Almighty*, becauſe the Holy Ghoſt is God. The Father, Son, and Holy Ghoſt are God by the ſame Divinity: therefore, the Father, Son, and Holy Ghoſt are omnipotent by the ſame Omnipotency. The Father then is not called *Almighty* by way of excluſion, but is here mentioned with that attribute peculiarly, (*b*) becauſe the power of God anſwereth particularly to the right hand of God, as being the *right hand of power*. The Father therefore is here deſcribed by the notion of *Almighty*, to ſhew that Chriſt having aſcended into heaven, and being ſet down at the *right hand of God*, is inveſted with a greater power than he exerciſed before: and that power which was then actually conferred upon him, acknowledgeth no bounds or limits; but *all power* in the ultimate extent of its infinity is *given unto* him, who is ſet down on the right hand of him who is *God the Father*; and, being ſo, is therefore truly and properly *Almighty*.

It is neceſſary to profeſs belief in God *Almighty*; firſt, becauſe the acknowledgment of his omnipotency begetteth that fear and reverence, ſubmiſſion and obedience which is due unto his infinite majeſty.

Deut. x. 17. Our God is a *great God, a mighty, and a terrible*; there-

therefore terrible becauſe mighty. *I will forewarn you*, ſaith our Saviour, *whom ye ſhall fear: fear him, which after he hath killed hath power to caſt into hell; yea, I ſay unto you, Fear him.* Three times we are commanded to fear, and one only reaſon rendered, but ſufficient for a thouſand fears, the power of him who is able eternally to puniſh us. God gave a general command to Abraham, and with it a powerful perſuaſion to obedience, when he ſaid unto him, *I am the Almighty God, walk before me, and be thou perfect.* It was a rational advice which the Apoſtle gives us; *Humble yourſelves under the mighty hand of God, that he may exalt you in due time.* And it is a proper incentive to the obſervation of the law of God, to conſider that he is the *one Lawgiver who is able to ſave and to deſtroy.*

Luke xii 5. Gen. xvii. 1. 1 Pet. v. 6. James iv. 12.

Secondly, The belief of God's omnipotency is abſolutely neceſſary, as the foundation of our faith. All the miracles, which have been ſeen, were therefore wrought, that we might believe; and never miracle had been ſeen, if God were not omnipotent. The objects of our faith are beyond all natural and finite power; and did they not require an infinite activity, an aſſent unto them would not deſerve the name of faith. If God were not Almighty, we ſhould believe nothing; but being he is ſo, (*c*) why ſhould we diſbelieve any thing? what can God propound unto us, which we cannot aſſent unto, if we can believe that he is omnipotent?

Thirdly, It is not only neceſſary in matters of bare faith, and notions of belief, but in reſpect of the active and operative reliance upon the promiſes of God. This was the particular confidence of Abraham the father of the faithful, who *ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God, and being fully perſuaded that what he had promiſed he was able alſo to perform.* The promiſes of God are therefore (*d*) firm and ſure, becauſe he is both willing and able to perform them.

Rom. iv. 20, 21.

We doubt or diſtruſt the promiſes of men, either becauſe we may fear they intend not to do what they have promiſed, or cannot do what they intend: in the firſt, we may ſuſpect them, becauſe they are ſubject to iniquity; in the ſecond, becauſe they are liable to infirmity. But being God is of infinite ſanctity, he cannot intend by breaking his promiſes to deceive us: therefore if he be alſo of infinite power, he muſt be able to perform what he intended, and conſequently we can have no reaſon to diſtruſt his promiſes. From whence every good Chriſtian
2 Tim. i. 12. may ſay with the Apoſtle, *I know whom I have believed, and am perſuaded that he is able to keep that which I have committed unto him againſt that day.* I am aſſured that if I be a ſheep, and hear my Saviour's voice, the powers of darkneſs and the gates of hell can never prevail againſt me; for it was the
John x. 29. voice of the Son of God, *My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.*

Laſtly, The belief of God's omnipotency is neceſſary to give life to our devotions. We aſk thoſe things from heaven which none but God can give, and many of them ſuch, as, if God himſelf were not Almighty, he could not effect. And therefore, in that form of prayer which Chriſt hath taught us, we conclude all our petitions unto the Father with that
Matt. vi. 13. acknowledgment, *For thine is the kingdom, and the power, and the glory.* Nor can there be a greater encouragement in the midſt of all our temptations, than that we are invited to call upon him in the day of
Eph. iii. 20. trouble, *that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us.*

After this explication of our Saviour's ſeſſion, we may conclude what every Chriſtian ought, and may be ſuppoſed, to intend, when he maketh profeſſion to believe that Chriſt *is ſet on the right hand of God, the Father Almighty.* For thereby he is conceived to declare

declare thus much: I aſſent unto this as a moſt infallible and neceſſary truth, that Jeſus Chriſt aſcending into the higheſt heavens, after all the troubles and ſufferings endured here for our redemption, did reſt in everlaſting happineſs; he which upon earth had not a place to lay his head, did take up a perpetual habitation there, and ſit down upon the throne of God, as a Judge, and as a King, according to his office of Mediator, unto the end of the world; according to that which he merited by his Mediatorſhip, to all eternity: which hand of God the Father Almighty ſignifieth an omnipotent power, able to do all things without any limitation, ſo they involve not a contradiction, either in themſelves or in relation to his perfections. And thus I believe *in Jeſus Chriſt* who *ſitteth at the right hand of God the Father Almighty.*

ARTICLE VII.

From (e) *thence He ſhall come to judge the Quick and the Dead.*

THIS Article containeth in it four particular conſiderations, and no more: Firſt, That Chriſt, who is gone from us, *ſhall come* again. Secondly, That the place from whence he ſhall then come, is the higheſt heaven, to which he firſt aſcended, for *from thence he ſhall come.* Thirdly, That the end for which he ſhall come, and the action which he ſhall perform when he cometh, is to *judge*; for *from thence he ſhall come to judge.* Fourthly, That the object of that action, or the perſons whom he ſhall judge, are all men, whether dead before, or then alive; for *from thence he ſhall come to judge the quick and the dead.*

For the illuſtration of the firſt particular, two things will be neceſſary, and no more: Firſt, to ſhew that the promiſed Meſſias was to come again after he once was come; Secondly, to declare how our Jeſus (whom we have already proved once to have come as the true Meſſias) did promiſe and aſſure us of a ſecond coming.

That the Meſſias was to come again, was not only certainly, but copiouſly foretold; the Scriptures did often aſſure us of a ſecond advent. As often as we read of his griefs and humility, ſo often we are admoniſhed of his coming to ſuffer; as often as we hear of his power and glory, ſo often we are aſſured of his coming to judge. We muſt not fancy, with the Jews, a double Meſſias, one the ſon of Joſeph, the other of David; one of the tribe of Ephraim, the other of Judah: but we muſt take that for a certain truth, which they have made an occaſion of their

their error; that the Meſſias is twice to come, once in all humility, to ſuffer and die, as they conceive of their ſon of Joſeph; and again in all glory, to govern and judge, as they expect the Son of David. Particularly, *Enoch the ſeventh from Adam propheſied* of this advent, *ſaying, Behold, the Lord cometh with ten thouſand of his ſaints.* And more particularly Daniel ſaw the repreſentation of his judiciary power and glory; *I ſaw in the night viſions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion is an everlaſting dominion which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed.* This Son of Man the (*f*) Jews themſelves confeſs to be the promiſed Meſſias, and they take the words to ſignify his coming, and ſo far give teſtimony to the truth; but then they evacuate the prediction by a falſe interpretation, ſaying, that (*g*) if the Jews went on in their ſins, then the Meſſias ſhould come in humility, according to the deſcription in Zachary, *lowly and riding upon an aſs*; but if they pleaſed God, then he ſhould come in glory, according to the deſcription in the Prophet Daniel, *with the clouds of heaven:* whereas theſe two deſcriptions are two ſeveral predictions, and therefore muſt be both fulfilled. From whence it followeth, that, being Chriſt is already come *lowly and ſitting upon an aſs*, therefore he ſhall come glorioufly *with the clouds of heaven.* For if both thoſe deſcriptions cannot belong unto one and the ſame advent, as the Jews acknowledge, and both of them muſt be true, becauſe equally prophetical; then muſt there be a double advent of the ſame Meſſias, and ſo his ſecond coming was foretold.

Jude 14.

Dan. vii. 13, 14.

Zach. ix. 9.

That our Jeſus, whom we have already proved to have come once into the world as the true Meſſias, ſhall come the ſecond time, we are moſt aſſured.

We

Acts i. 11. We have the teſtimony of the angels, *This ſame Jeſus, which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.* We have the promiſe of Chriſt himſelf to his Apoſtles:
John xiv. 3. 28. *If I go to prepare a place for you, I will come again and receive you unto myſelf: Ye have heard how I ſaid unto you, I go away and come again unto you.* He it is which from the beginning was to *come*; that expreſs
Gen. xlix. 10. prophecy ſo repreſented him, *The ſceptre ſhall not depart from Judah until Shiloh come*; the name of Shiloh was obſcure, but the notion of the *Comer* added to it was moſt vulgar. According to this notion, once Chriſt came; and being gone, he keeps that
Heb. x. 37. notion ſtill; he is to come again: (*h*) *For yet a little while, and he that ſhall come will come.* Our Jeſus then *ſhall come*; and not only ſo, but *ſhall* ſo *come*, as the Meſſias was foretold, after the ſame manner,
Matt. xvi. 28. in the ſame glory of the Father, as the *Son of Man coming in his kingdom.* This was expreſſed in the prophetical viſion by coming *with clouds*, and in the
Rev. i. 7. ſame manner ſhall our Jeſus come; *Behold, he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him.* Thoſe clouds were anciently expounded by the (*i*) Jews of the glorious attendance of the angels, waiting upon the Son of Man: and in the ſame manner, with the ſame attendance, do we expect the coming of our Jeſus, even as he him-
Matt. xvi. 27. ſelf hath taught us to expect him, ſaying, *For the Son of Man ſhall come in the glory of his Father with his angels.* And thus our Jeſus as the true Meſſias ſhall come again, which was our firſt conſideration.

The place from whence he ſhall come is next to be conſidered, and is ſufficiently expreſſed in the Creed by reflection upon the place whither he went when he departed from us; for *he aſcended into heaven, and ſitteth on the right hand of God*, and *from thence he ſhall come:* that is, from, and out of the higheſt heaven (where he now ſitteth at the right hand

hand of God) ſhall Chriſt hereafter come to judge both the quick and the dead. For him *the heaven* Acts iii. 21. *muſt receive until the times of reſtitution of all things*; and when that time is fulfilled, from that heaven ſhall he come. *For the Lord himſelf ſhall deſcend from* 1 Theſſ. iv. *heaven with a ſhout, with the voice of the archangel,* 16. *and with the trump of God. Our converſation* ought to Phil. iii. 20. be *in heaven*, becauſe from thence *we look for the Saviour, the Lord Jeſus.* Our High Prieſt is gone up into the holy of holies not made with hands, there to make an atonement for us; therefore as the people of Iſrael ſtood without the tabernacle, expecting the return of Aaron; ſo muſt we look unto the heavens, and expect Chriſt from thence, *when the* 2 Theſ. i. 7. *Lord Jeſus ſhall be revealed from heaven with his mighty angels.* We do believe that Chriſt is ſet down on the right hand of God; but we muſt alſo look upon him as coming thence, as well as ſitting there; and to that purpoſe Chriſt himſelf hath joined them together, ſaying, *Hereafter ſhall ye ſee the Son of Man* Mat. xxvi. *ſitting on the right hand of power, and coming in the* 64. *clouds of heaven.* Thus ſhall the Saviour of the world come from the right hand of power, in fulneſs of majeſty, from the higheſt heavens, as a demonſtration of his ſanctity; that by an undoubted authority, and unqueſtionable integrity, he might appear moſt fit *to judge both the quick and the dead:* which is the end of his ſecond coming, and leads me to the third conſideration, the act of his judging: *From whence he ſhall come to judge.*

For the explication of this action, as it ſtands in this Article, three conſiderations will be neceſſary: firſt, how we may be aſſured that there is a judgment to come, that any one *ſhall come to judge.* Secondly, in caſe we be aſſured that there ſhall be a judgment, how it appeareth that he which is aſcended into heaven, that is, that Chriſt, ſhall be the judge. Thirdly, in caſe we can be aſſured that we ſhall be judged, and that Chriſt ſhall judge us, it will be

be worthy our inquiry in what this judgment ſhall conſiſt, how this action ſhall be performed: and more than this cannot be neceſſary to make us underſtand that *he ſhall come to judge.*

That there is a judgment to come after this life, will appear demonſtrable, whether we conſider ourſelves who were to undergo it, or God who is to execute it. If we do but reflect upon the frame and temper of our own ſpirits, we cannot but collect and conclude from thence, that we are to give an account of our actions, and that a judgment hereafter is to paſs upon us. There is in the ſoul of every man a conſcience, and whereſoever it is, it giveth teſtimony to this truth. The antecedent or directive conſcience tells us what we are to do, and the ſubſequent or reflexive conſcience warns us what we are to receive. Looking back upon the actions we have done, it either approves or condemns them: and if it did no more, it would only prove that there is a judgment in this life, and every man his own judge. But being it doth not only allow and approve our good actions, but alſo doth create a complacency, apology, and confidence in us; being it doth not only diſprove and condemn our evil actions, but doth alſo conſtantly accuſe us, and breed a fearful expectation and terror in us; and all this preſcinding from all relation to any thing either to be enjoyed or ſuffered in this life: it followeth that this conſcience is not ſo much a judge as a witneſs, bound over to give teſtimony, for or againſt us, at ſome judgment after this life to paſs upon us. For all men are *a law unto themſelves*, and have *the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another; in the day when God ſhall judge the ſecrets of men.*

Rom. ii. 14, 15, 16.

Again, if we conſider the God who made us, and hath full dominion over us, whether we look upon him in himſelf, or in his word, we cannot but expect

pect a judgment from him. Firſt, if we contemplate God in himſelf, we muſt acknowledge him to be the Judge of all mankind, *ſo that a man ſhall ſay, Verily he is a God that judgeth in the earth.* Now the ſame God who is our Judge, is, by an attribute neceſſary and inſeparable, juſt; and this juſtice is ſo eſſential to his Godhead, that we may as well deny him to be God, as to be juſt. It was a rational expoſtulation which Abraham made, *Shall not the Judge of all the earth do right?* We may therefore infallibly conclude that God is a moſt juſt Judge; and if he be ſo, we may as infallibly conclude that after this life he will judge the world in righteouſneſs. For as the affairs of this preſent world are ordered, though they lie under the diſpoſition of Providence, they ſhew no ſign of an univerſal juſtice. The wicked and diſobedient perſons are often ſo happy, as if they were rewarded for their impieties; the innocent and religious often ſo miſerable, as if they were puniſhed for their innocency. Nothing more certain than that in this life rewards are not correſpondent to the virtues, puniſhments not proportionable to the ſins of men. Which conſideration will enforce one of theſe concluſions; either that there is no judge of the actions of mankind; or if there be a judge, he is not juſt, he renders no proportionate rewards or puniſhments; or laſtly, if there be a judge, and that judge be juſt, then is there a judgment in another world, and the effects thereof concern another life. Being then we muſt acknowledge that there is a Judge, which judgeth the earth; being we cannot deny but God is that Judge, and all muſt confeſs that God is moſt juſt; being the rewards and puniſhments of this life are no way anſwerable to ſo exact a juſtice as that which is divine muſt be; it followeth that there is a judgment yet to come, in which God will ſhew a perfect demonſtration of his juſtice, and to which every man ſhall in his own boſom carry an undeniable witneſs of all his actions.

Pſal. lviii. 11.

Gen. xviii. 25.

From

From hence the heathen, having always had a ſerious apprehenſion both of the power of the conſcience of man, and of the exactneſs of the juſtice of God, have from thence concluded that there is a judgment to come. Inſomuch that when St. Paul
Acts xxiv. 25. *reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled.* The diſcourſe of righteouſneſs and temperance touched him who was ſo highly and notoriouſly guilty of the breach of both, and a preconception which he had of judgment after death, now heightened by the Apoſtle's particular deſcription, created an horror in his ſoul and trembling in his limbs. The ſame Apoſtle diſcourſing to the Athenians, the great lights of the Gentile world, and teaching them this Article of our Creed, that God
Acts xvii. 31. *hath appointed a day in which he will judge the world in righteouſneſs by that Man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead*; found *ſome* which *mocked when they heard of the reſurrection of the dead*, but againſt the day of judgment none replied. That was (*k*) a principle of their own, that was confeſſed by all who either believed themſelves, or a God; a conſcience, or a Deity.

But yet, beſide the conſideration of the internal power of conſcience in ourſelves, beſide the intuition of that eſſential attribute, the juſtice of God, (which are ſufficient arguments to move all men) we have yet a more near and enforcing perſuaſion grounded upon the expreſs determination of the will of God. For the determinate counſel of the will of the Almighty actually to judge the world in righteouſneſs,
Heb. ix. 27. is clearly revealed in his word; *It is appointed unto men once to die, but after this the judgment.* There is a death appointed to follow this life, and a judgment to follow that death; the one as certain as the other. For in all ages God hath revealed his reſolution to judge the world.

Upon the firſt remarkable action after the fall, there

there is a ſufficient intimation given to angry Cain; *If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door*; which by the moſt ancient (*l*) interpretation ſignifieth a reſervation of his ſin unto the judgment of the world to come. Before the flood Enoch propheſied of a judgment to come, *ſaying, Behold, the Lord cometh with ten thouſand of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* His words might have an aim at the waters which were to overflow the world; but the ultimate intention looked through that fire which ſhall conſume the world preſerved from water. Gen. iv. 7.

The teſtimonies which follow in the Law and the Prophets, the predictions of Chriſt and the Apoſtles, are ſo many and ſo known, that both the number and the plainneſs will excuſe the proſecution. The throne hath been already ſeen, the Judge hath appeared ſitting on it, the books have been already opened, the dead ſmall and great have been ſeen ſtanding before him; there is nothing more certain in the word of God, no doctrine more clear and fundamental, than that of *eternal judgment*. I ſhall therefore briefly conclude the firſt conſideration from the internal teſtimony of the conſcience of man, from the eſſential attribute, the juſtice of God, from the clear and full revelation of the will and determination of God, that after death, with a reflection on this, and in relation to another life, there is a judgment to come, there *ſhall* ſome perſon *come to judge*. Heb. vi. 2.

Our ſecond conſideration followeth, (ſeeing we are ſo well aſſured that there ſhall be a judgment;) who that perſon is which *ſhall come to judge*, who ſhall ſit upon that throne, before whoſe tribunal we ſhall all appear, from whoſe mouth we may expect our ſentence. Now the judiciary power is the power of God, and none hath any right to judge the ſubjects

jects and ſervants of God, but that God whoſe ſervants they are. The Law by which we are to be judged was given by him, the actions which are to be diſcuſſed were due to him, the perſons which are to be tried are ſubject to his dominion; *God* therefore is the *Judge of all.* He *ſhall bring every work into judgment, with every ſecret thing, whether it be good or whether it be evil*; and ſo the laſt day, that *day of wrath*, is *the revelation of the righteous judgment of God.* Now if God, as God, be the Judge of all, then whoſoever is God is Judge of all men; and therefore being we have proved the Father and the Son, and ſhall hereafter alſo prove the Holy Ghoſt to be God, it followeth that the (*m*) Father, and the Son, and the Holy Ghoſt ſhall judge the world; becauſe the Father, Son, and Holy Ghoſt, in reſpect of the ſame Divinity, have the ſame autocratorical power, dominion, and authority.

Heb. xii. 23. Eccl. xii. 14. Rom. ii. 5.

But notwithſtanding in that particular day of the general judgment to come, the execution of this judiciary power ſhall be particularly committed to the Son, and ſo the Father and the Holy Ghoſt ſhall actually judge the world no otherwiſe but by him. For *God hath appointed a day in the which he will judge the world in righteouſneſs, by that Man whom he hath ordained.* It is God who judgeth, it is Chriſt by whom he judgeth. *For the Father judgeth no man, but hath committed all judgment to the Son.* There is therefore an original, ſupreme, autocratorical, judiciary power; there is a judiciary power delegated, derived, given by commiſſion. Chriſt as God hath the firſt together with the Father and the Holy Ghoſt; Chriſt as man hath the ſecond from the Father expreſsly, from the Holy Ghoſt concomitantly. For *the Father hath given him authority to execute judgment, becauſe he is the Son of Man*; not ſimply becauſe he is a man, therefore he ſhall be Judge, (for then by the ſame reaſon every man ſhould judge, and conſequently none, becauſe no man could be judged if every man ſhould only judge)

Acts xvii. 31. John v. 22. John v. 27.

judge) but becauſe of the three Perſons which are God, he only is (*n*) alſo the Son of Man; and therefore for his affinity with their nature, for his ſenſe of their infirmities, for his appearance to their eyes, moſt fit to repreſent the greateſt mildneſs and ſweetneſs of equity, in the ſeverity of that juſt and irreſpective judgment.

Nor was this a reaſon only in reſpect of us who are to be judged, but in regard of him alſo who is to judge; for we muſt not look only upon his being the Son of Man, but alſo upon what he did and ſuffered as the Son of Man. He humbled himſelf ſo far as to take upon him our nature; in that nature ſo taken, he humbled himſelf to all the infirmities which that was capable of, to all the miſeries which this life could bring; to all the pains and ſorrows which the ſins of all the world could cauſe: and therefore in regard of his humiliation did God exalt him, and part of the exaltation due unto him was this power of judging. *The Father* therefore, who is only God, and never took upon him either the nature of men or angels, *judgeth no man* (and the ſame reaſon reacheth alſo to the Holy Ghoſt); *but hath committed all judgment to the Son*; and the reaſon why he hath committed it to him, is *becauſe he is*, not only the Son of God, and ſo truly God, but alſo *the Son of Man*, and ſo truly man; *becauſe he is* that *Son of Man*, who ſuffered ſo much for the ſons of men. John v. 22, 25, 27.

From whence at laſt it clearly appeareth not only that it is a certain truth that Chriſt ſhall judge the world, but alſo the reaſons are declared and manifeſted unto us why he hath that power committed unto him, why *he ſhall come to judge the quick and the dead*. For certainly it is a great demonſtration of the juſtice of God, ſo highly to reward that Son of Man, as to make him Judge of all the world, who came into the world and was judged here; to give him abſolute power of abſolution and condemnation, who was by us condemned to die, and died that he

might abſolve us; to cauſe all the ſons of men to bow before his throne, who did not diſdain for their ſakes to (*o*) ſtand before the tribunal and receive that ſentence, *Let him be crucified*; which event as infallible, and reaſon as irrefragable, Chriſt himſelf did ſhew at the ſame time when he ſtood before the judgment-ſeat, ſaying, *Nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of heaven.*

Matt. xxvi. 64.

Again, if we look upon ourſelves which are to be judged, whom can we deſire to appear before, rather than him who is of the ſame nature with us? If the children of Iſrael could not bear the preſence of God as a Lawgiver, but deſired to receive the Law by the hand of Moſes; how ſhould we appear before the preſence of that God judging us for the breach of that Law, were it not for a better Mediator, of the ſame nature that Moſes was and we are, who is our Judge? In this appeareth the wiſdom and goodneſs of God, that making a general judgment, he will make a viſible Judge, which all may ſee who ſhall be judged. *Without holineſs no man ſhall ever ſee God*; and therefore if God, as only God, ſhould pronounce ſentence upon all men, the ungodly (*p*) ſhould never ſee their Judge. But that both the righteous and unrighteous might ſee and know who it is that judgeth them, Chriſt who is both God and man is appointed Judge; ſo as he is man all ſhall ſee him, and as he is God they only ſhall ſee him who by that viſion ſhall enjoy him.

Chriſt Jeſus then, the Son of God, and the Son of Man, he which was *born of the Virgin Mary*, he which *ſuffered under Pontius Pilate*, he which *was crucified, dead and buried*, and *deſcended into hell, he* which *roſe again from the dead, aſcended into heaven*, and is *ſet down on the right hand of God*; *he*, the ſame perſon, in the ſame nature, *ſhall come to judge the quick and the dead. For the Son of Man ſhall come in*

Matt. xvi. 27.

in the glory of his Father, with his angels; and then he ſhall reward every man according to his works. He then which is to come is the Son of Man; and when he cometh, it is to judge. The *ſame Jeſus which* was *taken up from* the Apoſtles *into heaven, ſhall ſo come in like manner as* they ſaw *him go into heaven.* That Son of Man then, which is to judge, is our Jeſus; even *the ſame Jeſus*, and ſhall come in the ſame manner, by a true and local tranſlation of the ſame nature out of heaven. For God will *judge the world in righteouſneſs, by that Man whom he hath ordained; whereof he hath given an aſſurance unto all men, in that he hath raiſed him from the dead.* He then which aſcended into heaven, was the ſame which was raiſed from the dead; and by that reſurrection God aſſured us that the ſame man ſhould judge us. *For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.* It appeareth therefore by God's determination, by Chriſt's reſurrection and aſcenſion, that the man Chriſt Jeſus is appointed Judge.

Acts i. 11.

Acts xvii. 31.

Rom. xiv. 9.

This office and dignity of the Son of Man was often declared by ſeveral figurative and parabolical deſcriptions. John the Baptiſt repreſenteth him *that cometh after* him, by this delineation of an huſbandman; (*q*) *Whoſe fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.* The Son of Man deſcribes himſelf as an houſholder, ſaying to the reapers in the time of harveſt, (*r*) *Gather ye together firſt the tares, and bind them in bundles to burn them; but gather the wheat into my barn:* and this *harveſt is the end of the world.* He repreſenteth himſelf under the notion of a fiſherman, *caſting a net into the ſea, and gathering of every kind; which, when it was full,* he *drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.* He is the Bridegroom who took the wiſe virgins *with him to the marriage,* and *ſhut the door* upon the fooliſh.

Mat. iii. 12.

Mat. xiii. 30, 39.

Mat. xiii. 47, 49.

Mat. xxv. 10.

foolish. He is the Man who, travelling into a far country, delivered the talents to his servants, and after a long time cometh again, *and reckoneth with them*, exalting the *good and faithful*, and casting the *unprofitable servant into outer darkness*. Lastly, he is the Shepherd, and is so expressly described in relation to this judgment. For *When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.* Being then the Son of Man is thus constantly represented as making the great decretory separation, and the last judicatory distinction between man and man; as an husbandman separating the wheat, some time from the chaff, some time from the tares; as a fisherman gathering the good fish, casting the bad away; as a bridegroom receiving the wife, excluding the foolish virgins; as a master distinguishing the servants of his family, rewarding the faithful, punishing the unprofitable; as a shepherd, dividing his sheep from the goats, placing one on the right hand, the other on the left; it plentifully proveth that the Son of Man is appointed the Judge of all the sons of men. And thus it appeareth that Christ is he who shall be the Judge; which is the second consideration subservient to the present explication.

Mat. xxv. 19, 21, 30.

Mat. xxv. 31, 32, 33.

Thirdly, It being thus resolved that the Son of Man shall be the Judge, our next consideration is, what may the nature of this judgment be; in what that judicial action doth consist; what he shall then do, when *he shall come to judge*. The reality of this act doth certainly consist in the final determination, and actual disposing of all persons in soul and body to their eternal condition: and in what manner this shall particularly be performed is not so (*s*) certain unto us; but that which is sufficient for us, it is represented

repreſented under a formal judiciary proceſs. In which firſt there is deſcribed a throne, a tribunal, a judgment-ſeat: for *in the regeneration the Son of Man ſhall ſit in the throne of his glory:* and that this throne is a ſeat not only of majeſty but alſo of judicature, appeareth by the following words ſpoken to the Apoſtles, *Ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.* As in that viſion in the Revelation, *I ſaw thrones, and they ſat upon them, and judgment was given unto them. And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away.* This throne of Chriſt is expreſsly called his judgment-ſeat, when the Apoſtle tells us, *We ſhall all ſtand before the judgment-ſeat of Chriſt*, and, *We muſt all appear before the judgment-ſeat of Chriſt.* In reſpect then of the Son of Man, he ſhall appear in the proper form and condition of a Judge, ſitting upon a throne of judicature. Secondly, There is to be a perſonal appearance of all men before that ſeat of judicature upon which Chriſt ſhall ſit, for *we muſt all appear*, and *we ſhall all ſtand before* that *judgment-ſeat. I ſaw the dead*, ſaith the Apoſtle, *ſtand before God.* Thus *all nations ſhall be gathered before him. He ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.* For *the coming of our Lord Jeſus Chriſt* is *our gathering together unto him.* Thirdly, When thoſe which are to be judged are brought before the judgment-ſeat of Chriſt, all their actions ſhall appear: he *will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts:* he will *bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.* To this end, in the viſion of Daniel, when *the judgment was ſet, the books were opened*; and in that of St. John, *the books were opened*; *and the dead were judged out of thoſe things which were written in the books according to their works.* Fourthly, After

Matt. xix. 28. Rev. xx. 4, 11. Rom. xiv. 10. 2 Cor. v. 10. Rev. xx. 12. Matt. xxv. 32. Matt. xxiv. 31. 2 Theſſ. ii. 1. 1 Cor. iv. 5. Eccleſ. xii. 14. Dan. vii. 10. Rev. xx. 12.

ter the manifeſtation of all their actions, there followeth a (*t*) definitive ſentence paſſed upon all their perſons, according to thoſe actions, which is the fundamental and eſſential conſideration of this judgment; the ſentence of abſolution, in theſe words expreſſed, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world*; the ſentence of condemnation in this manner, *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his angels.* Laſtly, After the promulgation of the ſentence, followeth the execution: as it is written, *And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.* Thus appeareth Chriſt's majeſty by ſitting on the throne; his authority, by convening all before him; his knowledge and wiſdom, by opening all ſecrets, revealing all actions, diſcerning all inclinations; his juſtice, in condemning ſinners; his mercy, in abſolving believers; his power, in the execution of his ſentence. And thus the Son of Man *ſhall come to judge*, which is the laſt particular ſubſervient to the third conſideration of this Article.

Matt. xxv. 34.

Ver. 41.

Ver. 46.

The fourth and laſt conſideration is, what is the object of this action; who are the perſons which ſhall appear before that Judge, and receive their ſentence from him; what is the latitude of that expreſſion, *the quick and the dead.* The phraſe itſelf is delivered ſeveral times in the Scriptures, and that upon the ſame occaſion; for Chriſt was *ordained of God to be the Judge of quick and dead*, and ſo his commiſſion extendeth to both: he *is ready to judge the quick and the dead*; his reſolution reacheth to each; and as he is ordained and ready, ſo *ſhall he judge the quick and the dead*; the execution excludeth neither. But although it be the Scripture language, and therefore certainly true; yet there is ſome ambiguity in the phraſe, and therefore the intended ſenſe not evident.

Acts x. 42.

1 Pet. iv. 5.

2 Tim. iv. 1.

The Holy Ghoſt ſpeaketh of death in ſeveral notions,

tions, which makes the quick and the dead capable of ſeveral interpretations. Becauſe after death the ſoul doth live, and the body only remaineth dead; therefore (*u*) ſome have underſtood the ſouls of men by *the quick*, and their bodies by *the dead:* and then the meaning will be this, that Chriſt ſhall come to judge immediately upon the reſurrection, when the ſouls which were preſerved alive ſhall be joined to the bodies which were once dead; and ſo men ſhall be judged entirely both in body and ſoul, for all thoſe actions which the ſoul committed in the body. Now though this be a truth, that men ſhall be judged when their ſouls and bodies are united; though they ſhall be judged according to thoſe works which their ſouls have acted in their bodies; yet this is not to be acknowledged as the interpretation of this Article, for two reaſons: firſt, becauſe it is not certain that all men ſhall die, at leaſt a proper death, ſo that their bodies ſhall be left any time without their ſouls: ſecondly, becauſe this is not a diſtinction of the parts of man, but of the perſons of men.

Again, Becauſe the Scripture often mentioneth a death in treſpaſſes and ſins, and a living unto righteouſneſs, others have conceived by *the quick* to be underſtood the (*x*) juſt, and by *the dead* the unjuſt: ſo that Chriſt ſhall judge *the quick*, that is the juſt, by a ſentence of abſolution; and *the dead*, that is the unjuſt, by a ſentence of condemnation. But though the dead be ſometimes taken for ſinners, and the living for the righteous, though it be true that Chriſt ſhall judge them both; yet it is not probable that in this particular they ſhould be taken in a figurative or metaphorical ſenſe, becauſe there is no adjunct giving any ſuch intimation, and becauſe the literal ſenſe affordeth a fair explication: farther yet, becauſe the Scripture in the ſame particular naming the quick and the dead ſufficiently teacheth us that it is to be underſtood of a cor-

Rom. xiv. 9. poreal death: *Whether we live or die*, ſaith the Apoſtle, *we are the Lord's. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.*

Thirdly, Therefore by (*y*) *the dead* are underſtood all thoſe who ever died before the time of Chriſt's coming to judgment, and by *the quick* ſuch as ſhall be then alive: ſo that the quick and the dead, literally taken, are conſidered in relation to the time of Chriſt's coming; at which time there ſhall be a generation living upon the face of the earth, and before which time all the generations paſſed ſince the creation of the world ſhall be numbered among the dead. And this undoubtedly is the proper and (*z*) literal ſenſe of the Article, that Chriſt ſhall come to judge, not only thoſe which ſhall be alive upon the earth at his appearing, but alſo all ſuch as have lived and died before. None ſhall be then judged while they are dead: whoſoever ſtand before the judgment-ſeat ſhall appear alive; but thoſe which never died, ſhall be judged as they were alive; thoſe that were dead before, that they may be judged, ſhall riſe to life. He ſhall judge therefore *the quick*, that is thoſe which ſhall be (*a*) then alive when he cometh; and he ſhall judge *the dead*, that is thoſe which at the ſame time ſhall be raiſed from the dead.

The only doubt remaining in this interpretation is, whether thoſe that ſhall be found alive when our Saviour cometh, ſhall ſtill ſo continue till they come to judgment, or upon his firſt appearance they ſhall die, and after death revive, and ſo, together with all thoſe which riſe out of their graves, appear before the judgment-ſeat? The conſideration of our mortality, and the cauſe thereof (*that it is appointed for all men once to die, in that death hath paſſed upon all*), might perſuade us that the laſt generation of mankind ſhould taſte of death as well as all the reſt that went before it; and therefore it (*b*) hath been thought,

thought, eſpecially of late, that thoſe whom Chriſt at his coming finds alive, ſhall immediately die; and after a ſudden and univerſal expiration, ſhall be reſtored to life again, and joined with the reſt whom the graves ſhall render, that all may be partakers of the reſurrection.

But the Apoſtle's deſcription of the laſt day mentioneth no ſuch kind of death, yea rather excludeth it. For *we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt: then we which are alive and remain, ſhall be caught up together with them in the clouds to meet the Lord in the air, and ſo ſhall we ever be with the Lord.* In which words, they which *remain unto the coming of the Lord*, are not ſaid to die or to riſe from the dead, but are diſtinguiſhed from thoſe *which are aſleep and riſe firſt*; yea, being alive, are (*c*) caught up together with them, having not taſted death. 1 Theſ. iv. 15, 16, 17.

The ſame is farther confirmed by the ſame Apoſtle, ſaying, *Behold, I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed.* Which being added to the former, putteth this doctrine out of queſtion: for the living which remain at the coming of Chriſt are oppoſed to them which are aſleep, and the oppoſition conſiſts in this, that they *ſhall not ſleep*; which ſleep is not oppoſed to a long death, but to death itſelf, as it followeth, *the dead ſhall be raiſed incorruptible*, and we (which ſhall not ſleep) *ſhall be changed*; ſo (*d*) that their mutation ſhall be unto them as a reſurrection. And the collation of theſe two Scriptures maketh up this concluſion ſo manifeſtly, that I conceive no man had ever doubted or queſtioned the truth of it, had they not firſt differed in the (*e*) reading of the text. 1 Cor. xv. 51.

Wherefore being the place to the Theſſalonians ſufficiently proves it of itſelf, being that to the Corinthians,

rinthians, as we read it, invincibly confirmeth the ſame truth, I conclude that the living, when Chriſt ſhall come, are properly diſtinguiſhed from all thoſe which die before his coming; becauſe death itſelf hath paſſed upon the one, and only a change different from death ſhall paſs upon the other; and ſo conceive that Chriſt is called the Lord and Judge of the quick and dead, in reference at leaſt to this expreſſion of the Creed. For although it be true of the living of any age to ſay that Chriſt is Lord and Judge of them and of the dead, yet in the next age they are not the living but the dead which Chriſt ſhall come to judge, and conſequently no one generation but the laſt can be the quick which he ſhall judge. As therefore to the interpretation of this (*f*) Article, I take that diſtinction to be neceſſary, that in the end of the world all the generations dead ſhall be revived, and the preſent generation living ſo continued, and Chriſt ſhall gather them all to his tribunal ſeat, and ſo ſhall truly come to judge both *the quick and the dead.*

To believe an univerſal judgment to come is neceſſary; firſt, to prevent the dangerous doubts ariſing againſt the ruling of the world by the providence of God; that old rock of offence upon which
Pſ. lxxiii. 2. ſo many ſouls have ſuffered ſhipwreck. That which made the Prophet David confeſs, his *feet were almoſt gone*, his *ſteps had well nigh ſlipped*, hath hurried multitudes of men to eternal perdition. The conſpicuous proſperity of the wicked, and apparent miſeries of the righteous; the frequent perſecutions of virtue, and eminent rewards of vice; the ſweet and quiet departures often attending upon the moſt diſſolute, and horrid tortures putting a period to the moſt religious, lives, have raiſed a ſtrong temptation of doubt and miſtruſt, whether there be a God that judgeth the earth. Nor is there any thing in this life conſidered alone, which can give the leaſt rational ſatisfaction in this temptation. Except there

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be a life to come after ſuch a death as we daily ſee, except in that life there be rewards and puniſhments otherwiſe diſpenſed than here they are, how can we ground any acknowledgment of an over-ruling juſtice? That therefore we may be aſſured that God who ſitteth in heaven ruleth over all the earth, that a divine and moſt holy providence diſpoſeth and diſpenſeth all things here below; it is abſolutely neceſſary to believe and profeſs, that a juſt and exact retribution is deferred, that a due and proportionable diſpenſation of rewards and puniſhments is reſerved to another world; and conſequently that there is an univerſal judgment to come.

Secondly, It is neceſſary to believe a judgment to come, thereby effectually to provoke ourſelves to the breaking off our ſins by repentance, to the regulating our future actions by the word of God, and to the keeping a conſcience void of offence toward God and toward man. Such is the ſweetneſs of our ſins, ſuch the connaturalneſs of our corruptions, ſo great our confidence of impunity here, that except we looked for an account hereafter, it were unreaſonable to expect that any man ſhould forſake his delights, renounce his complacencies, and by a ſevere repentance create a bitterneſs to his own ſoul. But being once perſuaded of a judgment, and withal poſſeſſed with a ſenſe of our ſins, who will not tremble with Felix? who will not *flee from the wrath to come?* what muſt the *hardneſs* be of that *impenitent heart* which *treaſureth up unto itſelf wrath againſt the day of wrath and revelation of the righteous judgment of God?* We are naturally inclined to follow the bent of our own wills, and the inclination of our own hearts: all external rules and preſcriptions are burthenſome to us; and did we not look to give an account, we had no reaſon to ſatisfy any other deſires than our own: eſpecially the dictates of the word of God are ſo preſſing and exact, that were there nothing but a commanding power, there

Rom. ii. 5.

there could be no expectation of obedience. It is neceſſary then that we ſhould believe that an account muſt be given of all our actions; and not only ſo, but that this account will be exacted according to
Rom. ii. 16. the rule of God's revealed will, that *God ſhall judge the ſecrets of men by Jeſus Chriſt, according to* the *Goſpel.* There is in every man not only a power to reflect, but a neceſſary reflection upon his actions; not only a voluntary remembrance, but alſo an irreſiſtible judgment of his own converſation. Now if there were no other judge beſide our own ſouls, we ſhould be regardleſs of our own ſentence, and wholly unconcerned in our own condemnations. But if we were perſuaded that theſe reflections of conſcience are to be ſo many witneſſes before the tribunal of heaven, and that we are to carry in our own hearts a teſtimony either to abſolve or condemn us, we muſt infallibly watch over that unquiet inmate, and endeavour above all things for a good conſcience.
2 Pet. iii. 11. For *ſeeing that all things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs, looking for and haſting unto the coming of the day of God.* Reaſon itſelf will tell us thus much; but if that do not, or if we will not hearken to our
Tit. ii. 11, 12, 13. own voice; *the grace of God that bringeth ſalvation teacheth us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.*

Thirdly, It is neceſſary to profeſs faith in Chriſt as Judge of the quick and the dead, for the ſtrengthening our hope, for the augmenting our comfort, for the eſtabliſhing our aſſurance of eternal life. If we look upon the judgment to come only as revealing our ſecrets, as diſcerning our actions, as ſentencing our perſons according to the works done in the fleſh, there is not one of us can expect life from that tribunal, or happineſs at the laſt day. We muſt

muſt confeſs that we have all ſinned, and that there is not any ſin which we have committed but deſerves the ſentence of death; we muſt acknowledge that the beſt of our actions bear no proportion to eternity, and can challenge no degree of that weight of glory; and therefore in a judgment, as ſuch, there can be nothing but a fearful expectation of eternal miſery, and an abſolute deſpair of everlaſting happineſs. It is neceſſary therefore that we ſhould believe that Chriſt ſhall ſit upon the throne, that our Redeemer ſhall be our Judge, that we ſhall receive our ſentence not according to the rigour of the Law, but the mildneſs and mercies of the Goſpel; and then we may look upon not only the precepts but alſo the promiſes of God; whatſoever ſentence in the ſacred Scripture ſpeaketh any thing of hope; whatſoever text adminiſtereth any comfort, whatſoever argument drawn from thence can breed in us any aſſurance, we may confidently make uſe of them all in reference to the judgment to come: becauſe by that Goſpel which contains them all we ſhall be judged. If we conſider whoſe Goſpel it is, and who ſhall judge us by it, *we are members of his body*, Eph. v. 30. *of his fleſh, and of his bones*; *for which cauſe he is* Heb. ii. 11. *not aſhamed to call us brethren.* As *one of our bre-* Lev. xxv. *thren* he hath *redeemed us*, he hath laid down his 48. life as a ranſom for us. He is our High Prieſt who made an atonement for our ſins, a *merciful and* Heb. ii. 17. *faithful High Prieſt in* all *things*, being *made like unto his brethren.* He which is Judge is alſo our Advocate; and who ſhall condemn us, if he ſhall paſs the ſentence upon us, who maketh interceſſion for us? well therefore may *we have boldneſs and* Epheſ. iii. *acceſs with confidence by the faith of him* unto the 12. throne of that Judge, who is our brother, who is our Redeemer, who is our High Prieſt, who is our Advocate, who will not by his word at the laſt day condemn us, becauſe he hath already in the ſame word abſolved us, ſaying, *Verily, verily, I ſay unto* John v. 24. *you,*

you, He that heareth my word and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.

Having thus explained the nature of the judgment to come, and the neceſſity of believing the ſame, we have given ſufficient light to every Chriſtian to underſtand what he ought to intend, and what it is he profeſſeth, when he ſaith, I believe in him who *ſhall come to judge the quick and the dead.* For thereby he is conceived to declare thus much: I am fully perſuaded of this, as of an infallible and neceſſary truth, That the eternal Son of God, in that human nature, in which he died, and roſe again, and aſcended into heaven, ſhall certainly come from the ſame heaven into which he aſcended, and at his coming ſhall gather together all thoſe which ſhall be then alive, and all which ever lived and ſhall be before that day dead: when cauſing them all to ſtand before his judgment-ſeat, he ſhall judge them all according to their works done in the fleſh; and paſſing the ſentence of condemnation upon all the reprobates, ſhall deliver them to be tormented with the Devil and his angels; and pronouncing the ſentence of abſolution upon all the elect, ſhall tranſlate them into his glorious kingdom, of which there ſhall be no end. And thus I believe in Jeſus Chriſt *who ſhall judge the quick and the dead.*

ARTICLE VIII.

I believe in the Holy Ghoſt.

IN this Article we repeat again the firſt word of the Creed, *I believe*; whereas a conjunction might have been ſufficient, but that ſo many particulars concerning the Son do intervene. For as we are baptized in the name of the Father, the Son, and the Holy Ghoſt; ſo we do make confeſſion of our faith, ſaying. *I believe in the Father, the Son,* (*g*) *and the Holy Ghoſt*; and the ancients, whoſe Creed was ſomething ſhorter, made no repetition of the act of faith, but only an addition of the object, (*h*) *And in the Holy Ghoſt.* And as we repeat the act of faith in this Article, ſo ſome did alſo in the ſecond, (*i*) *I believe in Jeſus Chriſt.* Wherefore being this word, *I believe*, is taken here only by way of reſumption or repetition, and conſequently muſt be of the ſame ſenſe or importance of which it was in the beginning of the Creed, it may well receive the ſame explication here which it received there; to that therefore the reader is referred.

For although the (*k*) ancient Fathers did frequently make uſe of this language to prove the Divinity of the Spirit, and did thence argue that he is really and truly God, becauſe we *believe in the Holy Ghoſt*; yet being that language is not expreſsly read in the Scriptures in relation to the Spirit, as it is in reference to the Son; being to believe in the Holy Ghoſt, is only the expreſſion of the Church contained in the Creed; being in the ſame Creed many of the ancients, without any reprehenſion, have uſed the ſame phraſe in the following Articles expreſsly, and where the prepoſition is not expreſſed, it may very

very well be thought it was underſtood; therefore I think fit to acquieſce in my former expoſition, and lay no greater force in the prepoſition.

It will therefore be ſufficient for the explication of this Article, if we can declare what is the full and proper object of our faith contained in it, what we are obliged to believe concerning the Holy Ghoſt. And as to this we ſhall diſcharge our undertaking, and ſatisfy whatſoever is required in this expoſition, if we can ſet forth theſe two particulars, the nature and the office of that bleſſed Spirit. For the name of *GHOST* or *GAST* in the ancient Saxon language ſignifieth a ſpirit, and in that appellation of the Spirit of God, his nature principally is expreſſed. The addition of holineſs, though it denote the intrinſecal ſanctity eſſentially belonging to that Spirit, yet notwithſtanding it containeth alſo a derivative notion, as ſignifying an emanation of that holineſs, and communication of the effects thereof; and in this communication his office doth conſiſt. Whatſoever therefore doth concern the Spirit of God, as ſuch, and the intrinſecal ſanctity, which belongeth to that Spirit, may be expreſſed in the explication of his nature; whatſoever belongeth to the derivation of that ſanctity, may be deſcribed in his office; and conſequently more cannot be neceſſary than to declare what is the nature, what the office, of the Spirit of God.

For the better indagation of the nature of the Holy Ghoſt, I ſhall proceed by certain ſteps and degrees; which as they will render the diſcourſe more clear, ſo will they alſo make the reaſons more ſtrong, and the arguments more evident. And firſt, as to the exiſtence of the Spirit of God, it will be unneceſſary to endeavour the proof of it; for although
Acts xxiii. 8. the Sadducees ſeemed to deny it, who *ſaid that there is no reſurrection, neither angel, nor ſpirit*; though it hath (*l*) been ordinarily concluded from thence that they rejected the Holy Ghoſt, yet it cannot be proved

proved from thoſe words that they denied the exiſtence of the Spirit of God, any more than that they denied the exiſtence of God, who is a ſpirit: nor did the notion which the Jews had of the Spirit of God any way incline the Sadducees, who denied the exiſtence of the angels and the ſouls of men, to reject it. The reſurrection, angel, and ſpirit, which the Sadducees refuſed to acknowledge, were but two particulars; for it is expreſsly added, that the *Phariſees confeſſed both*; of which two the reſurrection was one, (*m*) angels and ſpirits were the other; wherefore that which the Sadducees diſbelieved was the exiſtence of ſuch created ſpiritual natures, as the angels and the ſouls of men are conceived to have. And as for thoſe Diſciples at Epheſus, who had *not ſo much as heard whether there be any Holy Ghoſt*; if they were Gentiles, it is no wonder, becauſe they never had that notion in their religion; if they were Jews, as they ſeem to be, becauſe they were baptized with the baptiſm of John, it ſignifieth not that they never heard of the Spirit of God, but only that they had not heard of the giving of it, which the Apoſtle mentioned: as we read elſewhere, that the *Holy Ghoſt was not yet*; not denying the exiſtence, but the plentiful effuſion of it. For, whatſoever the nature of the Spirit of God may be thought to be, no man can conceive the Apoſtle ſhould deny his exiſtence before Chriſt's glorification, whoſe operation was ſo manifeſt at his conception. Howſoever, the Apoſtle aſked thoſe ignorant Diſciples, *Unto what then were ye baptized?* intimating, that if they were baptized according to the rule of Chriſt, they could not be ignorant that there is an Holy Ghoſt; becauſe the Apoſtles were commanded to *baptize in the name of the Father, and of the Son, and of the Holy Ghoſt*. It is therefore preſumed that every one who profeſſeth the name of Chriſt, from the firſt baptiſmal inſtitution, acknowledgeth that there is an Holy Ghoſt: and the only queſtion

Acts xix. 2.

John vii. 39.

conſiſts in this, What that Holy Ghoſt is, in whoſe name we are baptized, and in whom, according to our baptiſm, we profeſs in the Creed to believe?

In order to the determination of which queſtion, our firſt aſſertion is, That the Holy Ghoſt, deſcribed to us in the word of God, and joined with the Father and the Son in the form of baptiſm, is a Perſon. We are all baptized in the name of the three, the Father, the Son, and the Holy Ghoſt; and the public confeſſion of our faith hath relation to thoſe three. We all confeſs that two of theſe, the Father and the Son, are Perſons; that which we now aſſert is only this, that the Holy Ghoſt, who is of the three the third, is alſo a Perſon as the other two. That bleſſed Spirit is not only an (*n*) energy or operation, not a quality or power, but a ſpiritual and intellectual ſubſiſtence. (*o*) If we conceive it is an operation only, then muſt it only be actuated and not act; and when it is not actuated, it muſt not be at all. If we ſay that it is a quality, and not a ſubſtance; we ſay that it is that which we cannot prove to have any being. It ſeemeth to me ſtrangely unreaſonable, that men ſhould be ſo earneſt in endeavouring to prove that the Holy Ghoſt which ſanctifieth them is no ſubſtance, when they cannot be aſſured that there is any thing operative in the world beſide ſubſtantial beings; and conſequently, if they be not ſanctified by that, they can be ſuſceptible of no holineſs. By what reaſon in nature can they be aſſured, by what revelation in Scripture can they be confident, that there is a reality deſerving the name of quality diſtinguiſhed from all ſubſtance, and yet working real and admirable effects? If there were no other argument but this, that we are aſſured by the Chriſtian faith, that there is an Holy Ghoſt exiſting; and we cannot be aſſured, either by reaſon or faith, that there is a quality really and eſſentially diſtinguiſhed from all ſubſtance, it would be ſufficient to deter us from

from that boldneſs, to aſſert the Holy Ghoſt, in whoſe name we are baptized, to be nothing elſe but a quality.

But we are not left to gueſs at the nature of the Spirit of God; the word of God which came from that Spirit hath ſufficiently delivered him as a Perſon. It is indeed to be obſerved, that in the Scriptures there are ſome things ſpoken of the Holy Ghoſt which are proper and peculiar to a Perſon, as the adverſaries confeſs: others, which are not properly and primarily to be attributed to a Perſon, as we cannot deny: and it might ſeem to be equally doubtful, in relation to the Scripture expreſſions, whether the Holy Ghoſt were a Perſon or no; and that they which deny his Perſonality may pretend as much Scripture as they which aſſert it. But in this ſeeming indifference we muſt alſo obſerve a large diverſity; inaſmuch as the Holy Ghoſt, or Spirit of God, is not always taken in the ſame propriety of ſignification; nor do we ſay that the Holy Ghoſt, which ſignifieth a Perſon, always ſignifieth ſo much. It is therefore eaſily conceived how ſome things may be attributed to the Spirit in the Scriptures which are not proper to a Perſon, and yet the Spirit be a Perſon, becauſe ſometimes the Spirit is taken for that which is not a Perſon, as we acknowledge. Whereas, if ever any thing be attributed to the Holy Ghoſt as to a Perſon, which cannot be otherwiſe underſtood of the Spirit of God than as of a Perſon, then may we infallibly conclude that the Holy Ghoſt is a Perſon. This therefore we ſhall endeavour fully and clearly to demonſtrate: firſt, that the Scriptures declare unto us the Holy Ghoſt as a Perſon, by ſuch attributes and expreſſions as cannot be underſtood to be ſpoken of the Spirit of God any other way than as of a Perſon: ſecondly, that whatſoever attributes or expreſſions are uſed in the Scriptures of the Holy Ghoſt, and are objected as repugnant to the nature of a Perſon,

either are not ſo repugnant as is objected; or if they be, they belong unto the Spirit, as it ſignifieth not a Perſon.

Firſt then, the Holy Ghoſt, or good Spirit of God, is clearly and formally oppoſed to thoſe evil ſpirits, which are and muſt be acknowledged perſons, of a ſpiritual and intellectual ſubſiſtence. As, *The Spirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him.* Now, what thoſe evil ſpirits from the Lord were, is apparent from the ſad example of Ahab, concerning whom we read, *There came out a ſpirit, and ſtood before the Lord, and ſaid, I will entice him: and the Lord ſaid unto him, Wherewith? And he ſaid, I will go out and be a lying ſpirit in the mouth of all his prophets: and the Lord ſaid, Thou ſhalt entice him, and thou ſhalt alſo prevail; go out, and do even ſo.* From whence it is evident, that the evil ſpirits from God were certain perſons, even bad angels, to which the one good Spirit as a Perſon is oppoſed, departing from him to whom the other cometh.

1 Sam. xvi. 14.

2 Chr. xviii. 20, 21.

Again, The New Teſtament doth deſcribe the Holy Ghoſt by ſuch perſonal diſpoſitions, and with ſuch operations, as are as evident marks and ſigns of a Perſon as any which are attributed to the Father or the Son, which are unqueſtionable Perſons; and whatſoever terms are ſpoken of the Spirit by way of quality, are ſpoken as well of thoſe which are acknowledged Perſons. We are exhorted by the Apoſtle *not to grieve the Spirit of God*; but grief is certainly a perſonal affection, of which a quality is not capable. We are aſſured that the ſame *Spirit maketh interceſſion for us with groanings that cannot be uttered*; and we can underſtand what are interceding perſons, but have no apprehenſion of interceding or groaning qualities. The operations of the Spirit are manifeſt, and as manifeſtly perſonal: for he *ſearcheth all things, yea even the deep things of God*; and ſo he knoweth all things, *even the things*

Eph. iv. 30.

Rom. viii. 26.

1 Cor. ii. 10, 12.

of

of God, which can be no deſcription of the power of God: He *worketh all* the ſpiritual gifts, *dividing to every man ſeverally as he will*; in which the operation, diſcretion, diſtribution, and all theſe voluntary, are ſufficient demonſtrations of a Perſon. He revealeth the will of God, and ſpeaketh to the ſons of men, in the nature and after the manner of a Perſon; for *the Spirit ſaid unto* Peter, *Behold, three men ſeek thee.* Acts x. 19. *Ariſe therefore, and get thee down, and go with them, doubting nothing; for I have ſent them:* and the *Holy Ghoſt ſaid* unto the prophets and teachers at Antioch, *Separate me Barnabas and Saul for the work* Acts xiii. 2. *whereunto I have called them.* We cannot better underſtand the nature of the Holy Ghoſt than by the deſcription given by Chriſt which ſent him: and he ſaid thus to his Diſciples, *The Comforter*, (or, *the* John xiv. *Advocate,*) *which is the Holy Ghoſt, whom the Father* 26. *will ſend in my name, he ſhall teach you all things; he* xv. 26, 27. *ſhall teſtify of me: and ye alſo ſhall bear witneſs. If I* xvi. 7, 8, *go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he* 13, *is come, he will reprove the world,* and *he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorify me,* 14. *for he ſhall receive of mine, and ſhall ſhew it unto you.* All which words are nothing elſe but ſo many deſcriptions of a Perſon, a Perſon hearing, a Perſon receiving, a Perſon teſtifying, a Perſon ſpeaking, a Perſon reproving, a Perſon inſtructing.

The (*p*) adverſaries to this truth, acknowledging all theſe perſonal expreſſions, anſwer, that it is ordinary in the Scriptures to find the like expreſſions, which are proper unto perſons, given unto thoſe things which are no perſons: as when the Apoſtle ſaith, *Charity ſuffereth long and is kind, charity envieth* 1 Cor. xiii. *not, charity vaunteth not itſelf, is not puffed up, doth not* 4, 5, 6, 7. *behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity,*

but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. All which perſonal actions are attributed to charity, which is no perſon, as in (*q*) other caſes it is uſual, but belonging to that perſon which is charitable; becauſe that perſon which is ſo qualified doth perform thoſe actions according to, and by virtue of, that charity which is in him. In the ſame manner, (*r*) ſay they, perſonal actions are attributed to the Holy Ghoſt, which is no Perſon, but only the virtue, power, and efficacy of God the Father of our Lord Jeſus Chriſt, becauſe that God the Father is a Perſon, and doth perform thoſe perſonal actions, attributed to the Holy Ghoſt, by that virtue, power, and efficacy in himſelf, which is the Holy Ghoſt.

Acts x. 19, 20. As when we read *the Spirit ſaid unto* Peter, *Behold, three men ſeek thee. Ariſe therefore, and get thee down, and go with them, doubting nothing; for I have ſent them:* we muſt underſtand that God the Father was the Perſon which ſpake thoſe words, and which ſent thoſe men; but becauſe he did ſo by that virtue which is the Holy Ghoſt, therefore the Holy Ghoſt is ſaid to ſpeak thoſe words and ſend thoſe men. In the ſame manner when we read, the Holy

Acts xiii. 2. Ghoſt ſaid unto thoſe at Antioch, *Separate me Barnabas and Saul, for the work whereunto I have called them*; we muſt conceive it was God the Father who ſpake thoſe words, who had called Barnabas and Saul, and to whom they were to be ſeparated: but becauſe God did all this by that power within him which is his Spirit, therefore thoſe words and actions are attributed to the Holy Ghoſt. This is the ſum of their anſwer; and more than this I conceive cannot be ſaid in anſwer to that argument which we urge from thoſe perſonal expreſſions attributed to the Spirit of God, and, as we believe, as to a Perſon.

But this anſwer is moſt apparently inſufficient, as giving no ſatisfaction to the argument. For if all the

the perſonal actions, attributed in the Scriptures to the Spirit, might proceed from the Perſon of God the Father, according to the power which is in him, then might this anſwer ſeem ſatisfactory: but if theſe actions be perſonal, as they are acknowledged, and cannot be denied; if the ſame cannot be attributed to the Perſon of God the Father, whoſe Spirit it is; if he cannot be ſaid to do that by the power within him, which is ſaid to be done by the Holy Ghoſt; then is that defence not to be defended, then muſt the Holy Ghoſt be acknowledged a Perſon. But I ſhall clearly prove, that there are ſeveral perſonal attributes given in the ſacred Scriptures expreſsly to the Holy Ghoſt, which cannot be aſcribed to God the Father; which God the Father, by that power which is in him, cannot be ſaid to do; and conſequently cannot be any ground why thoſe attributes ſhould be given to the Spirit if it be not a Perſon.

To make interceſſion is a perſonal action, and this action is attributed to the Spirit of God, *becauſe he maketh interceſſion for the ſaints according to the will of God.* Rom. viii. 27. But to make interceſſion, is not an act which can be attributed to God the Father, neither can he be ſaid to intercede for us according to that power which is in him; and therefore this can be no proſopopœia, the Holy Ghoſt cannot be ſaid to exerciſe the perſonal action of interceſſion for that reaſon, becauſe it is the Spirit of that Perſon which intercedeth for us. To come unto men, as being ſent unto them, is a perſonal action; and ſo the Comforter, or Advocate, who is the Holy Ghoſt, did come, being ſent; *When the Comforter is come, whom I will ſend unto you from the Father*, ſaith Chriſt: John xv. 26 and again, *If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* John xiv. 7. But to come unto men, as being ſent, cannot be aſcribed to God the Father, who ſendeth, but is never ſent; eſpecially in this particular, in which

the Father is ſaid expreſsly to ſend, and that in the name of the Son (*whom the Father will ſend in my name*, ſaith our Saviour).* When therefore the Holy Ghoſt cometh to the ſons of men, as ſent by the Father in the name of the Son, and ſent by the Son himſelf, this perſonal action cannot be attributed to the Father as working by the power within him, and conſequently cannot ground a proſopopœia by which the virtue or power of God the Father ſhall be ſaid to do it. To ſpeak and hear are perſonal actions, and both together attributed to the Spirit, in ſuch a manner as they cannot be aſcribed to God the Father.

John xvi. 13. *When he*, ſaith Chriſt, *the Spirit of truth, is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak.* Now to ſpeak, and not of himſelf, cannot be attributed to God the Father, who doth all things of himſelf: to ſpeak what he heareth, and that of the Son; to deliver what he receiveth from another, and to glorify him from whom he receiveth by receiving from him, as Chriſt ſpeaketh of the Holy

John xvi. 14. Ghoſt, *He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you*, is by no means applicable to the Father; and conſequently it cannot be true that the Holy Ghoſt is therefore ſaid to do theſe perſonal actions, becauſe that Perſon whoſe Spirit the Holy Ghoſt is, doth thoſe actions, by and according to his own power, which is the Holy Ghoſt. It remaineth therefore that the anſwer given by the adverſaries of this truth is apparently inſufficient, and conſequently that our argument, drawn from the perſonal actions attributed in the Scriptures to the Spirit, is ſound and valid.

I thought this diſcourſe had fully deſtroyed the Socinian proſopopœia; and indeed, as they ordinarily propound their anſwer, it is abundantly refuted. But I find the ſubtilty of Socinus prepared (*s*) another explication of the proſopopœia, to ſupply the room where he foreſaw the former would not ſerve.

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Which double figure he groundeth upon this diſtinction: The Spirit, that is, the power of God, ſaith he, may be conſidered either as a propriety and power in God, or as the things on which it worketh are affected with it. If it be conſidered in the firſt notion, then if any perſonal attribute be given to the Spirit, the Spirit is there taken for God, and by the Spirit God is ſignified: if it be conſidered in the ſecond notion, then if any perſonal attribute be given to the Spirit, the Spirit is taken for that man in which it worketh; and that man, affected with it, is called the Spirit of God.

So that now we muſt not only ſhew that ſuch things which are attributed to the Holy Ghoſt cannot be ſpoken of the Father, but we muſt alſo prove that they cannot be attributed unto man, in whom the Spirit worketh from the Father: and this alſo will be very eaſily and evidently proved. The Holy Ghoſt is ſaid to come unto the Apoſtles as ſent by the Father and the Son, and to come as ſo ſent is a perſonal action, which we have already ſhewed cannot be the action of the Father, who ſent the Spirit; and it is as certain that it cannot be the action of an Apoſtle who was affected with the Spirit which was ſent, except we can ſay that the Father and the Son did ſend St. Peter an Advocate to St. Peter; and St. Peter, being ſent by the Father and the Son, did come unto St. Peter. Again, our Saviour, ſpeaking of the Holy Ghoſt, ſaith, *He ſhall receive of mine:* therefore the Holy Ghoſt in that place is not taken for the Father; *and ſhew it unto you*, therefore he is not taken for an Apoſtle: in that he *receiveth*, the firſt Socinian proſopopœia is improper; in that he *ſheweth* to the Apoſtles, the ſecond is abſurd. The Holy Ghoſt then is deſcribed as a Perſon diſtinct from the Perſon of the Father, whoſe power he is, and diſtinct from the perſon of the Apoſtle in whom he worketh, and conſequently neither of the Socinian figures can evacuate or enervate the doctrine of his proper and peculiar Perſonality.

Secondly,

Secondly, For thoſe attributes or expreſſions uſed of the Holy Ghoſt in the ſacred Scriptures, and pretended to be repugnant to the nature of a Perſon, either they are not ſo repugnant, or, if they be, they belong unto the Spirit, as it ſignifieth not the Perſon, but the gifts or effects, of the Spirit. (*t*) They tell us that the Spirit is given, and that ſometimes in meaſure, ſometimes without meaſure; that the Spirit is poured out, and that men do drink of it, and are filled with it; that it is doubled and diſtributed, and ſomething is taken from it; and that ſometimes it is extinguiſhed: and from hence they gather, that the Holy Ghoſt is not a Perſon, becauſe theſe expreſſions are inconſiſtent with perſonality. But a ſatisfactory anſwer is eaſily returned to this objection.

Acts v. 32. It is true, that God is ſaid to have *given the Holy Ghoſt to them that obey him*, but it is as true that a Perſon may be given; ſo we read in the Prophet

Iſa. ix. 6. Iſaiah, *Unto us a Son is given*; and we are aſſured that *God ſo loved the world that he gave his only-begotten Son*, and certainly the Son of God is a Perſon. And if all the reſt of the expreſſions be ſuch as they pretend, that is, not proper to a Perſon; yet do they no way prejudice the truth of our aſſertion, becauſe we acknowledge the effects and operations of the Spirit to have in the Scriptures the name of the Spirit, who is the cauſe of thoſe operations. And being to that Spirit, as the cauſe, we have already ſhewn thoſe attributes to be given which can agree to nothing but a Perſon, we therefore conclude againſt the Socinians and the (*u*) Jews, that the Holy Ghoſt is not a quality, but a Perſon; which is our firſt aſſertion.

Our ſecond aſſertion is, That the Holy Ghoſt, in whoſe name we are baptized, and in whom we profeſs to believe, is not a created, but a divine and uncreated, Perſon. And for the proof of this aſſertion, we ſhall firſt make uſe of that argument which our adverſaries have put into our hands. The Spi-

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rit of God which is in God is not a created Perſon: but the Holy Ghoſt is the Spirit of God which is in God, and therefore not a created Perſon. This argument is raiſed from thoſe words of the Apoſtle, *For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God.* That this Spirit of God is the Holy Ghoſt, I find denied by none: that the ſame Spirit is in God, appeareth by the Apoſtle's diſcourſe, and is granted by the (*x*) Socinians: that it is ſo the Spirit of God, and ſo by nature in God that it cannot be a creature, is granted by the ſame. It followeth therefore undeniably that the Holy Ghoſt is no created Perſon; inaſmuch as that cannot be a created Perſon which hath not a created nature; and that can neither have nor be a created nature, which by nature is in God. Wherefore although it be replied by others, that it is not ſaid in the text that the Spirit is in God, yet our adverſaries' reaſon overweighs their negative obſervation; and it availeth little to ſay that it is not expreſſed, which muſt be acknowledged to be underſtood. The Holy Ghoſt then is a Perſon (as I have proved), and is not of a nature diſtinguiſhed from that which is in God (as is confeſſed, and only denied to be in God, becauſe it is not ſaid ſo when it is implied), therefore he is no created Perſon. 1 Cor. ii. 11.

Secondly, The Holy Ghoſt is ſuch a one as againſt whom a ſin may be committed, and when it is ſo, cannot be remitted. But if he were no Perſon, we could not commit that ſin againſt him; and if he were a created Perſon, the ſin committed againſt him could not be irremiſſible. Therefore he is a Perſon, and that uncreated. The argument is grounded upon the words of our Saviour, *All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt* Matt. xii. 31, 32.

againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come. (*y*) By which words it appeareth there is a ſin or blaſphemy againſt the Holy Ghoſt diſtinct from all other ſins and blaſphemies committed againſt God the Father, or the Son of God; that this ſin hath an aggravation added unto it, beyond other ſins and blaſphemies: but if the Holy Spirit were no Perſon, the ſin could not be diſtinct from thoſe ſins which are committed againſt him whoſe Spirit he is; and if he were a Perſon created, the ſin could receive no ſuch aggravation beyond other ſins and blaſphemies.

To this they anſwer, That the ſin againſt the Holy Ghoſt is not therefore unpardonable, becauſe he is God, which is not to our purpoſe; but they do not, cannot ſhew that it can be unpardonable, if he were not God. It is not therefore ſimply, and for no other reaſon unpardonable, becauſe that Perſon is God, againſt whom it is committed; for if ſo, then any ſin committed againſt that Perſon which is God, would be unpardonable; which is falſe. But that ſin, which is particularly called blaſphemy againſt the Holy Spirit, is a ſin againſt God, and in ſuch a manner aggravated, as makes it irremiſſible; of which aggravation it were uncapable, if the Spirit were not God.

Thirdly, Every created Perſon was made by the Son of God as God, and is now put under the feet of the Son of God as Man. But the Spirit of God was not made by the Son of God, nor is he now put under the feet of the Son of Man. Therefore the
John i. 3. Spirit of God can be no created Perſon. *All things were made by* the Word, *and without him was not any thing made that was made*; therefore every created
1 Cor. xv. 27. Perſon was made by the Word. God *hath put all things under the feet* of Chriſt; *but when he ſaith, all things are put under him, it is manifeſt that he is excepted, which did put all things under him:* and being none is excepted beſide God, every created perſon muſt be

be under the feet of the Son of Man. But the Spirit of God *in the beginning* was not made, (*z*) yea rather in the beginning made the world, as Job ſpeaks of God, *By his Spirit he hath garniſhed the heavens:* nor is he under the feet of Chriſt, now ſet down at the right hand of God, who with ſupreme authority, together with the Father, ſent the Prophets; as Iſaiah teſtifieth, ſaying, *Now the Lord God and his Spirit hath ſent me*; and with the ſame authority, ſince the exaltation of our Saviour, ſent forth ſuch as were ſeparated to himſelf, as appeareth in the caſe of Barnabas and Saul, and (*a*) with the ſame authority giveth all ſpiritual gifts, *dividing to every man ſeverally as he will*; ſo that in this kingdom of Chriſt all things are done *by the power of the Spirit of God.*

Job xxvi. 13.

1 Cor. xii. 11.

Rom. xv. 19.

Fourthly, He, by whoſe operation Chriſt was conceived in the womb of the Virgin, was no created Perſon: for by virtue of that conception he was called the Son of God; whereas if a creature had been the cauſe of his conception, he had been in that reſpect the ſon of a creature; nay, according to the adverſaries' principles, he had taken upon him the nature of angels. But the Holy Ghoſt it was by whoſe operation Chriſt was conceived in the womb of the Virgin. For it was an angel that ſaid to Mary, (not that an angel, but that) *the Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God.* Therefore the Spirit of God is no created Perſon; which is our ſecond aſſertion againſt the ancient, but newly revived hereſy of the (*b*) Arians and Macedonians.

Luke i. 35.

Our third aſſertion is that which neceſſarily followeth from the former two, that the Spirit of God, in whoſe name we are baptized, and in whom we profeſs to believe, is properly and truly God. For if he be a Perſon, as we have proved in the declaration

tion of our firſt aſſertion; if he be a Perſon not created, as we have demonſtrated in the corroboration of the ſecond aſſertion; then muſt he of neceſſity be acknowledged to be God, becauſe there is no uncreated eſſence beſide the eſſence of the one eternal God. And there is this great felicity in the laying of this third aſſertion, that it is not proved only by the two precedent aſſertions, but alſo by the adverſaries of them both. He which denies the firſt, that is the Socinian, affirms that the Spirit of God is in God, and is the eternal and omnipotent power of God; he which denies the ſecond, that is the Macedonian, aſſerts that he is a Perſon of an intellectual nature ſubſiſting; but whatſoever is a Perſon ſubſiſting of eternal and omnipotent power, muſt be acknowledged to be God. Whether therefore we look upon the truth of our aſſertions, or whether we conſider the happineſs of their negations, the concluſion is, that the Holy Ghoſt is God.

But were there nothing, which is already ſaid, demonſtrated, there is enough written in the Word of God to aſſure us of the Deity of the Holy Ghoſt, to make us undoubtingly believe that the Spirit of God
Ex. xxxiv. 34. is God. It is written by Moſes, that *when he went in before the Lord to ſpeak with him, he took the veil off, until he came out.* And that Lord with whom Moſes ſpake was the one Jehovah, the God of heaven and earth. But we are aſſured that the Spirit was and is that Lord to which Moſes ſpake; for the Apoſtle hath taught us ſo much by his own interpretation,
2 Cor. iii. 15, 16, 17. ſaying, *Even unto this day, when Moſes is read, the veil is upon their heart. Nevertheleſs when it ſhall turn to the Lord, the veil ſhall be taken away. Now the Lord is that Spirit.* The Spirit is here ſo plainly ſaid to be the Lord, that is, Jehovah, the one eternal God, that the adverſaries of this truth muſt either deny that *the Lord* is here to be taken for God, or, that *the Spirit* is to be taken for the Spirit of God: either of which denials muſt ſeem very ſtrange to

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any perſon which conſidereth the force and plainneſs of the Apoſtle's diſcourſe.

But indeed they are ſo ready to deny any thing, that they will by no means acknowledge either the one or the other: but *the Lord* muſt be ſomething which is not God, and *the Spirit* muſt be ſomething which is not the Spirit of God: and then they conclude the argument is of no force, and may as well conclude the Apoſtle's interpretation hath no ſenſe. *The Lord*, they ſay, is Chriſt, and not God; for Chriſt, they ſay, is not God: *the Spirit*, they ſay, is the myſtery of the Law, or the hidden ſenſe of it, and that every one knows is not the Spirit of God. But we are aſſured that the Apoſtle did mean by *the Spirit*, the Spirit of God, not the ſenſe of the Law; for he addeth immediately, *Where the Spirit of the Lord is, there is liberty*; and the ſenſe of the Law is never called the Spirit of the Lord. Nay, were it not that the coherence of the diſcourſe did ſatisfy us; yet the objection ought not at all to move us: for the name of *Spirit* in thoſe places mentioned by them to ſignify the ſenſe of the Law hath no affinity with this, according to their own way of argumentation: for it is (*c*) never ſo taken with the emphaſis of an article, and put in the place either of an entire ſubject or a predicate in a propoſition, except by way of oppoſition; and one of thoſe it muſt of neceſſity be, in thoſe words of the Apoſtle, *now the Lord is that Spirit*, and that without the leaſt intimation of any oppoſition.

Again, we are aſſured that by *the Lord* the Apoſtle did underſtand the eternal God; for he ſpeaketh of the ſame Lord which he mentioned in the verſe before, and that is the Lord God ſpoken of in the book of Exodus; of which except the Apoſtle ſpeaks, his argument hath neither inference nor coherence. In vain therefore is this pretended for an anſwer, that the Apoſtle by *the Lord* doth always, unleſs he cite ſome place out of the old covenant,

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underſtand Chriſt; for in this particular he (*d*) citeth a certain place out of the book of Exodus, and uſeth the name of the *Lord* in the ſame notion in which there it is uſed, framing an argument and urging it from thence; and if he did not, (*e*) that rule is not ſo univerſal and infallible, but that the *Lord* in the language of the ſame Apoſtle may not ſignify the ſecond, but the firſt or third Perſon of the Trinity. If then the *Lord* be the eternal God, as the Apoſtle without any queſtion underſtood him in Moſes; if the *Spirit* be the Spirit of the Lord, as the Apoſtle expounds himſelf in the words immediately following; then the Spirit of the Lord is the eternal God, and ſo termed in the Scriptures.

Again, the ſame Scriptures do clearly manifeſt the ſame Spirit to be God, and that in him plainly and
Acts iv. 3. expreſsly ſo. For when Peter ſaid, *Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt?* he repeateth the ſame queſtion in reference to the
Ver. 4. ſame offence, *Why haſt thou conceived this thing in thine heart? Thou haſt not lied unto men, but unto God.* To lie unto the Holy Ghoſt, is to lie unto God: to lie unto the Holy Ghoſt, is not to lie unto men, becauſe the Holy Ghoſt is not man: and conſequently not to lie unto any angel, becauſe the Holy Ghoſt is not an angel; not to lie unto any creature, becauſe the Holy Ghoſt is no creature; but to lie unto God, becauſe the Holy Ghoſt is God.

To this plain and evident argument there are ſo many anſwers, that the very multitude diſcovers the weakneſs of them all; for if any one of them were ſufficient to bear down the force of our reaſon, the reſt would be ſuperfluous. Firſt, They anſwer that it cannot be collected from hence that the Spirit is God, becauſe the *Holy Ghoſt* in the original is (*f*) put in one caſe, and *God* in another; and the Apoſtle ſpeaking in one manner of the Spirit, and in another of God, cannot ſhew that the Spirit is God.

God. To which it is eaſily anſwered, that the caſe, or manner of the Apoſtle's ſpeech can make no difference, if the ſenſe and ſubſtance be the ſame, as here it is; for to deceive the Holy Ghoſt, is nothing elſe but to lie unto him, or by a lie to endeavour to deceive him. The act objected to Ananias was but one, which act of his the Apoſtles looked upon as injurious, not to themſelves, but to the Holy Ghoſt; and therefore St. Peter ſhewed the ſin to be not againſt men, but againſt God: as certainly then as the Apoſtles were men, ſo certainly was the Holy Ghoſt, in the eſteem of St. Peter, God.

As for that ſenſe which they put upon the words, different from that of lying to God, as if Ananias were accuſed for counterfeiting the Holy Ghoſt, it is moſt certain that the words can in this place bear no ſuch ſenſe; for the ſin of Ananias is again expreſſed in the caſe of his wife Sapphira, to whom St. Peter ſaid, *How is it that ye have agreed together to tempt the Spirit of the Lord?* But to tempt the Spirit, and to counterfeit the Spirit, are two ſeveral things; and it is evident that in this place the tempting of the Spirit was nothing elſe but lying to him: for St. Peter ſaid to Sapphira, *Tell me whether ye ſold the land for ſo much; and ſhe ſaid, Yea, for ſo much:* in which anſwer ſhe lied. *Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?* viz. in ſaying that ye ſold the land for ſo much. Here is no colour then for that new pretence, that Ananias did bear the Apoſtles in hand that what was done he did by the motion of the Holy Spirit, and ſo did pretend, counterfeit, and belie the Holy Ghoſt. This is not to expound St. Peter, but to belie Ananias, and make him guilty of that ſin, which he was never yet accuſed of. It is moſt certain that he lied, it is alſo certain that he to whom he lied was the Holy Ghoſt, and therefore it might be well (g) tranſlated, that he *lied to the Holy Ghoſt.*

Next, Becauſe they may very well be conſcious that this verbal or phraſeological anſwer may not ſeem ſufficient, they tell us, though both the phraſes were ſynonymous, yet they did no way prove that the Spirit is God: and the reaſon which they render to juſtify this negation, is, becauſe there are ſeveral places of the Scripture, in which the Meſſengers of God, who are acknowledged not to be God, are mentioned in the ſame relation unto God as here the Spirit is. To which the anſwer is moſt plain and clear, that there is no creature ever mentioned in the ſame manner as the Holy Ghoſt is here. As
1 Theſſ. iv. when they allege thoſe words of the Apoſtle, *He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit*; I cannot ſee what ſimilitude can be made unto the ſcripture now in queſtion: for if the Spirit be not underſtood in the firſt words, *he therefore that deſpiſeth*, it hath no relation to the preſent queſtion; and if it be, it were ſo far from being a confutation, that it would be
Matt. x. 40. another confirmation. As for the other, *He that hear-*
Luke x. 16. *eth you, heareth me*; *and he that deſpiſeth you, deſpiſeth me*; *and he that deſpiſeth me, deſpiſeth him that ſent me*; it is ſo far from juſtifying their interpretation, that it hath nothing in it like that which founds our reaſon, that is, no oppoſition. For there are three particulars in that ſcripture which we produce for our aſſertion; firſt, that they lied to the Holy Ghoſt; ſecondly, that in doing ſo, they lied not unto men; and thirdly, that by the ſame act they lied unto God. In which the oppoſition is our foundation. For if the Spirit of God were not God, as we are ſure it is not man, it might as well have been ſaid, you lied not unto the Holy Ghoſt, but unto God. And indeed if the Apoſtle would have aggravated the ſin of Ananias with the full propriety and iniquity, in their ſenſe, he muſt have ſaid, Thou haſt not lied unto men, nor unto the Spirit of God, but unto God. But being he firſt told him plainly

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his ſin, *lying to the Holy Ghoſt*; and then let him know the ſinfulneſs of it, *thou haſt not lied unto men, but unto God:* it is evident that the Holy Ghoſt to whom he lied is God.

Thirdly, That Perſon whoſe inhabitation maketh a temple is God; for if the notion of a temple be nothing elſe but to be the houſe of God, if to be the houſe of any creature is not to be a temple, as it is not, then no inhabitation of any created Perſon can make a temple. But the inhabitation of the Holy Ghoſt maketh a temple, as we are informed by the Apoſtle, *What, know ye not that your body is the temple of the Holy Ghoſt which is in you?* therefore the Holy Ghoſt is God. 1 Cor. vi. 19.

To this is replied differently, according to the diverſity of our adverſaries; as it is not probable that the deniers of ſo great a truth ſhould agree. The firſt tells us, that if we would enforce by this reaſon, that the Holy Ghoſt is God, we muſt (*h*) prove that he is a Perſon, and that he doth poſſeſs our bodies by a Divine right. But we have already proved that he is a Perſon, and certainly there can be no other right but that which belongs to God, by which the Holy Ghoſt inhabiteth and poſſeſſeth us. Nor have they any pretence to evince the contrary, but that which more confirmeth our aſſertion; for they urge only thoſe words of the Apoſtle, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* We do certainly know that we are the temple of God; and we alſo know that the Spirit of God therefore dwelleth in us; and we therefore know that we are the temple of God, becauſe we know that the Spirit of God dwelleth in us; and we know no other reaſon why we are the temple of God, when the Spirit of God dwelleth in us, but only becauſe we know the Spirit of God is God; for if the Spirit were any other Perſon not Divine, or any thing but a Perſon though Divine, we could not by any means be aſſured that he did pro 1 Cor. iii. 16.

perly inhabit in us; or if he did, that by his inhabitation he could make a temple of us. The ſecond hath very little to ſay, but only this, that being the Holy Ghoſt who poſſeſſeth us is a Perſon, we muſt ſhew that our bodies are his by the higheſt intereſt, and primarily dedicated to his honour; which he therefore conceives we cannot ſhew, becauſe he thinks our body is not at all his by intereſt, or dedicated to his honour. But it were very ſtrange, if we ſhould be baptized in the name of the Holy Ghoſt, and that the Holy Ghoſt ſhould have no intereſt in us, but that he ſhould be ours by intereſt, and not we his; that the Spirit of God ſhould call for men to be ſeparated to himſelf, and that they which are ſo ſeparated ſhould be no way dedicated to his honour. If the Holy Ghoſt had no intereſt in us, becauſe he is given unto us, then Chriſt can have no intereſt in us, for he is alſo given unto us. Indeed if the Apoſtle had ſaid, as our adverſary doth, that *we ought with our body to glorify, not the Spirit, but God*; I ſhould have concluded that the Spirit is not God: but being that the bleſſed Spirit which dwelleth in us, and ſpake by the Apoſtles, never taught us not to glorify him, I ſhall rather take leave to ſuſpect that of blaſphemy, than the aſſertion of his Deity to be falſe Divinity. And whereas it is ſaid, that *the Apoſtle hath hinted in what reſpect our body is the temple of the Holy Spirit, to wit, by inhabitation*; this is ſo far from breeding in me the leaſt thought of diminution, that by this only notion I am fully confirmed in the belief of my aſſertion. For I know no other way by which God peculiarly inhabiteth in us, but by the inhabitation of the Spirit: I underſtand no other way by which we can be the temple of God, but by the inhabitation of God, as it is written, *Ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people:* and therefore I conclude that the Holy Ghoſt, who by his inhabitation maketh

2 Cor. vi. 16.

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our bodies temples, is that God which dwelleth in us.

Fourthly, He, to whom the Divine attributes do belong as certainly as they belong unto God the Father, is truly and properly God; becauſe thoſe are Divine attributes which are properties of the Divine nature, and conſequently none can be endued with them to whom the nature of God belongeth not. But the Divine attributes, ſuch as are omniſcience, omnipotence, omnipreſence, and the like, do belong as certainly unto the Holy Ghoſt as they do unto God the Father: therefore we are as much aſſured that the Holy Ghoſt is God. The Scriptures to prove theſe attributes are ſo well known, that I ſhall not need to mention them; and they are ſo many, that to manage them againſt the exceptions of the adverſaries, would take up too much room in this diſcourſe; eſpecially conſidering they queſtion ſome of them in the Father as well as in the Spirit, and ſo I ſhould be forced to a double proof.

Fifthly, He, to whom are attributed thoſe works which are proper unto God, by and for which God doth require of us to acknowledge and worſhip him as God, is properly and truly God: becauſe the operations of all things flow from that eſſence by which they are; and therefore if the operations be truly Divine, that is, ſuch as can be produced by no other but God, then muſt the eſſence of that Perſon which produceth them be truly ſuch. But ſuch works as are proper unto God, by and for which God hath required us to acknowledge him and worſhip him as God, are attributed often in the Scriptures to the Spirit of God, as the acts of creation and conſervation of all things, the miracles wrought upon and by our bleſſed Saviour, the works of grace and power wrought in the hearts of true believers, and the like. Therefore without any farther diſputation, which cannot be both long and proper for an expoſition, I conclude my third aſſertion, that the Holy

Ghoſt, or Spirit of God, is a Perſon truly and properly Divine, the true and living God.

Now being we do firmly believe, that the true and living God can be but one, that the infinity of the Divine eſſence is incapable of multiplicity; being we have already ſhewn, that the Father is originally that one God, which is denied by none; and have alſo proved, that the only Son is the ſame God, receiving by an eternal generation the ſame Divine nature from the Father; it will alſo be neceſſary, for the underſtanding of the nature of the Spirit of God, to ſhew how that bleſſed Spirit is God: to which purpoſe, that I may proceed methodically, my fourth aſſertion is, that the Spirit of God, which is the true and living God, is neither God the Father, nor the Son of God.

Firſt, Though the Father be undoubtedly God, though the Holy Ghoſt be alſo God, and (becauſe there cannot be two Gods) the ſame God; yet the Holy Ghoſt is not the Father: for the Scriptures do as certainly diſtinguiſh them in their Perſons, as they do unite them in their nature. He which proceedeth from the Father is not the Father, becauſe it is impoſſible any Perſon ſhould proceed from himſelf; but the Holy Ghoſt *proceedeth from the Father*, therefore he is not the Father. He which is ſent by the Father, and from the Father, is not the Father, by whom and from whom he is ſent; for no Perſon can be ſent by himſelf, and by another from himſelf. But the Holy Ghoſt is ſent by God the Father, and by the Son *from the Father*: therefore he is not the Father.

John xv. 26.

Secondly, Though we have formerly proved, that the Son of God is properly and truly God; though we now have alſo proved, that the Spirit of God is God, and in reference to both we underſtand the ſame God; yet the Holy Ghoſt is not the Son: for he which receiveth of that which is the Son's, and by receiving of it glorifieth the Son, cannot be the Son, becauſe

becauſe no Perſon can be ſaid to receive from himſelf that which is his own, and to glorify himſelf by ſo receiving. But the Comforter, *who is the Holy Ghoſt*, received of that which is the Son's, and by receiving of it glorified the Son; for ſo our Saviour expreſsly ſaid, *He ſhall glorify me, for he ſhall receive of mine.* Therefore the Holy Ghoſt is not the Son. John xvi. 14. Again, he, whoſe coming depended upon the Son's departing, and his ſending after his departure, cannot be the Son, who therefore departed that he might ſend him. But the coming of the Holy Ghoſt depended upon the Son's departing, and his ſending after his departure: as he told the Apoſtles before he departed, *I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you:* therefore the Holy Ghoſt is not the Son.

Thirdly, Though the Father be God, and the Son be God, and the Holy Ghoſt be alſo the ſame God; yet we are aſſured that the Holy Ghoſt is neither the Father nor the Son; becauſe the Scriptures frequently repreſent him as diſtinguiſhed both from the Father and the Son. As, when *the Spirit of God deſcended like a dove, and lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed,* he was manifeſtly diſtinguiſhed from the Perſon of the Son, upon whom he lighted, and from the Perſon of the Father, who ſpake from heaven of his Son. The Apoſtle teaches us, that *through* the Son *we have acceſs by one Spirit unto the Father,* and conſequently aſſureth us, that the Spirit, *by whom,* is not the Father, *to whom,* nor the Son, *through whom,* we have that acceſs. So *God ſent forth his Son, that we might receive the adoption of ſons: and becauſe* we *are ſons, God hath ſent forth the Spirit of his Son into* our *hearts, crying, Abba, Father.* Where the Son is diſtinguiſhed from the Father as firſt ſent by him, and the Spirit of the Son is diſtinguiſhed both from the Father and the Son, as Matt. iii. 16. Eph. ii. 18. Gal. iv. 4, 5, 6.

ſent by the Father after he had ſent the Son. And this our Saviour hath taught us ſeveral times in his word, as, *The Comforter whom the Father will ſend in my name*; *the Comforter whom I will ſend unto you from the Father*; and when that Comforter is come, *Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* I conclude therefore againſt the old (*i*) Sabellian hereſy, that the Holy Ghoſt, although he be truly and properly God, is neither God the Father, nor God the Son; which is my fourth aſſertion.

John xiv. 16. xv. 26. Mat. xxviii. 19.

Our fifth aſſertion is, That the Holy Ghoſt is the third Perſon in the bleſſed Trinity. For being he is a Perſon, by our firſt aſſertion; a Perſon not created, by the ſecond; but a Divine Perſon properly and truly God, by the third; being though he is thus truly God, he is neither the Father, nor the Son, by the fourth aſſertion, it followeth that he is one of the three; and of the three he is the third. For as there is a number in the Trinity, by which the Perſons are neither more nor leſs than three; ſo there is alſo an order, by which, of theſe Perſons, the Father is the firſt, the Son the ſecond, and the Holy Ghoſt the third. Nor is this order arbitrary or external, but internal and neceſſary, by virtue of a ſubordination of the ſecond unto the firſt, and of the third unto the firſt and ſecond. The Godhead was communicated from the Father to the Son, not from the Son unto the Father; though therefore this was done from all eternity, and ſo there can be no priority of time, yet there muſt be acknowledged a priority of order, by which the Father not the Son is firſt, and the Son not the Father ſecond. Again, the ſame Godhead was communicated by the Father and the Son unto the Holy Ghoſt, not by the Holy Ghoſt to the Father or the Son; though therefore this was alſo done from all eternity, and therefore can admit of no priority in reference to time; yet that of order muſt

muſt be here obſerved; ſo that the Spirit receiving the Godhead from the Father who is the firſt Perſon, cannot be the firſt; receiving the ſame from the Son, who is the ſecond, cannot be the ſecond; but being from the firſt and ſecond muſt be of the three the third. And thus both the number and the order of the Perſons are ſignified together by the Apoſtle, ſaying, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* And though they are not expreſsly ſaid to be three, yet the ſame number is ſufficiently declared, and the ſame order is expreſsly mentioned, in the baptiſmal inſtitution made *in the name of the Father, and of the Son, and of the Holy Ghoſt.* As therefore we have formerly proved the Son to be truly the ſecond Perſon, and at the ſame time the Father to be the firſt, ſo doth this which we have, but briefly, ſpoken, prove that the Holy Ghoſt is the (*k*) third; which is our fifth aſſertion. 1 John v. 7. Vide p. 111.

Our ſixth and laſt aſſertion (ſufficient to manifeſt the nature of the Holy Ghoſt, as he is the Spirit of God) teacheth that Spirit to be a Perſon proceeding from the Father and the Son. From whence at laſt we have a clear deſcription of the bleſſed Spirit, that he is the moſt high and eternal God, of the ſame nature, attributes, and operations with the Father and the Son, as receiving the ſame eſſence from the Father and the Son, by proceeding from them both. Now this proceſſion of the Spirit, in reference to the Father, is delivered expreſsly, in relation to the Son, is contained virtually in the Scriptures. Firſt, it is expreſsly ſaid, that the Holy Ghoſt proceedeth from the Father, as our Saviour teſtifieth, *When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth which proceedeth from the Father, he ſhall teſtify of me.* And this is alſo evident from what hath been already aſſerted: for being the Father and the Spirit are the ſame God, and being ſo the ſame in the unity of the nature of God, are yet diſtinct John xv. 26.

tinct in their Perſonality, one of them muſt have the ſame nature from the other; and becauſe the Father hath been already ſhewn to have it from none, it followeth that the Spirit hath it from him.

Secondly, Though it be not expreſsly ſpoken in the Scripture, that the Holy Ghoſt proceedeth from the Son, yet the ſubſtance of the ſame truth is virtually contained there: becauſe thoſe very expreſſions which are ſpoken of the Holy Spirit in relation to the Father, for that reaſon becauſe he proceedeth from the Father, are alſo ſpoken of the ſame Spirit in relation to the Son; and therefore there muſt be the ſame reaſon preſuppoſed in reference to the Son, which is expreſſed in reference to the Father. Becauſe the Spirit proceedeth from the Father, therefore it is called the Spirit of God, and the Spirit of
Matt. x. 20. the Father. *It is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.* For by the language of the Apoſtle the Spirit of God is the Spirit
1 Cor. ii. 11, 12. which is of God, ſaying, *The things of God knoweth no man, but the Spirit of God.* And *we have received not the ſpirit of the world, but the Spirit which is of God.* Now the ſame Spirit is alſo called the Spirit of the
Gal. iv. 6. Son; for *becauſe* we *are ſons, God hath ſent forth the Spirit of his Son into* our *hearts*; the Spirit of Chriſt,
Rom. viii. 9. 1 Pet. i. 11. *Now if any man have not the Spirit of Chriſt, he is none of his*; even *the Spirit of Chriſt which was in* the Prophets; the Spirit of Jeſus Chriſt, as the Apoſtle
Phil. i. 19. ſpeaks, *I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.* If then the Holy Ghoſt be called the Spirit of God and the Father, becauſe he proceedeth from the Father, it followeth that, being called alſo the Spirit of the Son, he proceedeth alſo from the Son.

Again, Becauſe the Holy Ghoſt proceedeth from the Father, he is therefore ſent by the Father, as from him who hath by the original communication
John xiv. 26. a right of miſſion; as, *the Comforter, which is the Holy Ghoſt, whom the Father will ſend:* but the ſame Spirit

Spirit which is ſent by the Father is alſo ſent by the Son, as he ſaith, *when the Comforter is come, whom I will ſend unto you.* Therefore the Son hath the ſame right of miſſion with the Father, and conſequently muſt be acknowledged to have communicated the ſame eſſence. The Father is never ſent by the Son, becauſe he received not the Godhead from him; but the Father ſendeth the Son, becauſe he communicated the Godhead to him: in the ſame manner neither the Father nor the Son is ever ſent by the Holy Spirit; becauſe neither of them received the Divine nature from the Spirit: but both the Father and the Son ſendeth the Holy Ghoſt, becauſe the Divine nature, common to both the Father and the Son, was communicated by them both to the Holy Ghoſt. As therefore the Scriptures declare expreſsly, that the Spirit proceedeth from the Father; ſo do they alſo virtually teach, that he proceedeth from the Son.

From whence it came to paſs in the primitive times, that the (*l*) Latin Fathers taught expreſsly the proceſſion of the Spirit from the Father and the Son, becauſe by good conſequence they did collect ſo much from thoſe paſſages of the Scripture which we have uſed to prove that truth. And the Greek Fathers, though they ſtuck more cloſely to the phraſe and language of the Scripture, ſaying, that the Spirit proceedeth from the Father, and (*m*) not ſaying, that he proceedeth from the Son; yet they acknowledged under another Scripture expreſſion the ſame thing which the Latins underſtand by proceſſion, *viz.* That the Spirit is of or from the Son, as he is of and from the Father; and therefore uſually when they ſaid, *he proceedeth from the Father*, they (*n*) alſo added, he *received of the Son.* The interpretation of which words, according to the Latins, inferred a (*o*) proceſſion; and that which the Greeks did underſtand thereby, was the ſame which the

the Latins meant by the proceſſion from the Son, that is, the receiving of his eſſence from him. That as the Son is God of God by being of the Father. ſo the Holy Ghoſt is God of God by being of the Father (*p*) and the Son, as receiving that infinite and eternal eſſence from them both.

This being thus the general doctrine of the Eaſtern and the Weſtern Church, differing only in the manner of expreſſion, and that without any oppoſition; (*q*) Theodoret gave the firſt occaſion of a difference, making uſe of the Greeks' expreſſion againſt the doctrine both of Greeks and Latins; denying that the Holy Ghoſt receiveth his eſſence from the Son, becauſe the Scripture ſaith, he proceedeth from the Father, and is the Spirit which is of God. But St. Cyril, againſt whom he wrote, taking ſmall notice of this objection; and the writings of Theodoret, in which this was contained, being condemned; there was no ſenſible difference in the Church, for many years, concerning this particular. Afterwards divers of the Greeks expreſsly denied the proceſſion from the Son, and ſeveral diſputations did ariſe in the Weſtern Church, till at laſt the Latins put it into the (*r*) Conſtantinopolitan Creed; and being admoniſhed by the Greeks of that, as of an unlawful addition, and refuſing to raſe it out of the Creed again, it became an occaſion of the vaſt ſchiſm between the Eaſtern and Weſtern Churches.

Now although the addition of words to the formal Creed without the conſent, and againſt the proteſtation of the Oriental Church, be not juſtifiable; yet that which was added is nevertheleſs a certain truth, and may be ſo uſed in that Creed by them who believe the ſame to be a truth; ſo long as they pretend it not to be a definition of that Council, but an addition or explication inſerted, and condemn not thoſe who, out of a greater reſpect to ſuch ſynodical determinations, will admit of no ſuch inſertions, nor

ſpeak

ſpeak any other language than the Scriptures and their Fathers ſpake.

Howſoever we have ſufficiently in our aſſertions declared the nature of the Holy Ghoſt, diſtinguiſhing him from all qualities, energies, or operations, in that he is truly and properly a Perſon; differencing him from all creatures and finite things, as he is not a created Perſon; ſhewing him to be of an infinite and eternal eſſence, as he is truly and properly God; diſtinguiſhing him from the Father and the Son, as being not the Father, though the ſame God with the Father; not the Son, though the ſame God with him; demonſtrating his order in the bleſſed Trinity, as being not the firſt or ſecond, but the third Perſon, and therefore the third, becauſe as the Son receiveth his eſſence communicated to him by the Father, and is therefore ſecond to the Father, ſo the Holy Ghoſt receiveth the ſame eſſence communicated to him by the Father and the Son, and ſo proceedeth from them both, and is truly and properly the Spirit of the Father, and as truly and properly the Spirit of the Son.

Thus far have we declared the nature of the Holy Ghoſt, what he is in himſelf, as the Spirit of God; it remaineth that we declare what is the office of the ſame, what he is unto us, as the Holy Spirit: for although the Spirit of God be of infinite, eſſential, and original holineſs, as God, and ſo may be called Holy in himſelf; though other ſpirits which were created, be either actually now unholy, or of defectible ſanctity at firſt, and ſo having the name of Spirit common unto them, he may be termed Holy, that he may be diſtinguiſhed from them; yet I conceive he is rather called the Holy Spirit, or *the Spirit of Holineſs*, becauſe, of the three Perſons in the bleſſed Trinity, it is his particular office to ſanctify or make us holy. Rom. i. 4.

Now when I ſpeak of the office of the Holy Ghoſt, I do not underſtand any miniſterial office or function, ſuch

Heb. i. 14. ſuch as that of the created angels is, who are *all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation:* for I have already proved this Spirit to be a Perſon properly Divine, and conſequently above all miniſtration. But I intend thereby whatſoever is attributed unto him peculiarly in the ſalvation of man, as the work wrought by him, for which he is ſent by the Father and the Son. For all the Perſons in the Godhead are repreſented unto
John iii. 16. us as concurring unto our ſalvation: *God ſo loved*
Eph. ii. 18. *the world that he gave his only-begotten Son, and through* that Son *we have an acceſs by one Spirit unto the Father.* As therefore what our Saviour did and ſuffered for us belonged to that office of a Redeemer which he took upon him; ſo whatſoever the Holy Ghoſt worketh in order to the ſame ſalvation, we look upon as belonging to his office. And becauſe without holineſs it is impoſſible to pleaſe God, becauſe we all are impure and unholy, and the purity and holineſs which is required in us to appear in the preſence of God, whoſe eyes are pure, muſt be wrought in us by the Spirit of God, who is called Holy becauſe he is the cauſe of this holineſs in us, therefore we acknowledge the office of the Spirit of God to conſiſt in the ſanctifying of the ſervants of God, and the declaration of this office, added to the deſcription of his nature, to be a ſufficient explication of the object of faith contained in this Article, *I believe in the Holy Ghoſt.*

Now this ſanctification being oppoſed to our impurity and corruption, and anſwering fully to the latitude of it, whatſoever is wanting in our nature of that holineſs and perfection, muſt be ſupplied by the Spirit of God. Wherefore being by nature we are totally void of all ſaving truth, and under an im-
1 Cor. ii. 10, 11. poſſibility of knowing the will of God; being as no *man knoweth the things of a man, ſave the ſpirit of man which is in him; even ſo* none *knoweth the things of God, but the Spirit of God*; this *Spirit ſearcheth all things,*

yea,

yea, the deep things of God, and revealeth them unto the ſons of men; ſo that thereby the darkneſs of their underſtanding is expelled, and they are enlightened with the knowledge of their God. This work of the Spirit is double, either external and general, or internal and particular. The external and general work of the Spirit, as to the whole Church of God, is the revelation of the will of God, by which ſo much in all ages hath been propounded as was ſufficient to inſtruct men unto eternal life. For there have been *holy Prophets* ever *ſince the world began*, and *prophecy came not* at any *time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt*. When it pleaſed God *in the laſt days to ſpeak unto us by his Son*, even that Son ſent his Spirit into the Apoſtles, *the Spirit of truth*, that he might *guide* them *into all truth, teaching* them *all things, and bringing all things to* their *remembrance, whatſoever* Chriſt *had ſaid unto* them. By this means it came to paſs, that *all Scripture was given by inſpiration of God*, that is, by the motion and operation of the Spirit of God; and ſo whatſoever is neceſſary for us to know and believe, was delivered by revelation. Again, the ſame Spirit which revealeth the object of faith generally to the univerſal Church of God, which object is propounded externally by the Church to every particular believer, doth alſo illuminate the underſtandings of ſuch as believe, that they may receive the truth: for faith is the gift of God, not only in the object, but alſo in the act; Chriſt is not only given unto us, in whom we believe, but it is alſo *given* us *in the behalf of Chriſt to believe on him*; and this gift is a gift of the Holy Ghoſt, working within us an aſſent unto that which by the word is propounded to us: by this *the Lord opened the heart of Lydia, that ſhe attended unto the things which were ſpoken of Paul*; by this the word preached profiteth, being *mixed with faith in them that hear it*. Thus *by grace* we *are ſaved through faith*, and

Luke i. 70. 2 Pet. i. 21. Heb. i. 2. John xvi. 13. xiv. 26. Phil. i. 29. Acts xvi. 14. Heb. iv. 2. Eph. ii. 8.

and that not of ourſelves, *it is the gift of God.* As the increaſe and perfection, ſo the original. or (*s*) initiation of faith is from the Spirit of God, not only by an external propoſal in the word, but by an internal illumination in the ſoul; by which we are inclined to the obedience of faith, in aſſenting to thoſe truths, which unto a natural and carnal man are fooliſhneſs. And thus we affirm not only the revelation of the will of God, but alſo the illumination of the ſoul of man, to be part of the office of the Spirit of God, againſt the old and new (*t*) Pelagians.

The ſecond part of the office of the Holy Ghoſt in the ſanctification of man, is the regeneration and renovation of him. For our natural corruption conſiſting in an averſation of our wills, and a depravation of our affections, an inclination of them to the will of God is wrought within us by the Spirit of
Tit. iii. 5. God. For *according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy*
John iii. 5. *Ghoſt.* So that *except a man be born again of water and of the* Holy Ghoſt, *he cannot enter into the kingdom of God.* We are all at firſt defiled by the corruption
1 Cor. vi. 11. of our nature, and the pollution of our ſins, *but* we *are waſhed, but* we *are ſanctified, but* we *are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* The ſecond part then of the office of the Holy Ghoſt is the renewing of man in all the parts and faculties of his ſoul.

The third part of this office is to lead, direct, and govern us in our actions and converſations, that we may actually do and perform thoſe things which are
Gal. v. 25. acceptable and well-pleaſing in the ſight of God. *If we live in the Spirit,* quickened by his renovation, we muſt *alſo walk in the Spirit,* following his direction,
Gal. v. 16. led by his manuduction. And if we *walk in the Spirit,* we *ſhall not fulfil the luſts of the fleſh*; for we are not only directed but animated and acted in thoſe operations by the Spirit of God, *who giveth both to will*
Rom. viii. 14. *and to do*; and *as many as are* thus *led by the Spirit of God,*

God, they are the ſons of God. Moreover that this direction may prove more effectual, we are alſo guided in our prayers, and acted in our devotions by the ſame Spirit, according to the promiſe, *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplication.* Whereas then *this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us;* and whereas *we know not what we ſhould pray for as we ought, the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered,* and *he that ſearcheth the hearts knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God.* From which interceſſion eſpecially I conceive he hath the name of the *Paraclete* given him by Chriſt, who ſaid; *I will pray the Father, and he ſhall give you another Paraclete.* For *if any man ſin, we have a Paraclete with the Father, Jeſus Chriſt the righteous,* ſaith St. John: *who alſo maketh interceſſion for us,* ſaith St. Paul, and we have another *Paraclete,* ſaith our Saviour; which alſo *maketh interceſſion for us,* ſaith St. Paul. A (*u*) *Paraclete* then in the notion of the Scriptures is an Interceſſor.

Zech. xii. 10. 1 John v. 14. Rom. viii. 26, 27. John xiv. 16. 1 John ii. 1. Rom. viii. 34.

Fourthly, The office of the ſame Spirit is to join us unto Chriſt, and make us members of that one body of which our Saviour is the Head. (*x*) *For by one Spirit are we all baptized into one body.* And *as the body is one and hath many members, and all the members of that one body, being many, are one body, ſo alſo is Chriſt. Hereby we know that* God *abideth in us, by the Spirit which he hath given us.* As we become ſpiritual men by the Spirit which is in us, as that union with the Body and unto the Head is a ſpiritual conjunction, ſo it proceedeth from the Spirit; and *he that is joined unto the Lord is one Spirit.*

1 Cor. xii. 12, 13. 1 John iii. 24. 1 Cor. vi. 17.

Fifthly, It is the office of the Holy Ghoſt to aſſure us of the adoption of ſons, to create in us a ſenſe of the paternal love of God towards us, to give us

Rom. v. 5. an earneſt of our everlaſting inheritance. *The love of God is ſhed abroad in our hearts by the Holy Ghoſt which* Rom. viii. 14. *is given unto us. For as many as are led by the Spirit* Gal. iv. 6. *of God, they are the ſons of God.* And *becauſe* we *are ſons, God hath ſent forth the Spirit of his Son into* our Rom. viii. 15, 16. *hearts, crying, Abba, Father. For* we *have not received the ſpirit of bondage again to fear*; *but* we *have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf bearing witneſs with our ſpirit, that we are the children of God.* As therefore we are born again by the Spirit, and receive from him our regeneration, ſo we are alſo aſſured by the ſame Spirit of our adoption; and becauſe being ſons we Rom. viii. 17. are alſo *heirs, heirs of God, and joint-heirs with Chriſt,* by the ſame Spirit we have the pledge, or rather the 2 Cor. i. 21, 22. earneſt, of our inheritance. For *he which ſtabliſheth us in Chriſt, and hath anointed us, is God*; *who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts*; Eph. i. 13, 14. ſo that we are *ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance until the redemption of the purchaſed poſſeſſion.* The Spirit of God as given unto us in this life, though it have not the proper nature of a pledge; as in the gifts received here being no way equivalent to the promiſed reward, nor given in the ſtead of any thing already due; yet it is to be looked upon as an (*y*) earneſt, being part of that reward which is promiſed, and, upon the condition of performance of the Covenant which God hath made with us, certainly to be received.

Sixthly, For the effecting of all theſe and the like particulars, it is the office of the ſame Spirit to ſanctify and ſet apart perſons for the duty of the miniſtry, ordaining them to intercede between God and his people, to ſend up prayers to God for them, to bleſs them in the name of God, to teach the doctrine of the Goſpel, to adminiſter the ſacraments inſtituted by Chriſt, to perform all things neceſſary Eph. iv. 12. *for the perfecting of the ſaints, for the work of the miniſtry,*

niſtry, for the edifying of the body of Chriſt. The ſame Spirit which illuminated the Apoſtles, and endued them with power from above to perform perſonally their apoſtolical functions, fitted them alſo for the ordination of others, and the committing of a ſtanding power to a ſucceſſive miniſtry to the end of the world; who are thereby obliged to *take heed unto* Acts xx. 28. their ſelves, *and to all the flock, over which the Holy Ghoſt hath made* them *overſeers, to feed the Church of God.*

By theſe and the like means doth the Spirit of God ſanctify the ſons of men, and by virtue of this ſanctification, proceeding immediately from his office, he is properly called the Holy Spirit. And thus have I ſufficiently deſcribed the object of our faith contained in this Article, what is the Holy Ghoſt in whom we believe, both in relation to his (z) nature, as he is the Spirit of God, and in reference to his office, as he is the Holy Spirit.

The neceſſity of the belief of this Article appeareth, firſt, from the nature and condition of the Creed, whereof it is an eſſential part, as without which it could not be looked upon as a Creed. For being the Creed is a profeſſion of that faith into which we are baptized; being the firſt rule of faith was derived from the ſacred form of baptiſm; being we are baptized *in the name of the Father, and of the Son, and of the Holy Ghoſt*, we are obliged to profeſs faith in them three; that as they are diſtinguiſhed in the inſtitution, ſo they may be diſtinguiſhed in our profeſſion. And therefore the briefeſt comprehenſions of faith have always included the Holy Ghoſt, and ſome (a) concluded with it.

Secondly, It is neceſſary to believe in the Holy Ghoſt, not only for the acknowledgment of the eminency of his perſon, but alſo for a deſire of the excellency of his graces, and the abundance of his gifts. What the Apoſtle wiſhed to the Corinthians,

ought to be the earneſt petition of every Chriſtian,
2 Cor. xiii. 14. that *the grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with us*
Rom. viii. 9. *all.* For *if any man have not the Spirit of Chriſt, he is none of his*; if he have not that which maketh the union, he cannot be united to him; if he acknowledgeth him not to be his Lord, he cannot be his
1 Cor. xii. 3. ſervant; and *no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.*
John iii. 6. *That which is born of the ſpirit is ſpirit*, ſuch is their felicity which have it: *That which is born of the fleſh is fleſh*; ſuch is their infelicity which want it. What then is to be deſired
Phil. i. 19. in compariſon of *the ſupply of the Spirit of Jeſus Chriſt*; eſpecially conſidering the encouragement we receive
Luke xi. 13. from Chriſt, who ſaid, *If ye being evil know how to give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him?*

Thirdly, It is neceſſary to profeſs faith in the
1 Theſſ. iv. 3. Holy Ghoſt, that *the will of God* may be effectual in
2 Theſſ. ii. 13. us, *even* our *ſanctification.* For if *God hath from the beginning choſen* us *to ſalvation through ſanctification of*
1 Pet. i. 2. *the Spirit*: if we be *elected according to the foreknowledge of God the Father through ſanctification of the Spirit unto obedience*; if the office of the Spirit doth conſiſt in this, and he be therefore called holy, becauſe
Heb. xii. 14. he is to ſanctify us, how ſhould we *follow peace with all men, and holineſs, without which no man ſhall ſee*
2 Cor. vii. 1. *the Lord?* How ſhould we endeavour to *cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting*
1 Cor. iii. 16, 17. *holineſs in the fear of God? The temple of God is holy, which temple* we *are*, if *the Spirit of God dwelleth in us*; for the inhabitation of God is a conſecration, and that place muſt be a temple where his honour
1 Cor. vi. 19, 20. dwelleth. Now if we *know that* our *body is the temple of the Holy Ghoſt which is in us which* we *have of God*; if we know that *we are not our own*, for that *we are bought with a price*; we muſt alſo know that we

ought

ought *therefore to glorify God in our body, and in our ſpirit, which are God's:* thus it is neceſſary to believe in the Spirit of ſanctification, that *our hearts* 1 Theſſ. iii. *may be eſtabliſhed unblameable in holineſs before God,* 13. *even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.*

Fourthly, It is neceſſary to believe in the Holy Ghoſt, that in all our weakneſſes we may be ſtrengthened, in all our infirmities we may be ſupported, in all our diſcouragements we may be comforted, in the midſt of miſeries we may be filled with peace and inward joy. *For the kingdom of God is not meat and* Rom. xiv. *drink, but righteouſneſs, and peace, and joy in the Holy* 17. *Ghoſt.* We read of the Diſciples at firſt, that they *were filled with joy and with the Holy Ghoſt*; and Acts xiii. thoſe which afterwards *became followers of* them *and* 52. 1 Theſſ. i. *of the Lord, received the word in much affliction,* but 6. *with joy of the Holy Ghoſt.* Theſe are *the rivers of* John vii. *living water flowing out of his belly that believeth*; this 38. is *the oil of gladneſs* wherewith the Son of God was Pſal. xlv. 7. *anointed above his fellows,* but yet with the ſame oil Heb. i. 9. his fellows are anointed alſo: for we *have an unction* 1 John ii. *from the Holy One, and the anointing which* we *receive of* 20, 27. *him abideth in* us.

Laſtly, The belief of the Holy Ghoſt is neceſſary for the continuation of a ſucceſſive miniſtry, and a Chriſtian ſubmiſſion to the acts of their function, unto the end of the world. For as God the Father ſent the Son, and *the Spirit of the Lord was upon him,* Luke iv. 18. *becauſe he had anointed him to preach the Goſpel*; ſo the Son ſent the Apoſtles, ſaying, *As my Father hath* John xx. *ſent me, even ſo ſend I you; and when he had ſaid this,* 21, 22. *he breathed on them, and ſaith unto them, Receive the Holy Ghoſt:* and as the Son ſent the Apoſtles, ſo did they ſend others by virtue of the ſame Spirit, as St. Paul ſent Timothy and Titus, and gave them power to ſend others, ſaying to Timothy, *Lay hands ſud-* 1 Tim. v. *denly on no man,* and to Titus, *For this cauſe left I thee* 22. Tit. i. 5.

in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Thus by virtue of an apoſtolical ordination there is for ever to be continued a miniſterial ſucceſſion. Thoſe which are thus ſeparated by ordination to the work of the Lord, are to *feed the flock of God which is among* them, *taking the overſight thereof*; and thoſe which are committed to their care, are to *remember and obey them that have the rule over them, and ſubmit themſelves, for* that *they watch for their ſouls as they that muſt give account.*

1 Pet. v. 2.

Heb. xiii. 7, 17.

Having thus at large aſſerted the verity contained in this Article, and declared the neceſſity of believing it, we may eaſily give a brief expoſition, by which every Chriſtian may know what he ought to profeſs, and how he is to be underſtood, when he ſaith, *I believe in the Holy Ghoſt.* For thereby he is conceived to declare thus much, I freely and reſolvedly aſſent unto this as unto a certain and infallible truth, that beſide all other whatſoever, to whom the name of Spirit is or may be given, there is one particular and peculiar Spirit, who is truly and properly a Perſon, of a true, real, and perſonal ſubſiſtence, not a created, but uncreated Perſon, and ſo the true and one eternal God; that though he be that God, yet is he not the Father nor the Son, but the Spirit of the Father and the Son, the third Perſon in the bleſſed Trinity, proceeding from the Father and the Son: I believe this infinite and eternal Spirit to be not only of perfect and indefectible holineſs in himſelf, but alſo to be the immediate cauſe of all holineſs in us, revealing the pure and undefiled will of God, inſpiring the bleſſed Apoſtles, and enabling them to lay the foundation, and by a perpetual ſucceſſion to continue the edification, of the Church, illuminating the underſtandings of particular perſons, rectifying their wills and affections, renovating their natures, uniting their perſons unto Chriſt, aſſuring them of the

the adoption of ſons, leading them in their actions, directing them in their devotions, by all ways and means purifying and ſanctifying their ſouls and bodies, to a full and eternal acceptation in the ſight of God. This is the eternal Spirit of God; in this manner is that Spirit holy; and thus *I believe in the Holy Ghoſt.*

ARTICLE IX.

The Holy Catholick Church, the Communion of Saints.

IN this ninth Article we meet with ſome variety of poſition, and with much addition; for whereas it is here the ninth, in ſome Creeds we find it the (*b*) laſt; and whereas it conſiſteth of two diſtinct parts, the latter is wholly added, and the former partly augmented; the moſt ancient profeſſing no more than to believe (*c*) *the Holy Church:* and the Greeks having added, by way of explication or determination, the word *Catholick*, it was at laſt received into the Latin Creed.

To begin then with the firſt part of the Article, I ſhall endeavour ſo to expound it as to ſhew what is the meaning of the Church, which Chriſt hath propounded to us; how that Church is *holy*, as the Apoſtle hath aſſured us; how that holy Church is *catholick*, as the Fathers have taught us. For when I ſay, *I believe in the Holy Catholick Church*, I mean that (*d*) there is a Church which is holy, and which is catholick; and I underſtand that Church alone which is both catholick and holy: and being this holineſs and catholiciſm are but affections of this Church which I believe, I muſt firſt declare what is the true nature and notion of the Church; how I am aſſured of the exiſtence of that Church; and then how it is the ſubject of thoſe two affections.

For the underſtanding of the true notion of the Church, firſt we muſt obſerve that the nominal definition or derivation of the word is not ſufficient to deſcribe the nature of it. If we look upon the old Engliſh word now in uſe, (*e*) *Church* or *Kirk*, it is derived from the Greek, and firſt ſignified the houſe of

of the Lord, that is, of Chriſt, and from thence was taken to ſignify the people of God, meeting in the houſe of God. The Greek word uſed by the Apoſtles to expreſs the Church, ſignifieth (*f*) *a calling forth*, if we look upon the origination; a congregation of men, or a company aſſembled, if we conſider the uſe of it. But neither of theſe doth fully expreſs the nature of the Church, what it is in itſelf, and as it is propounded to our belief.

Our ſecond obſervation is, that the Church hath been taken for the whole complex of men and angels worſhipping the ſame God; and again, the angels being not conſidered, it hath been taken as comprehending all the ſons of men believing in God ever ſince the (*g*) foundation of the world. But being Chriſt took not upon him the nature of angels, and conſequently did not properly purchaſe them with his blood, or call them by his word; being they are not in the Scriptures mentioned as parts or members of the Church, nor can be imagined to be built upon the Prophets or Apoſtles; being we are at this time to ſpeak of the proper notion of the Church, therefore I ſhall not look upon it as comprehending any more than the ſons of men. Again, being though Chriſt was the Lamb ſlain before the foundation of the world, and whoſoever from the beginning pleaſed God, were ſaved by his blood; yet becauſe there was a vaſt difference between the ſeveral diſpenſations of the Law and Goſpel, becauſe our Saviour ſpake expreſsly of building himſelf a Church when the Jewiſh Synagogue was about to fail, becauſe Catholiciſm, which is here attributed unto the Church, muſt be underſtood in oppoſition to the legal ſingularity of the Jewiſh nation, becauſe the ancient (*h*) Fathers were generally wont to diſtinguiſh between the Synagogue and the Church, therefore I think it neceſſary to reſtrain this notion to Chriſtianity.

Thirdly, Therefore I obſerve that the only way to

to attain unto the knowledge of the true notion of the Church, is to ſearch into the New Teſtament, and from the places there which mention it, to conclude what is the nature of it. To which purpoſe it will be neceſſary to take notice that our Saviour firſt ſpeaking of it, mentioneth it as that which (*i*) then was not, but afterwards was to be; as when he ſpake unto the great Apoſtle, *Thou art Peter, and upon this rock I will build my Church*; but when he aſcended into heaven, and the Holy Ghoſt came down, when Peter had converted *three thouſand ſouls* which were added to the *hundred and twenty* Diſciples, then was there a Church, (and that built upon (*k*) Peter, according to our Saviour's promiſe,) for after that we read, *The Lord added to the Church daily ſuch as ſhould be ſaved.* A Church then our Saviour promiſed ſhould be built, and by a promiſe made before his death; after his aſcenſion, and upon the preaching of St. Peter, we find a Church built or conſtituted, and that of a nature capable of a daily increaſe. We cannot then take a better occaſion to ſearch into the true notion of the Church of Chriſt, than by looking into the origination and increaſe thereof; without which it is (*l*) impoſſible to have a right conception of it.

Matt. xvi. 18.

Acts ii. 41. Acts i. 15.

Acts ii. 47.

Now what we are infallibly aſſured of the firſt actual exiſtence of a Church of Chriſt is only this: there were twelve Apoſtles with the Diſciples before the deſcent of the Holy Ghoſt, and the *number of the names together were about an hundred and twenty.* When the Holy Ghoſt came after a powerful and miraculous manner upon the bleſſed Apoſtles, and St. Peter preached unto the Jews, that they ſhould *repent and be baptized in the name of Jeſus Chriſt for the remiſſion of ſins*; *they that gladly received his word were baptized, and the ſame day there were added unto them about three thouſand ſouls.* Theſe being thus added to the reſt, *continued ſtedfaſtly in the Apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers:* and

Acts i. 15.

Acts ii. 38, 42, 47.

and all theſe perſons ſo continuing are called the (*m*) Church. What this Church was is eaſily determined, for it was a certain number of men, of which ſome were Apoſtles, ſome the former Diſciples, others were perſons which repented, and believed, and were baptized in the name of Jeſus Chriſt, and continued hearing the word preached, receiving the ſacraments adminiſtered, joining in the public prayers preſented unto God. This was then the Church, which was daily increaſed by the addition of other perſons received into it upon the ſame conditions, making up *the multitude of them that believed*, who *were of one heart and one ſoul, believers added to the Lord, multitudes both of men and women.* Acts iv. 32. Acts v. 14.

But though the Church was thus begun, and repreſented unto us as one in the beginning, though that Church which we profeſs to believe in the Creed be alſo propounded unto us as one; and ſo the notion of the firſt Church in the Acts of the Apoſtles might ſeem ſufficient to expreſs the nature of that Church which we believe; yet becauſe that Church was one by way of (*n*) origination, and was afterwards divided into many, the actual members of that one becoming the members of ſeveral Churches; and that Church which we believe, is otherwiſe one by way of complexion, receiving the members of all Churches into it; it will be neceſſary to conſider, how at the firſt thoſe ſeveral Churches were conſtituted, that we may underſtand how in this one Church they are all united. To which purpoſe it will be farther fit to examine the ſeveral acceptions of this word, as it is diverſely uſed by the Holy Ghoſt in the New Teſtament; that, if it be poſſible, nothing may eſcape our ſearch, but that all things may be weighed, before we collect and conclude the full notion of the Church from thence.

Firſt then, that word which ſignifies the Church in the original Greek, is ſometimes uſed in the vulgar ſenſe according as the native Greeks did uſe

uſe the ſame to expreſs their conventions, without any relation to the worſhip of God or Chriſt, and therefore is tranſlated by the word *Aſſembly*, of as great a latitude. Secondly, It is ſometimes uſed in the ſame notion in which the Greek tranſlators of the Old Teſtament made uſe of it, for the Aſſembly of the people of God under the Law, and therefore might be moſt fitly tranſlated the *Congregation*, as it is in the Old Teſtament. Thirdly, It hath been conceived that even in the Scriptures it is ſometimes taken for the place in which the members of the Church did meet to perform their ſolemn and public ſervices unto God; and ſome (*o*) paſſages there are which ſeem to ſpeak no leſs, but yet are not ſo certainly to be underſtood of the place, but that they may as well be ſpoken of the people congregated in a certain place. Beſide theſe few different acceptions, the Church in the language of the New Teſtament doth always ſignify a company of perſons profeſſing the Chriſtian faith, but not always in the ſame latitude. Sometimes it admitteth of diſtinction and plurality; ſometimes it reduceth all into conjunction and unity. Sometimes the Churches of God are diverſified as many; ſometimes, as many as they are, they are all comprehended in one.

Acts xix. 32, 39, 40.

Acts viii. 38.

Heb. ii. 12.

Acts xi. 26.

1 Cor. xi. 18, 22.

Acts xvi. 5.
1 Cor. xiv. 34.
2 Cor. viii. 19, 23, 24.
xi. 8, 28.
xii. 13.
Rev. xxii. 16.
1 Theſſ. ii. 14.
1 Cor. xi. 16.
Rom. xvi. 4.
1 Cor. xiv. 23.
Rom. xvi. 5.
1 Cor. xvi. 19.
Col. iv. 15.
Philem. 2.

For firſt in general there are often mentioned *the Churches* by way of plurality, *the Churches of God*, *the Churches of the Gentiles*, *the Churches of the ſaints*: (*p*) In particular we find a few believers gathered together in the houſe of one ſingle perſon, called a Church, as the Church in the houſe of Priſcilla and Aquila, (*q*) the Church in the houſe of Nymphas, the Church in the houſe of Philemon; which Churches were nothing elſe but the believing and baptized perſons of each family, with ſuch as they admitted and received into their houſe to join in the worſhip of the ſame God.

Again, When the Scripture ſpeaketh of any country where the Goſpel had been preached, it nameth always

always by way of plurality the Churches of that country, as the Churches of Judæa, of Samaria, and Galilee, the Churches of Syria and of Cilicia, the Churches of Galatia, the Churches of Asia, the Churches of Macedonia. But notwithstanding there were several such Churches or congregations of believers in great and populous cities, yet the Scriptures always speak of such congregations in the notion of one Church: as when St. Paul wrote to the Corinthians, *Let your women keep silence in the Churches*; yet the dedication of his Epistle is, *Unto the Church of God which is at Corinth.* So we read not of the Churches, but the Church at Jerusalem, the Church at Antioch, the Church at Cæsarea, the Church at Ephesus, the Church of the Thessalonians, the Church of Laodicea, the Church of Smyrna, the Church of Pergamus, the Church of Thyatira, the Church of Sardis, the Church of Philadelphia. (r) From whence it appeareth that a collection of several congregations, every one of which is in some sense a Church, and may be called so, is properly one Church by virtue of the subordination of them all in one government under one ruler. For thus in those great and populous cities where Christians were very numerous, not only all the several Churches within the cities, but those also in the adjacent parts, were united under the care and inspection of one bishop, and therefore was accounted one Church; the number of the Churches following the number of the angels, that is, the rulers of them, as is evident in the Revelation.

Gal. i. 22. Acts ix. 31. 1 Cor. xvi. 1, 19. Rev. i. 11. 1 Thess. ii. 14. 2 Cor. viii. 1. Gal. i. 2. 1 Cor. xiv. 34. 1 Cor. i. 2. Acts viii. 1. xi. 22. xiii. 1. xv. 3. xviii. 22. xx. 17. 2 Thess. i. 1. Col. iv. 16. Rev. ii. 8, 12, 18. iii. 1, 7, 14.

Now as several Churches are reduced to the denomination of one Church in relation to the single governor of those many Churches, so all the Churches of all cities and all nations in the world may be reduced to the same single denomination in relation to one supreme Governor of them all, and that one Governor is Christ the Bishop of our souls. Wherefore the Apostle speaking of that in which

which all Churches do agree, comprehendeth them all under the ſame appellation of one Church; and therefore often by the name of (*s*) Church are underſtood all Chriſtians whatſoever belonging to any of the Churches diſperſed through the diſtant and divided parts of the world. For the ſingle perſons profeſſing faith in Chriſt are members of the particular Churches in which they live, and all thoſe particular Churches are members of the general and univerſal Church, which is one by unity of aggregation; and this is the Church in the Creed which we believe, and which is in other Creeds expreſsly termed (*t*) *one, I believe in one Holy Catholick Church.*

Matt. xvi. 18. 1 Cor. xii. 28. xv. 9. Gal. i. 13. Eph. i. 22. iii. 10, 21. v. 23, 25, 27, 29, 32. Phil. iii. 6. Col. i. 18, 24. Heb. xii. 23.

It will therefore be farther neceſſary for the underſtanding of the nature of the Church which is thus one, to conſider in what that unity doth conſiſt. And being it is an aggregation not only of many perſons, but alſo of many congregations, the unity thereof muſt conſiſt in ſome agreement of them all, and adheſion to ſomething which is one. If then we reflect upon the firſt Church again, which we found conſtituted in the Acts, and to which all others ſince have been in a manner added and conjoined, we may collect from their union and agreement how all other Churches are united and agree. Now they were deſcribed to be believing and baptized perſons, converted to the faith by St. Peter, continuing ſtedfaſtly in the Apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers. Theſe then were all built upon the ſame Rock, all profeſſed the ſame faith, all received the ſame ſacraments, all performed the ſame devotions, and thereby were all reputed members of the ſame Church. To this Church were added daily ſuch as ſhould be ſaved, *who became members of the ſame Church by being built upon the ſame Foundation, by adhering to the ſame doctrine, by receiving the ſame ſacraments, by performing the ſame devotions.*

Acts ii. 41, 42, 44, 47.

From whence it appeareth that the firſt unity of the

the Church conſidered in itſelf, beſide that of the head, which is one Chriſt, and the life communicated from that head, which is one Spirit, relieth upon the original of it, which is one; even as an houſe built upon one foundation, though conſiſting of many rooms, and every room of many ſtones, is not yet many, but one houſe. Now there is but one foundation upon which the Church is built, and that is Chriſt: *For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.* And though the Apoſtles and the Prophets be alſo termed the foundation, yet even then the unity is preſerved, becauſe as they are ſtones in the foundation, ſo are they united by one corner-ſtone; whereby it comes to paſs that ſuch perſons as are of the Church, being *fellow-citizens with the ſaints, and of the houſehold of God, are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord.* This *ſtone* was *laid in Zion for a foundation, a tried ſtone, a precious corner-ſtone, a ſure foundation:* there was the firſt Church built, and whoſoever have been, or ever ſhall be converted to the true Chriſtian faith, are and ſhall be added to that Church, and laid upon the ſame foundation, which is the unity of (*u*) origination. Our Saviour gave the ſame power to all the Apoſtles, which was to found the Church; but he gave that power to Peter, to ſhew the unity of the ſame Church.

1 Cor. iii. 11.

Eph. ii. 19, 20, 21.

Iſa. xxviii. 16

Secondly, The Church is therefore one, though the members be many, becauſe they all agree in one faith. There is *one Lord, and one Father*, and that *faith once delivered to the ſaints*, which whoſoever ſhall receive, embrace, and profeſs, muſt neceſſarily be accounted one in reference to that profeſſion. For if a company of believers become a Church by believing, they muſt alſo become one Church by believing one truth. If they be one in reſpect of the foundation,

Eph. iv. 5, 6. Jude 3.

foundation, which is ultimately one; if we look upon Chriſt, which is mediately one; if we look upon the Apoſtles united in one corner-ſtone; if thoſe which believe be therefore ſaid to be built upon the foundation of the Apoſtles, becauſe they believe the doctrine which the Apoſtles preached, and the Apoſtles be therefore ſaid to be of the ſame foundation, and united to the corner-ſtone, becauſe they all taught the ſame doctrine which they received from Chriſt; then they which believe the ſame doctrine delivered by Chriſt to all the Apoſtles, delivered by all the Apoſtles to believers, being all profeſſors of the ſame faith, muſt be members of the ſame Church. And this is the (*x*) unity of faith.

Thirdly, Many perſons and Churches, howſoever diſtinguiſhed by time or place, are conſidered as one Church, becauſe they acknowledge and receive the ſame ſacraments, the ſigns and badges of the people of God. When the Apoſtles were ſent to found and build the Church, they received this commiſſion,

Mat. xxviii. 19. *Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

Eph. iv. 5. Now as there is but *one Lord*, and *one faith*, ſo alſo there is but *one baptiſm*; and conſequently they which are admitted to it, in receiving it are one. Again, At the inſtitution of the Lord's Supper Chriſt commanded, ſaying, *Eat ye all of this, drink ye all of this*; and all by communicating of one, become as

1 Cor. x. 17. to that communication one. *For we being many are one bread, and one body; for we are all partakers of*

1 Cor. x. 2, 3, 4. *that one bread.* As therefore the Iſraelites *were all baptized unto Moſes in the cloud and in the ſea, and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink*, and thereby appeared to be the one people of God; ſo all believing perſons, and all Churches congregated in the name of Chriſt, waſhed in the ſame laver of regeneration, eating of the ſame bread, and drinking of the ſame cup, are united in

the

the ſame cognizance, and ſo known to be the ſame Church. And this is the unity of the ſacraments.

Fourthly, Whoſoever belongeth to any Church is ſome way called; and all which are ſo, *are called in one hope of their calling:* the ſame reward of eternal life is promiſed unto every perſon, and we all *through the Spirit wait for the hope of righteouſneſs by faith.* They therefore which depend upon the ſame God, and worſhip him all for the ſame end, *the hope of eternal life, which God, that cannot lie, promiſed before the world began,* having all the ſame expectation, may well be reputed the ſame Church. And this is the unity of hope. Eph. iv. 4. Gal. v. 5. Tit. i. 2.

Fifthly, They which are all of one mind, whatſoever the number of their perſons be, they are in reference to that mind but one; as all the members, howſoever different, yet being animated by one ſoul, become one body. Charity is of a faſtening and uniting nature; nor can we call thoſe many, who *endeavour to keep the unity of the Spirit in the bond of peace.* *By this,* ſaid our Saviour, *ſhall all men know that ye are my Diſciples, if ye have love one to another.* And this is the (*y*) unity of charity. Eph. iv. 3. John xiii. 35.

Laſtly, All the Churches of God are united into one by the unity of diſcipline and government, by virtue whereof the ſame Chriſt ruleth in them all. For they have all the ſame paſtoral guides appointed, authorized, ſanctified, and ſet apart by the appointment of God, by the direction of the Spirit, to direct and lead the people of God in the ſame way of eternal ſalvation: as therefore there is (*z*) no Church where there is no order, no miniſtry; ſo where the ſame order and miniſtry is, there is the ſame Church. And this is the (*a*) unity of regiment and diſcipline.

By theſe means and (*b*) for theſe reaſons, millions of perſons and multitudes of congregations are united into one body, and become one Church. And thus under the name of *Church* expreſſed in this Article, is underſtood a body, or collection of

human perſons profeſſing faith in Chriſt, gathered together in ſeveral places of the world for the worſhip of the ſame God, and united into the ſame corporation by the means aforeſaid. And this I conceive ſufficient to declare the true notion of the Church as ſuch, which is here the object of our faith; it remaineth therefore that we next conſider the exiſtence of the Church, which is acknowledged in the act of faith applied to this object. For when I profeſs and ſay, *I believe a Church*, it is not only an acknowledgment of a Church which hath been, or of a Church which ſhall be, but alſo of that which is. When I ſay, *I believe in Chriſt dead*, I acknowledge that death which once was, and now is not: for Chriſt once died, but now is not dead. When I ſay, *I believe the reſurrection of the body*, I acknowledge that which never yet was, and is not now, but ſhall hereafter be. Thus the act of faith is applicated to the object according to the nature of it; to what is already paſt, as paſt; to what is to come, as ſtill to come; to that which is preſent, as it is ſtill preſent. Now that which was then paſt, when the Creed was made, muſt neceſſarily be always paſt, and ſo believed for ever; that which ſhall never come to paſs until the end of the world, when this public profeſſion of faith ſhall ceaſe, that muſt for ever be believed as ſtill to come. But that which was when the Creed began, and was to continue till that Creed ſhall end, is propoſed to our belief in every age as being: and thus ever ſince the firſt Church was conſtituted, the Church itſelf, as being, was the object of the faith of the Church believing.

The exiſtence therefore of the Church of Chriſt, (as that Church before is underſtood by us), is the continuation of it in an actual being, from the firſt collection in the Apoſtles' times unto the conſummation of all things. And therefore to make good this explication of the Article, it will be neceſſary to prove that the Church which our Saviour founded and the Apoſtles gathered, was to receive a conſtant and perpetual

petual acceſſion, and by a ſucceſſive augmentation be uninterruptedly continued in an actual exiſtence of believing perſons and congregations in all ages unto the end of the world.

Now this indeed is a proper object of faith, becauſe it is grounded only upon the promiſe of God; there can be no other aſſurance of the perpetuity of this Church, but what we have from him that built it. The Church is not of ſuch a nature as would neceſſarily, once begun, preſerve itſelf for ever. Many thouſand perſons have fallen totally and finally from the faith profeſſed, and ſo apoſtatized from the Church. Many particular Churches have been wholly loſt, many candleſticks have been removed; neither is there any particular Church which hath any power to continue itſelf more or longer than others; and conſequently, if all particulars be defectible, the univerſal Church muſt alſo be ſubject of itſelf unto the ſame defectibility.

But though the providence of God doth ſuffer many particular Churches to ceaſe, yet the promiſe of the ſame God will never permit that all of them at once ſhall periſh. When Chriſt ſpake firſt particularly to St. Peter, he ſealed his ſpeech with a powerful promiſe of perpetuity, ſaying, *Thou art Peter, and upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it.* When he ſpake generally to all the reſt of the Apoſtles to the ſame purpoſe, *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*; he added a promiſe to the ſame effect, *and, lo, I am with you alway, even unto the end of the world.* The firſt of theſe promiſes aſſureth us of the continuance of the Church, becauſe it is built upon a rock; for our Saviour had expreſſed this before, *Whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man which built his houſe upon a rock: and the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell not:*

Matt. xvi. 18.

Mat. xxviii. 19, 20.

Matt. vii. 24, 25.

not: for it was founded upon a rock. The Church of
Heb. iii. 3, 6. Chriſt is the houſe of Chriſt; for he *hath builded the houſe*, and is as a *Son over his own houſe, whoſe houſe are we*; and as a *wiſe man*, he hath built his houſe upon a rock, and what is ſo built ſhall not fall. The (*c*) latter of theſe promiſes giveth not only an aſſurance of the continuance of the Church, but alſo the cauſe of that continuance, which is the preſence of Chriſt. *Where two or three are gathered together in the name of Chriſt*, there he is in the midſt of them, and thereby they become a Church; for they are as a builded houſe, and the Son within that houſe. Wherefore being Chriſt doth promiſe his preſence unto the Church, even unto the end of the world, he doth thereby aſſure us of the exiſtence of the Church, until that time, of which his preſence is the cauſe.
Pſ. xlviii. 8. Indeed this is *the city of the Lord of hoſts, the city of our God, God will eſtabliſh it for ever* (*d*); as the great Prophet of the Church hath ſaid.

Upon the certainty of this truth, the exiſtence of the Church hath been propounded as an object of our faith in every age of Chriſtianity; and ſo it ſhall be ſtill unto the end of the world. For thoſe which are believers are the Church; and therefore if they do believe, they muſt believe there is a Church. And thus having ſhewed in what the nature of a Church conſiſteth, and proved that a Church of that nature is of perpetual and indefectible exiſtence by virtue of the promiſes of Chriſt, I have done all which can be neceſſary for the explication of this part of the Article, *I believe the Church.*

After the conſideration of that which is the ſubject in this Article, followeth the explication of the affections thereof; which are two, ſanctity and univerſality; the one attributed unto it by the Apoſtles, the other by the Fathers of the Church: by the firſt the Church is denominated Holy, by the ſecond Catholick. Now the Church which we have deſcribed may be called holy in ſeveral reſpects, and for ſeveral reaſons:

reaſons: firſt, in reference to the vocation by which all the members thereof are called and ſeparated from the reſt of the world to God; which ſeparation in the language of the Scriptures is a ſanctification: and ſo the calling being holy, (for *God hath called us with an holy calling*) the body which is ſeparated and congregated thereby, may well be termed *holy*. Secondly, in relation to the offices appointed and the powers exerciſed in the Church, which by their inſtitution and operation are holy; that Church for which they were appointed, and in which they are exerciſed, may be called *holy*... Thirdly, becauſe whoſoever is called to profeſs faith in Chriſt, is thereby engaged to holineſs of life, according to the words of the Apoſtle, *Let every one that nameth the name of Chriſt depart from iniquity:* for thoſe namers of the name, or named by the name, of Chriſt, are ſuch as called on his name; and that was the deſcription of the Church; as when Saul did perſecute the Church, it is ſaid he had *authority from the chief prieſts to bind all that called upon the name of Chriſt*; and when he *preached Chriſt in the ſynagogues, all that heard him ſaid, Is not this he who deſtroyed them which called on this name in Jeruſalem?* Being then all within the Church are by their profeſſion obliged to ſuch holineſs of life, in reſpect of this obligation, the whole Church may be termed *holy* (*e*). Fourthly, in regard the end of conſtituting a Church in God, was for the purchaſing an holy and a precious people; and the great deſign thereof was for the begetting and increaſing holineſs, that as God is originally holy in himſelf, ſo he might communicate his ſanctity to the ſons of men, whom he intended to bring unto the fruition of himſelf, unto which, without a previous ſanctification, they can never approach, becauſe *without holineſs no man ſhall ever ſee God.*

2 Tim. i. 9.

2 Tim. ii. 19.

Acts ix. 14, 20, 21. Vide 1 Cor. i. 2.

For theſe four reaſons, the whole Church of God, as it containeth in it all the perſons which were called to the profeſſion of the faith of Chriſt, or

were baptized in his name, may well be termed and believed *holy*. But the Apoſtle hath alſo delivered another kind of holineſs which cannot belong unto the Church taken in ſo great a latitude. For, ſaith he, *Chriſt loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water, by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* Now though it may be conceived that Chriſt did love the whole Church, as it did any way contain all ſuch as ever called upon his name, and did give himſelf for all of them; yet we cannot imagine that the whole body of all men could ever be ſo holy, as to be without ſpot, wrinkle, blemiſh, or any ſuch thing. It will be therefore neceſſary, within the great complex body of the univerſal Church, to find that Church to which this abſolute holineſs doth belong: and to this purpoſe it will be fit to conſider both the difference of the perſons contained in the Church, as it hath been hitherto deſcribed, while they continue in this life, and their different conditions after death; whereby we ſhall at laſt diſcover in what perſons this holineſs is inherent really, in what condition it is inherent perfectly, and conſequently in what other ſenſe it may be truly and properly affirmed that the Church is holy.

Ephes. v. 25, 26, 27.

Where firſt we muſt obſerve that the Church, as it embraceth all the profeſſors of the true faith of Chriſt, containeth in it not only ſuch as do truly believe and are obedient to the word, but thoſe alſo which are hypocrites, and profane. Many profeſs the faith, which have no true belief; many have ſome kind of faith, which live with no correſpondence to the Goſpel preached. Within therefore the notion of the Church are comprehended good and bad, being both externally called, and both profeſſing the ſame faith. For *the kingdom of heaven is like unto a field* in which *wheat and tares grow together unto the harveſt*;

Matt. xiii. 24, 30, 47.

harveſt; *like unto a net that was caſt into the ſea, and gathered of every kind*; like unto *a floor* in which is laid up *wheat and chaff*; like unto *a marriage-feaſt*, in which ſome have on the *wedding-garment, and ſome not.* (*f*) This is that ark of Noah in which were preſerved beaſts clean and unclean. This is that *great houſe* in which *there are not only veſſels of gold and of ſilver, but alſo of wood and of earth, and ſome to honour and ſome to diſhonour.* There are *many called*, of all which the Church conſiſteth, but there are few, choſen of thoſe which are called, and thereby within the Church. I conclude therefore, as the ancient Catholicks did againſt the (*g*) Donatiſts, that within the Church, in the public profeſſion and external communion thereof, are contained perſons truly good and ſanctified, and hereafter ſaved; and together with them other perſons void of all ſaving grace, and hereafter to be damned: and that Church containing theſe of both kinds may well be called holy, as St. Matthew called Jeruſalem the holy city, even at that time when our Saviour did but begin to preach, when we know there was in that city a general corruption in manners and worſhip.

Of theſe promiſcuouſly contained in the Church, ſuch as are void of all ſaving grace while they live, and communicate with the reſt of the Church, and when they paſs out of this life, die in their ſins, and remain under the eternal wrath of God; as they were not in their perſons holy while they lived, ſo are they no way of the Church after their death, neither as members of it, nor as contained in it. Through their own demerit they fall ſhort of the glory unto which they were called, and being by death ſeparated from the external communion of the Church, and having no true internal communion with the members and the head thereof, are totally and finally cut off from the Church of Chriſt. On the contrary, ſuch as are efficaciouſly called, juſtified, and ſanctified, while they live are truly holy,

and when they die are perfectly holy; nor are they by their death ſeparated from the Church, but remain united ſtill by virtue of that internal union by which they were before conjoined both to the members and the head. As therefore the Church is truly holy, not only by an holineſs of inſtitution, but alſo by a perſonal ſanctity in reference to theſe ſaints while they live, ſo is it alſo perfectly holy, in relation to the ſame ſaints glorified in heaven. And at the end of the world, when all the wicked ſhall be turned into hell, and conſequently all cut off from the communion of the Church; when the members of the Church remaining being perfectly ſanctified, ſhall be eternally glorified, then ſhall the whole Church be truly and perfectly holy.

Then ſhall that be completely fulfilled, that Chriſt ſhall *preſent unto himſelf a glorious Church*, which ſhall *be holy and without blemiſh*. Not that there are two Churches of Chriſt; one, in which good and bad are mingled together; another, in which there are good alone: one, in which the ſaints are imperfectly holy; another, in which they are perfectly ſuch: but one and the ſame Church, in relation to (*h*) different times, admitteth or not admitteth the permixtion of the wicked, or the imperfection of the godly. To conclude, the Church of God is univerſally holy in reſpect of all, by inſtitutions and adminiſtrations of ſanctity; the ſame Church is really holy in this world, in relation to all godly perſons contained in it by a real infuſed ſanctity; the ſame is farther yet at the ſame time perfectly holy in reference to the ſaints departed and admitted to the preſence of God; and the ſame Church ſhall hereafter be moſt completely holy in the world to come, when all the members actually belonging to it, ſhall be at once perfected in holineſs and completed in happineſs. And thus I conceive the affection of ſanctity ſufficiently explicated.

Ephes. v. 27.

The next affection of the Church is that of univerſality, *I believe the holy CATHOLICK Church.*

Now

Now the word *Catholick*, as it is not read in the Scriptures, ſo was it not anciently in the Creed, (as we have already ſhewn) but being inſerted by the Church, muſt neceſſarily be interpreted by the ſenſe which the moſt ancient Fathers had of it, and that ſenſe muſt be confirmed, ſo far as it is conſentient with the Scriptures. To grant then that the word was not uſed by the (*i*) Apoſtles, we muſt alſo acknowledge that it was moſt anciently in uſe among the primitive Fathers, and that as to ſeveral intents. For, firſt, they called the Epiſtles of St James, St. Peter, St. John, St. Jude, *the* (*k*) *Catholick Epiſtles*, becauſe when the Epiſtles written by St. Paul were directed to particular Churches congregated in particular cities, theſe were either ſent to the Churches diſperſed through a great part of the world, or directed to the whole Church of God upon the face of the whole earth. Again, we obſerve the Fathers to uſe the word *Catholick* for nothing elſe but general or univerſal, in the originary or vulgar ſenſe; as the Catholick reſurrection is the reſurrection of all men, the Catholick (*l*) opinion the opinion of all men. Sometimes it was uſed as a word of ſtate, ſignifying an Officer which collected the Emperor's revenue in ſeveral provinces, united into one dioceſe; who, becauſe there were particular officers belonging to the particular provinces, and all under him, was therefore called the (*m*) *Catholicus*, as general Procurator of them all, from whence that title was by ſome transferred upon the Chriſtian Patriarchs.

When this title is attributed to the Church, it hath not always the ſame notion or ſignification: for when by the Church is underſtood the houſe of God, or place in which the worſhip of God is performed, then by the *Catholick Church* is meant no more than the common Church, into which all ſuch perſons as belonged to that pariſh in which it was built were wont to congregate. For where monaſteries were in uſe, as there were ſeparate habitations for men,

and

and diſtinct for women, ſo were there alſo Churches for each diſtinct; and in the pariſhes, where there was no diſtinction of ſexes, as to habitation, there was a common Church which received them both, and therefore called (*n*) *Catholick*.

Again, When the Church is taken for the perſons making profeſſion of the Chriſtian faith, the *Catholick* is often added in oppoſition to heretics and ſchiſmatics, expreſſing a (*o*) particular Church continuing in the true faith with the reſt of the Church of God, as the Catholick Church in Smyrna, the Catholick Church in Alexandria.

Now being theſe particular Churches could not be named Catholick as they were particular, in reference to this or that city in which they were congregated, it followeth that they were called Catholick by their coherence and conjunction with that Church which was (*p*) properly and originally called ſo; which is the Church taken in that acception which we have already delivered. That Church which was built upon the Apoſtles as upon the foundation, congregated by their preaching and by their baptizing, receiving continued acceſſion, and diſſeminated in ſeveral parts of the earth, containing within it numerous congregations, all which were truly called Churches, as members of the ſame Church; that Church, I ſay, was after ſome time called the Catholick Church, that is to ſay, the name *Catholick* was uſed by the Greeks to ſignify the whole. For being every particular congregation profeſſing the name of Chriſt, was from the beginning called a Church; being likewiſe all ſuch congregations conſidered together were originally comprehended under the name of the Church; being theſe two notions of the word were different, it came to paſs that for diſtinction ſake at firſt they called the Church, taken in the large and comprehenſive ſenſe, by as large and comprehenſive a name, the (*q*) Catholick Church.

Although this ſeem the firſt intention of thoſe which

which gave the name *Catholick* to the Church, to ſignify thereby nothing elſe but the whole or univerſal Church, yet thoſe which followed did ſignify by the ſame that affection of the Church which floweth from the nature of it, and may be expreſſed by that word. At firſt they called the whole Church *Catholick*, meaning no more than the univerſal Church; but having uſed that term ſome ſpace of time, they conſidered how the nature of the Church was to be univerſal, and in what that univerſality did conſiſt.

As far then as the ancient Fathers have expreſſed themſelves, and as far as their expreſſions are agreeable with the deſcriptions of the Church delivered in the Scriptures, ſo far, I conceive, we may ſafely conclude that the Church of Chriſt is truly Catholick, and that the truly Catholick Church is the true Church of Chriſt, which muſt neceſſarily be ſufficient for the explication of this affection, which we acknowledge when we ſay, we *believe the Catholick Church.*

The moſt obvious and moſt general notion of this Catholiciſm conſiſteth in the diffuſiveneſs of the Church, grounded upon the commiſſion given to the builders of it, *Go teach all nations*, whereby they and their ſucceſſors were authorized and empowered to gather congregations of believers, and ſo to extend the borders of the Church unto the utmoſt parts of the earth. The ſynagogue of the Jews eſpecially conſiſted of one nation, and the public worſhip of God was confined to one country. *In Judah was God known, and his name was great in Iſrael; in Salem was his tabernacle, and his dwelling-place in Sion.* Pſal. lxxvi. 1, 2. *He ſhewed his word unto Jacob, his ſtatutes and his judgments unto Iſrael; he hath not dealt ſo with any nation.* Pſal. cxlvii. 19. The temple was the only place in which the ſacrifices ſhould be offered, in which the prieſts could perform their office of miniſtration; and ſo under the Law there was an incloſure divided from all the world beſides. But God ſaid unto his Son, *I will* Pſal. ii. 8.

give

give the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. And Chriſt commanded the Apoſtles, ſaying, *Go ye into all the world, and preach the Goſpel to every creature: that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem.* Thus the Church of Chriſt, in its primary inſtitution, was made to be of a diffuſive nature, to ſpread and extend itſelf from the city of Jeruſalem, where it firſt began, to all the parts and corners of the earth. From whence we find them in the Revelation crying to the Lamb, *Thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* This reaſon did the ancient Fathers render why the Church was called (*r*) *Catholick*, and the nature of the Church is ſo deſcribed in the Scriptures.

Mark xvi. 15. Luke xxiv. 47.

Rev. v. 9.

Secondly, They call the Church of Chriſt the Catholick Church, becauſe it teacheth all things which are neceſſary for a Chriſtian to know, whether they be things in heaven or things in earth, whether they concern the condition of man in this life, or in the life to come. As the Holy Ghoſt did lead the Apoſtles *into all truth*, ſo did the Apoſtles leave all truth unto the Church, which teaching all the ſame, may be well called (*s*) Catholick, from the univerſality of neceſſary and ſaving truths retained in it.

Thirdly, The Church hath been thought fit to be called Catholick in reference to the univerſal obedience which it preſcribeth; both in reſpect of the perſons, obliging men of (*t*) all conditions; and in relation to the precepts, requiring the performance of all (*u*) the evangelical commands.

Fourthly, (*w*) The Church hath been yet farther called or reputed Catholick, by reaſon of all graces given in it, whereby all diſeaſes of the ſoul are healed, and ſpiritual virtues are diſſeminated, all the works and words and thoughts of men are regulated, till we become perfect men in Chriſt Jeſus.

In all theſe four acceptions did ſome of the ancient

cient Fathers underſtand the Church of Chriſt to be Catholick, and every one of them doth certainly belong unto it. Wherefore I conclude that this Catholiciſm, or ſecond affection of the Church, conſiſteth generally in univerſality, as embracing all ſorts of perſons, as to be diſſeminated through all nations, as comprehending all ages, as containing all neceſſary and ſaving truths, as obliging all conditions of men to all kind of obedience, as curing all diſeaſes, and planting all graces, in the ſouls of men.

The neceſſity of believing the Holy Catholick Church appeareth firſt in this, that Chriſt hath appointed it as the only way unto eternal life. We read at the firſt, that *the Lord added to the Church daily ſuch as ſhould be ſaved*; and what was then daily done, hath been done ſince continually. Chriſt never appointed two ways to heaven; nor did he build a Church to ſave ſome, and make another inſtitution for other men's ſalvation. *There is none other name under heaven given among men whereby we muſt be ſaved,* but the name of Jeſus (*y*); and that name is no otherwiſe given under heaven than in the Church. As none were ſaved from the deluge but ſuch as were within the ark of Noah, framed for their reception by the command of God; as none of the firſt-born of Egypt lived, but ſuch as were within thoſe habitations, whoſe door-poſts were ſprinkled with blood by the appointment of God for their preſervation; as none of the inhabitants of Jericho could eſcape the fire or ſword, but ſuch as were within the houſe of Rahab, for whoſe protection a covenant was made: ſo none ſhall ever eſcape the eternal wrath of God, which belong not to the Church of God. This is the congregation of thoſe perſons here on earth which ſhall hereafter meet in heaven. Theſe are the veſſels of the tabernacle carried up and down, at laſt to be tranſlated into, and fixed in, the temple.

Acts ii. 47.

Acts iv. 12.

Secondly, It is neceſſary to believe the Church of Chriſt which is but one, that being in it we may take

take care never to caſt ourſelves, or be ejected, out of it. There is a power within the Church to caſt
Matt. xviii. 17. thoſe out which do belong to it; for if any *neglect to hear the Church*, ſaith our Saviour, *let him be unto thee as an heathen man and a publican.* By great and ſcandalous offences, by incorrigible miſdemeanours, we may incur the cenſure of the Church of God; and while we are ſhut out by them, we ſtand excluded out of heaven. For our Saviour ſaid to his
John xx. 23. Apoſtles, upon whom he built his Church, *Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.* Again, a man may not only paſſively and involuntarily be rejected, but alſo may by an act of his own caſt out or reject himſelf, not only by plain and complete apoſtaſy, but by a defection from the unity of truth, falling into ſome damnable hereſy; or by an active ſeparation, deſerting all which are in communion with the Catholick Church, and falling into an irrecoverable ſchiſm.

Thirdly, It is neceſſary to believe the Church of Chriſt to be holy, leſt we ſhould preſume to obtain any happineſs by being of it, without that holineſs which is required in it. It is not enough that the end, inſtitution, and adminiſtration of the Church are holy: but, that there may be ſome real and permanent advantage received by it, it is neceſſary that the perſons abiding in the communion of it ſhould be really and effectually ſanctified. Without which holineſs the privileges of the Church prove the greateſt diſadvantages; and the means of ſalvation neglected, tend to a puniſhment with aggravation. It is not only vain but pernicious to attend at the marriage-feaſt without a wedding-garment; and it is our Saviour's deſcription of folly to cry, *Lord, Lord, open unto us*, while we are without oil in our lamps. We muſt acknowledge a neceſſity of holineſs, when we confeſs that Church alone which is holy can make us happy.

Fourthly,

Fourthly, There is a neceſſity of believing the Catholick Church, becauſe except a man be of that, he can be of none. (≈) For being the Church which is truly Catholick containeth within it all which are truly Churches, whoſoever is not of the Catholick Church, cannot be of the true Church. That Church alone which firſt began at Jeruſalem on earth, will bring us to the Jeruſalem in heaven; and that alone began there which always embraceth *the faith once delivered to the ſaints*. Whatſoever Church pretendeth to a new beginning, pretendeth at the ſame time to a new Churchdom, and whatſoever is ſo new is none. So neceſſary it is to believe the *holy Catholick Church*.

Having thus far explicated the firſt part of this Article, I conceive every perſon ſufficiently furniſhed with means of inſtruction what they ought to intend when they profeſs to believe *the holy Catholick Church*. For thereby every one is underſtood to declare thus much: I am fully perſuaded, and make a free confeſſion of this as of a neceſſary and infallible truth, that Chriſt, by the preaching of the Apoſtles, did gather unto himſelf a Church, conſiſting of thouſands of believing perſons and numerous congregations, to which he daily added ſuch as ſhould be ſaved, and will ſucceſſively and daily add unto the ſame unto the end of the world: ſo that by the virtue of his all-ſufficient promiſe, I am aſſured that there was, hath been hitherto, and now is, and hereafter ſhall be, ſo long as the ſun and moon endure, a Church of Chriſt one and the ſame. This Church I believe in general holy in reſpect of the author, end, inſtitution, and adminiſtration of it; particularly in the members here I acknowledge it really, and in the ſame hereafter perfectly, holy. I look upon this Church not like that of the Jews, limited to one people, confined to one nation, but by the appointment and command of Chriſt, and by the efficacy of his aſſiſting power, to be diſſeminated through

through all nations, to be extended to all places. to be propagated to all ages, to contain in it all truths neceſſary to be known, to exact abſolute obedience from all men to the commands of Chriſt, and to furniſh us with all graces neceſſary to make our perſons acceptable, and our actions well-pleaſing, in the ſight of God. And thus *I believe the Holy Catholick Church.*

The Communion of Saints.

THIS part of the Article beareth ſomething a (*a*) later date than any of the reſt, but yet is no way inferior to the other in relation to the certainty of the truth thereof. And the late admiſſion of it into the Creed will be thus far advantageous, that thereby we may be the better aſſured of the true intent of it, as it is placed in the Creed. For it will be no way fit to give any other explication of theſe words as the ſenſe of the Creed, than what was then underſtood by the Church of God, when they were firſt inſerted.

If we look upon the firſt inſtitution of the Church, and the original condition of thoſe perſons which
Acts ii. 44, 45. received the Goſpel, how they *were all together, and had all things common*; how *they ſold their poſſeſſions and goods, and parted them to all men as every man had*
2 Cor. viii. 14, 15. *need*; how St. Paul urged *an equality, that the abundance of ſome might ſupply the want of others, as it was written, He that had gathered much had nothing over, and he that had gathered little had no lack:* we might well conceive that *the communion* (which word might be taken for *communication*) *of the ſaints*, may ſignify the great (*b*) charity, bounty, and community among the people of God.

But being that community, preciſely taken, was not of eternal obligation, nor actually long continued in the Church; being I conceive this Article doth

doth not wholly look upon that which is already paſt; and eſpecially, being I think neither that cuſtom, nor that notion was then generally received in the Church, when this communion of ſaints was firſt inſerted, I ſhall therefore endeavour to ſhew that communion which is attributed to the ſaints both according to the Fathers who have delivered it, and according to the Scriptures from whence they derived it.

Now all communion being between ſuch as are ſome way different and diſtinct, the communion of the ſaints may either be conceived between them and others, or between themſelves; between them and others, as differing from them, either in their nature or their ſanctity; between themſelves, as diſtinct in perſon only, or condition alſo. Wherefore if we can firſt underſtand who, or what kind of perſons theſe are which are called *ſaints*, with whom beſide themſelves, and how among themſelves, in this relation as they are the ſaints, they have communion; and laſtly, in what the nature of that communion in each reſpect conſiſteth; I know not what can be thought wanting to the perfect explication of *the communion of ſaints*.

That we may underſtand what communion the ſaints have with others, it will be neceſſary firſt to conſider what it is to be a ſaint, in what the true nature of ſaintſhip doth conſiſt, by what the ſaints are diſtinguiſhed from others. Again, that we may underſtand what communion the ſaints have with or among themſelves, it will be farther neceſſary to conſider who are thoſe perſons to which that title doth belong, what are the various conditions of them, that we may be able to comprehend all ſuch as are true ſaints, and thence conclude the communion between them all.

I take it firſt for granted, that though the Greek word, which we tranſlate *ſaints*, be in itſelf as applicable to (*c*) things, as perſons; yet in this Article

it ſignifieth not *holy things*, but *holy ones*, that is, perſons holy. Secondly, I take it alſo for granted, that the ſingular Holy One, the Holy One of Iſrael, the Fountain of all ſanctity, the Sanctifier of all ſaints, is not comprehended in the Article, though the communion of the holy ones with that ſingular, eminent, and tranſcendent (*d*) Holy One, be contained in it. Thirdly, I take it farther for granted, that the word in this Article, which we tranſlate *ſaints*, is not taken in the original of the Creed, as it is often taken in the tranſlation of the Old Teſtament, for the (*e*) *ſanctuary*, as if the communion were nothing elſe but a right of communicating or participating of the holy things of God. Laſtly, I take it alſo for granted, that although the bleſſed and holy angels are ſometimes called in the Scriptures by the name of (*f*) *ſaints*, yet they are not thoſe ſaints who are here ſaid to have the communion, though the ſaints have communion with them.

For this part of the Article hath a manifeſt relation to the former, in which we profeſs to believe the holy Church; which Church is therefore holy, becauſe thoſe perſons are ſuch, or ought to be, which are within it, the Church itſelf being nothing elſe but a collection of ſuch perſons. To that confeſſion is added this communion; but becauſe though the Church be holy, yet every perſon contained in it is not truly ſo, therefore is added this part of the Article which concerneth thoſe who are truly ſuch. There is therefore no doubt but the ſaints mentioned here are members of the Church of Chriſt, as we have deſcribed it, built upon the Apoſtles, laid upon the foundation of their doctrine, who do not only profeſs the Goſpel, but alſo are ſanctified thereby.

The only queſtion then remaining is, in what their ſanctity or ſaintſhip doth conſiſt, and (becauſe though they which are believers ſince our Saviour's death, be truly and more highly ſanctified, yet ſuch

as

as lived before and under the Law, the Patriarchs, the Prophets, and the ſervants of God were ſo called, and were truly named the ſaints of God) who are the perſons which are capable of that denomination?

Now being God himſelf hath given a rule unto his people, which is both in the nature of a precept and of a pattern: (*Be ye holy*, as *I the Lord your God am holy: Be ye holy*, there's the command; as *the Lord your God is holy*, there's the rule:) being it is impoſſible that we ſhould have the ſame ſanctity which is in God, it will be neceſſary to declare what is this holineſs which maketh men to be accounted holy ones, and to be called *ſaints*.

The true notion of ſaints is expreſſed by Moſes both as to the ſubject, and the affection or qualification of it; for they are called by him *men of holineſs*; ſuch are the perſons underſtood in this Article, which is the communion of men of holineſs. Now holineſs in the firſt acception of it ſignifieth ſeparation, and that with the relation of a double term, of one from which the ſeparation is made, and of the other to which that which is ſeparated is applied. Thoſe things which were counted holy under the Law were ſeparated from common uſe, and applied to the ſervice of God; and their ſanctity was nothing elſe but that ſeparation from and to thoſe terms; from an uſe and exerciſe profane and common, to an uſe and exerciſe peculiar and divine. Thus all ſuch perſons as are called from the vulgar and common condition of the world unto any peculiar ſervice or relation unto God, are thereby denominated holy, and in ſome ſenſe receive the name of *ſaints*. The penmen of the Old Teſtament do often ſpeak of the people of Iſrael as of an holy nation, and God doth ſpeak unto them as to a people holy unto himſelf; becauſe he had choſen them out of all the nations of the world, and appropriated them to himſelf. Although therefore moſt of that nation were rebellious to him which called them, and void of all true inherent

Exod. xxii. 31. ואנשי קדש׃

and actual ſanctity; yet becauſe they were all in that manner ſeparated, they were all, as to that ſeparation, called holy. In the like manner thoſe of the New Teſtament writing to ſuch as were called, and had received, and were baptized in, the faith, give unto them all the name of *ſaints*, as being in ſome manner ſuch, by being called and baptized. For being baptiſm is a waſhing away of ſin, and the purification from ſin is a proper ſanctification; being every one who is ſo called and baptized is thereby ſeparated from the reſt of the world which are not ſo, and all ſuch ſeparation is ſome kind of ſanctification; being, though the work of grace be not perfectly wrought, yet when the means are uſed, without ſomething appearing to the contrary, we ought to preſume of the good effect; therefore all ſuch as have been received into the Church, may be in ſome ſenſe called holy.

But becauſe there is more than an outward vocation, and a charitable preſumption, neceſſary to make a man holy; therefore we muſt find ſome other qualification which muſt make him really and truly ſuch, not only by an extrinſical denomination, but by a real and internal affection. What this ſanctity is, and who are capable of this title properly, we muſt learn out of the Goſpel of Chriſt: by which alone, ever ſince the Church of Chriſt was founded, any man can become a ſaint. Now by the tenure of the Goſpel we ſhall find that thoſe are truly and
1 Cor. i. 2. properly ſaints which are *ſanctified in Chriſt Jeſus:* firſt, in reſpect of their holy faith, by which they
1 John v. 1. are regenerated; for *whoſoever believeth that Jeſus is the Chriſt, is born of God*; by which they are purged,
Acts xv. 9. God himſelf *purifying their hearts by faith*, whereby
1 Cor. vi. 11. *they are waſhed, ſanctified, and juſtified in the name of*
Eph. i. 13. *the Lord Jeſus, in whom alſo after that they believe, they are ſealed with the holy Spirit of promiſe.* Secondly,
1 Pet. i. 15. in reſpect of their converſation: For *as he which*
2 Pet. i. 8. *hath called them is holy*, ſo are *they holy in all manner*

of

of converſation: adding to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity, that they may neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt. Such perſons then as are called by a holy calling, and not diſobedient unto it; ſuch as are endued with a holy faith, and purified thereby; ſuch as are ſanctified by the holy Spirit of God, and by virtue thereof do lead a holy life, *perfecting holineſs in the fear of God*, ſuch perſons, I ſay, are really and truly ſaints; and being of the Church of Chriſt, (as all ſuch now muſt of neceſſity be) are the proper ſubject of this part of the Article, *the communion of ſaints*, as it is added to the former, *the holy Catholick Church.* 2 Pet. i. 5, 6, 7, 8.

Now as theſe are the ſaints of the Church of Chriſt, from whence they were called the *Churches of the ſaints*; ſo there was never any Church of God but there were ſuch perſons in it as were ſaints: we read in the Pſalms (*g*) of *the congregation* and *the aſſembly of the ſaints*; and Moſes aſſured the people of Iſrael, that *all the ſaints of God* were *in* his *hand:* we read in the Prophets of *the ſaints of the Moſt High*; and at our Saviour's death *the bodies of ſuch ſaints which ſlept aroſe.* Where again we may obſerve that they were ſaints while their bodies were in the grave; as Aaron in the time of David kept the name of *the Saint of the Lord.* Such as are holy in their lives do not loſe their ſanctity, but improve it at their deaths; nor can they loſe the honour of that appellation, while that which gives it doth acquire perfection. 1 Cor. xiv. 33. Pſal. cvi. 16.

Hence grows that neceſſary diſtinction of the ſaints on earth, and the ſaints in heaven; the firſt belonging to the militant, the ſecond to the triumphant Church. Of the firſt the prophet David ſpeaketh expreſsly, *Thou art my Lord; my goodneſs extendeth not to thee, but to the ſaints that are in the* Pſal. xvi. 2, 3.

earth: of theſe do we read in the Acts of the Apoſtles, to theſe did St. Paul direct his Epiſtles. Of the ſe-
1 Cor. vi. 2. cond doth the Apoſtle make that queſtion, *Do ye not know that the ſaints ſhall judge the world?* And all thoſe which were ſpoken of as ſaints then in earth, if truly ſuch, and departed ſo, are now, and ſhall for ever continue, ſaints in heaven.

Having thus declared what is the ſanctity required to make a ſaint, that is, a man of holineſs; having alſo diſtinguiſhed the ſaints before and under the Goſpel, (which difference is only obſervable as to this expoſition of the Creed,) and again diſtinguiſhing the ſame ſaints while they live here with men on earth, and when after death they live with God in heaven; having alſo ſhewed that of all theſe, thoſe ſaints are here particularly underſtood who in all ages lived in the Church of Chriſt; we may now properly deſcend to the next conſideration, which is, who are thoſe perſons with whom thoſe ſaints have this communion, and in what the communion which they have conſiſts.

Firſt then, the ſaints of God living in the Church of Chriſt, have communion with God the Father: for the Apoſtles did therefore write that they to whom
1 John i. 3. they wrote might have communion with them, (*that which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us*, ſaith St. John,)
Κοινωνία μετὰ τοῦ Πατρός. and did at the ſame time declare that their *communion* was *with the Father*. Wherefore being all the ſaints of God under the Goſpel receiving the doctrine of the Apoſtles have communion with them; being the communion of the Apoſtles was the communion with the Father: it followeth that all the ſaints of God under the Goſpel have a communion with God the Father. As we are the branches of the Vine, ſo the Father is the Huſbandman; and thus the ſaints par-
Jam. ii. 23. take of his care and inſpection. As *Abraham believed God, and it was imputed unto him for righteouſneſs, and he was called the friend of God*; ſo all which are heirs

of

of the faith of Abraham are made partakers of the same relation. Nor are we only friends, but also sons; for *behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* Thus must we acknowledge that the saints of God have communion with the Father, because by the *great and precious promises* given unto them, they *become partakers of the divine nature.* 1 John iii. 1. 2 Pet. i. 4. Θείας κοινωνοὶ φύσεως.

Secondly, The saints of God living in the Church of God have communion with the Son of God: for, as the Apostle said, *our communion is with the Father and the Son*; and this connection is infallible, because *he that abideth in the doctrine of Christ, he hath both the Father and the Son*; and our Saviour prayed for all such as should *believe on him through the word of the Apostles, that they might be one, as the Father is one in him and he in the Father, that they also may be one in both: I in them,* saith Christ, *and thou in me, that they may be made perfect in one.* This communion of the saints with the Son of God is, as most evident, so most remarkable. He hath taken unto him our nature and infirmities; he hath taken upon him our sins, and the curse due unto them; while *we all have received of his fulness, and grace for grace*; and are all called to the *fellowship of his sufferings*, that we may *be conformable to his death.* What is the fellowship of brethren and coheirs, of the bridegroom and the spouse; what is the communion of members with the head, of branches with the vine, that is the communion of saints with Christ. For God *hath called us unto the fellowship of his Son Jesus Christ our Lord.* 1 John i. 3. 2 John 9. John xvii. 20, 21, 23. John i. 16. Phil. iii. 10. 1 Cor. i. 9. Κοινωνία τοῦ Υἱοῦ.

Thirdly, The saints of God in the Church of Christ have communion with the Holy Ghost: and the Apostle hath two ways assured us of the truth thereof, one rhetorically, by a seeming doubt, *if* there *be any fellowship of the Spirit*; the other devoutly, praying for it, *The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost,* Phil. ii. 1. Κοινωνία Πνεύματος. 2 Cor. xiii. 14.

be with you all. The ſaints are therefore ſuch, becauſe they partake of the Holy Ghoſt; for they are therefore holy becauſe they are ſanctified, and it is the Spirit alone which ſanctifieth. Beſide, the communion with the Father and the Son is wrought by the communication of the Spirit; for hereby do we
Rom. viii. 15. become the Sons of God, in that *we have received the Spirit of adoption, whereby we cry, Abba, Father*; and thereby do we become coheirs with Chriſt, in
Gal. iv. 6, 7. that *becauſe we are ſons God hath ſent forth the Spirit of his Son into our hearts, crying, Abba, Father; ſo that we are no more ſervants, but ſons; and if ſons, then heirs of God through Chriſt.* This is the communion which the ſaints enjoy with the three Perſons of the bleſſed Trinity; this is the heavenly fellowſhip repreſented
Gen. xviii. 1, 2. unto entertaining Abraham, when *the Lord appeared unto him*, and *three men ſtood by him:* for our Saviour
John xiv. 23. hath made us this moſt precious promiſe, *If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.* Here is the ſoul of man made the habitation of God the Father, and of God the Son; and the preſence of the Spirit cannot be wanting where
Rom. viii. 9. thoſe two are inhabiting; for *if any man have not the Spirit of Chriſt, he is none of his.* The Spirit therefore with the Father and the Son inhabiteth in the ſaints;
1 Cor. iii. 16. for *know ye not*, ſaith the Apoſtle, *that ye are the temple of God, and that the Spirit of God dwelleth in you?*

Fourthly, The ſaints of God in the Church of Chriſt have communion with the holy angels. They who did foretel the birth of John the forerunner of Chriſt, they who did annunciate unto the bleſſed Virgin the conception of the Saviour of the world, they who ſung a glorious hymn at the nativity of the Son of God, they who carried the ſoul of Lazarus into Abraham's boſom, they who appeared unto Chriſt from heaven in his agony to ſtrengthen him, they who opened the priſon-doors and brought the Apoſtles forth,

forth, they who at the end of the world ſhall ſever the wicked from among the juſt, and gather together the elect of God, certainly they have a conſtant and perpetual relation to the children of God. Nay, *are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?* They have a particular ſenſe of our condition, for Chriſt hath aſſured us that *there is joy in the preſence of the angels of God over one ſinner that repenteth.* And upon this relation the angels, who are all the angels, that is, the meſſengers, of God, are yet called the angels of men, according to the admonition of Chriſt, *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.*

Heb. i. 14.

Luke xv. 10.

Matt. xviii. 10.

Thus far have we conſidered *the communion of ſaints* with ſuch as are diſtinguiſhed from them by nature as they are men; the fellowſhip which they have in heaven with God, and his holy angels, while they are on earth. Our next conſideration will be, what is the communion which they have with thoſe who are of the ſame nature, but not partakers of the ſame holineſs with them.

Fifthly therefore, The ſaints of God, while they are of the Church of Chriſt on earth, have ſome kind of communion with thoſe men which are not truly ſaints. There were not hypocrites among the Jews alone, but in the Church of Chriſt many cry, *Lord, Lord*, whom he knoweth not. The tares have the privilege of the field, as well as the wheat; and the bad fiſh of the net, as well as the good. The ſaints have communion with hypocrites in all things with which the diſtinction of a ſaint and hypocrite can conſiſt. They communicate in the ſame water, both externally baptized alike; they communicate in the ſame Creed, both make the ſame open profeſſion of faith, both agree in the acknowledgment of the ſame principles of religion; they communicate in the ſame word, both hear the ſame doctrine preached; they

they communicate at the ſame table, both eat the ſame bread, and drink the wine, which Chriſt hath appointed to be received: but the hypocrite doth not communicate with the ſaint in the ſame ſaving grace, in the ſame true faith working by love, and in the ſame renovation of mind and ſpirit; for then he were not an hypocrite, but a ſaint: a ſaint doth not communicate with the hypocrite in the ſame ſins, in the ſame lurking infidelity, in the ſame unfruitfulneſs under the means of grace, in the ſame falſe pretence and empty form of godlineſs; for then he were not a ſaint, but an hypocrite. Thus the ſaints may communicate with the wicked, ſo they communicate not with their wickedneſs; and may have fellowſhip with ſinners, ſo they have no fellowſhip with that which makes them ſuch, that is, their ſins. The Apoſtle's command runneth thus, *Have no fellowſhip with the unfruitful works of darkneſs* (*h*); and again, *Be not partakers of other men's ſins:* and a voice from heaven ſpake concerning Babylon, *Come out of her, my people, that ye be not partakers of her ſins.* To communicate with ſin is ſin, but to communicate with a ſinner in that which is not ſin, can be no ſin; becauſe the one defileth, and the other cannot, and that which defileth not is no ſin.

Having thus conſidered thoſe who differ from the ſaints of God; firſt, in reſpect of their humanity, as they are men; ſecondly, in reference to their ſanctity, as they are men of holineſs: we are now to conſider ſuch as differ either only in perſon, as the ſaints alive; or in preſent condition alſo, as the ſaints departed.

Sixthly, therefore, The ſaints of God living in the Church of Chriſt, have communion with all the ſaints living in the ſame Church. *If we walk in the light, we have fellowſhip one with another*; we all have benefit of the ſame ordinances, all partake of the ſame promiſes, we all are endued with the graces of the ſame Spirit, all united with the ſame mutual love

1 John i. 7. Κοινωνίαν μετ' ἀλλήλων.

and

and affection, *keeping the unity of the Spirit in the bond of peace*; all engrafted into the ſame ſtock, and ſo receiving life from the ſame root; all *holding the* ſame *head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.* For in the philoſophy of the Apoſtle, the nerves are not only the inſtruments of motion and ſenſation, but of nutrition alſo; ſo that every member receiveth nouriſhment by their intervention from the head; and being the head of the body is Chriſt, and all the ſaints are members of that body, they all partake of the ſame nouriſhment, and ſo have all communion among themſelves. Eph. iv. 3. Col. ii. 19.

Laſtly, The ſaints of God living in the Church of Chriſt, are in communion with all the ſaints (*i*) departed out of this life and admitted to the preſence of God. Jeruſalem ſometimes is taken for the Church on earth, ſometimes for that part of the Church which is in heaven, to ſhew that as both are repreſented by one, ſo both are but one city of God. Wherefore thus doth the Apoſtle ſpeak to ſuch as are called to the Chriſtian faith, *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and an innumerable company of angels, to the general aſſembly and Church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant.* Indeed the communion of the ſaints in the Church of Chriſt with thoſe which are departed is demonſtrated by their communion with the ſaints alive. For if I have communion with a ſaint of God, as ſuch, while he liveth here, I muſt ſtill have communion with him when he is departed hence; becauſe the foundation of that communion cannot be removed by death. The myſtical union between Chriſt and his Church, the ſpiritual conjunction of the members to the Head, is the true foundation of that communion which one member hath with another, all the members living and increaſing Heb. xii. 22, 23.

creaſing by the ſame influence which they receive from him. But death, which is nothing elſe but the ſeparation of the ſoul from the body, maketh no ſeparation in the myſtical union, no breach of the ſpiritual conjunction; and conſequently there muſt continue the ſame communion, becauſe there remaineth the ſame foundation. Indeed, the ſaint departed before his death had ſome communion with the hypocrite, as hearing the word, profeſſing the faith, receiving the ſacraments together; which being in things only external, as they were common to them both, and all ſuch external actions ceaſing in the perſon dead, the hypocrite remaining loſeth all communion with the ſaint departing, and the ſaints ſurviving ceaſe to have farther fellowſhip with the hypocrite dying. But being the true and unfeigned holineſs of man wrought by the powerful influence of the Spirit of God, not only remaineth, but alſo is improved after death; being the correſpondence of the internal holineſs was the true communion between their perſons in their life, they cannot be ſaid to be divided by death, which had no power over that ſanctity by which they were firſt conjoined.

This communion of the ſaints in heaven and earth, upon the myſtical union of Chriſt their head, being fundamental and internal, what acts or external operations it produceth is not ſo certain. That we communicate with them in hope of that happineſs which they actually enjoy is evident; that we have the Spirit of God given us as an earneſt, and ſo a part of their felicity, is certain. But what they do in heaven in relation to us on earth particularly conſidered, or what we ought to perform in reference to them in heaven, beſide a reverential reſpect and ſtudy of imitation, is not revealed unto us in the Scriptures, nor can be concluded by neceſſary deduction from any principles of Chriſtianity. They which firſt found this part of the Article in the Creed, and delivered their expoſition unto us, have

have made no greater enlargement of this communion, as to the ſaints of heaven, than the ſociety (*k*) of hope, eſteem, and imitation on our ſide, of deſires and ſupplications on their ſide: and what is now taught by the Church of Rome, is, as unwarrantable, ſo a novitious interpretation.

The neceſſity of the belief of this *communion of ſaints* appeareth, firſt, in that it is proper to excite and encourage us to holineſs of life. *If we walk in the light, as God is in the light, we have fellowſhip one with another.* But *if we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth. For what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial?* When Chriſt ſent St. Paul to the Gentiles, it was *to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they might receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in Chriſt.* Except we be turned from darkneſs, except we be taken out of the power of Satan, which is the dominion of ſin, we cannot receive the inheritance among them who are ſanctified, we cannot be thought *meet to be partakers of the inheritance of the ſaints in light.* Indeed there can be no communion where there is no ſimilitude, no fellowſhip with God without ſome ſanctity; becauſe his nature is infinitely holy, and his actions are not ſubject to the leaſt iniquity.

1 John i. 6, 7. 2 Cor. vi. 14, 15. Acts xxvi. 18. Col. i. 12.

Secondly, The belief of *the communion of ſaints* is neceſſary to ſtir us up to a proportionate gratitude unto God, and an humble and cheerful acknowledgment of ſo great a benefit. We cannot but acknowledge that they are *exceeding great and precious promiſes*, by which we become *partakers of the divine nature. Who am I?* ſaid David, *and what is my life, that I ſhould be ſon-in-law to the king?* What are the ſons of men, what are they which are called

2 Pet. i. 4. 1 Sam. xviii. 18.

to

to be ſaints, that they ſhould have fellowſhip with God the Father? St. Philip the Apoſtle ſaid unto
John xiv. 8. our Saviour, *Lord, ſhew us the Father, and it ſufficeth*; whereas he hath not only ſhewn us, but come unto us with the Father, and dwelt within us by his Holy Spirit; he hath called us to the fellowſhip of the angels and archangels, of the cherubins and ſeraphins, to the glorious company of the Apoſtles, to the goodly fellowſhip of the Prophets, to the noble army of martyrs, to the Holy Church militant on earth, and triumphant in heaven.

Thirdly, The belief of *the communion of ſaints* is neceſſary to inflame our hearts with an ardent affection towards thoſe which live, and a reverent reſpect towards thoſe which are departed and are now with God. Nearneſs of relation requireth affection, and that man is unnatural who loveth not thoſe perſons which nature hath more immediately conjoined to him. Now no conjunction natural can be compared with that which is ſpiritual, no temporal relation with that which is eternal. If ſimilitude of ſhape and feature will create a kindneſs, if congruity of manners and diſpoſition will conjoin affections, what ſhould be the mutual love of thoſe who have the image of the ſame God renewed within them, of thoſe who are endued with the gracious influences of the ſame Spirit? And if all the ſaints of God living in the communion of the Church deſerve the beſt of our affections here on earth, certainly when they are diſſolved and with Chriſt, when they have been bleſſed with a ſight of God, and rewarded with a crown of glory, they may challenge ſome reſpect from us, who are here to wait upon the will of God, expecting when ſuch a happy change ſhall come.

Fourthly, This tendeth to the directing and enlarging our acts of charity. We are obliged to be charitable unto all men, becauſe the love of our brother is the foundation of our duty towards man, and in the language of the Scriptures whoſoever is another is

our

our brother; but we are particularly directed to them that are of the houſehold of faith. And as there is a general reaſon calling for our mercy and kindneſs unto all men, ſo there is a more ſpecial reaſon urging thoſe who are truly ſanctified by the Spirit of God to do good unto ſuch as appear to be led by the ſame Spirit; for if they communicate with them in the everlaſting mercies of God, it is fit they ſhould partake of the bowels of man's compaſſion; (*l*) if they communicate with them in things ſpiritual and eternal, can it be much that they ſhould partake with them of ſuch things as are temporal and carnal?

To conclude, Every one may learn from hence what he is to underſtand by this part of the Article, in which he profeſſeth to believe *the communion of ſaints*; for thereby he is conceived to expreſs thus much: I am fully perſuaded of this as of a neceſſary and infallible truth, that ſuch perſons as are truly ſanctified in the Church of Chriſt, while they live among the crooked generations of men, and ſtruggle with all the miſeries of this world, have fellowſhip with God the Father, God the Son, and God the Holy Ghoſt, as dwelling with them, and taking up their habitations in them: that they partake of the care and kindneſs of the bleſſed angels, who take delight in the miniſtration for their benefit: that beſide the external fellowſhip which they have in the word and ſacraments with all the members of the Church, they have an intimate union and conjunction with all the ſaints on earth as the living members of Chriſt; nor is this union ſeparated by the death of any; but as Chriſt in whom they live is the Lamb ſlain from the foundation of the world, ſo have they fellowſhip with all the ſaints which from the death of Abel have ever departed in the true faith and fear of God, and now enjoy the preſence of the Father, and follow the Lamb whitherſoever he goeth. And thus I believe *the communion of ſaints.*

ARTICLE

ARTICLE X.

The Forgiveneſs of Sins.

THIS Article hath (*m*) always been expreſsly contained and acknowledged in the Creed, as being a moſt neceſſary part of our Chriſtian profeſſion: and for ſome ages it immediately followed the belief of *the* (*n*) *holy Church*, and was therefore added immediately after it, to ſhew that remiſſion of ſins was to be obtained in the (*o*) Church of Chriſt. For being the Creed at firſt was made to be uſed as a confeſſion of ſuch as were to be baptized, declaring their faith in the Father, the Son, and the Holy Ghoſt, in whoſe name baptiſm was adminiſtered; they propounded unto them the *holy Church*, into which by baptiſm they were to be admitted, and *the forgiveneſs of ſins*, which by the ſame baptiſm was to be obtained; and therefore in ſome Creeds it was particularly expreſſed, (*p*) *I believe one baptiſm for the forgiveneſs of ſins.*

Looking thus upon this Article, with this relation, we find the ſenſe of it muſt be this, that we believe *forgiveneſs of ſins* is to be obtained in the Church of Chriſt. For the explication whereof it will be neceſſary, firſt, to declare what is the nature of remiſſion of ſins, in what that action doth conſiſt; ſecondly, to ſhew how ſo great a privilege is propounded in the Church, and how it may be procured by the members of the Church. That we may underſtand the notion of *forgiveneſs of ſins*, three conſiderations are required; firſt, What is the nature of ſin, which is to be forgiven; ſecondly, What is the guilt or obligation of ſin, which wanteth forgiveneſs; thirdly, What is the remiſſion itſelf, or the looſing of that obligation.

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As the power of ſin is revealed only in the Scriptures, ſo the nature of it is beſt underſtood from thence. And though the writings of the Apoſtles give us few definitions, yet we may find even in them a proper definition of ſin. *Whoſoever committeth ſin tranſgreſſeth alſo the law*, ſaith St. John, and then rendereth this reaſon of that univerſal aſſertion, *for ſin is the tranſgreſſion of the law.* Which is an argument drawn from the definition of ſin; for he ſaith not, *Every ſin is the tranſgreſſion of the law*, which had been neceſſary, if he had ſpoken by way of propoſition only, to have proved the univerſality of his aſſertion, but produceth it indefinitely, *ſin is the tranſgreſſion of the law*, which is ſufficient, ſpeaking it by way of (*q*) definition. And it is elſewhere moſt evident that every ſin is ſomething prohibited by ſome law, and deviating from the ſame. For the Apoſtle affirming, that *the law worketh wrath*, that is, a puniſhment from God, giveth this as a reaſon or proof of his affirmation, *for where no law is, there is no tranſgreſſion.* The law of God is the rule of the actions of men, and any aberration from that rule is (*r*) ſin: the law of God is pure, and whatſoever is contrary to that law is impure. Whatſoever therefore is done by man, or is in man, having any contrariety or oppoſition to the law of God, is ſin. Every action, every word, every thought againſt the law is a ſin of commiſſion, as it is terminated to an object diſſonant from, and contrary to the prohibition of the law, or a negative precept. Every omiſſion of a duty required of us is a ſin, as being contrary to the commanding part of the law, or an affirmative precept. Every evil habit contracted in the ſoul of man by actions committed againſt the law of God, is a ſin conſtituting a man truly a ſinner, even then when he actually ſinneth not. Any corruption and inclination in the ſoul, to do that which God forbiddeth, and to omit that which God commandeth,

1 John iii. 4.

Rom. iv. 15.

howſoever ſuch corruption and evil inclination came into that ſoul, whether by an act of his own will, or by an act of the will of another, is a ſin, as being ſomething diſſonant and repugnant to the law of God. And this I conceive ſufficient to declare the nature of ſin.

The ſecond particular to be conſidered is the obligation of ſin, which muſt be preſuppoſed to the ſolution or remiſſion of it. Now every ſin doth cauſe a guilt, and every ſinner, by being ſo, becomes a guilty perſon; which guilt conſiſteth in a debt or obligation to ſuffer a puniſhment proportionable to the iniquity of the ſin. It is the nature of laws in general to be attended with theſe two, puniſhments and rewards; the one propounded for the obſervation of them, the other threatened upon the deviation from them. And although there were no threats or penal denunciations accompanying the laws of God, yet the tranſgreſſion of them would nevertheleſs make the perſon tranſgreſſing worthy of, and liable unto, whatſoever puniſhment can in juſtice be inflicted for that ſin committed. Sins of commiſſion paſs away in the acting or performing of them; ſo that he which acteth againſt a negative precept, after the act is paſſed, cannot properly be ſaid to ſin. Sins of omiſſion, when the time is paſſed in which the affirmative precept did oblige unto performance, paſs away, ſo that he which did then omit his duty when it was required, and in omitting ſinned, after that time cannot be truly ſaid to ſin. But though the ſin itſelf do paſs away together with the time in which it was committed, yet the guilt thereof doth never paſs which by committing was contracted. He which but once committeth adultery, at that one time ſinneth, and at no time after can be ſaid to commit that ſin; but the guilt of that ſin remaineth on him ſtill, and he may be for ever ſaid to be guilty of adultery, becauſe he is for ever ſubject

to

to the wrath of God, and (*s*) obliged to ſuffer the puniſhment due unto adultery.

This debt or obligation to puniſhment is not only neceſſarily reſulting from the nature of ſin, as it is a breach of the law, nor only generally delivered in the Scriptures revealing the wrath of God unto all unrighteouſneſs, but it is yet more particularly repreſented in the word, which teacheth us, if we do ill, how *ſin lieth at the door*. Our bleſſed Saviour thus taught his Diſciples, (*t*) *Whoſoever is angry with his brother without a cauſe, ſhall be liable* (*obnoxious*, or *bound over*) *to the judgment*; *and whoſoever ſhall ſay to his brother, Raca, ſhall be liable* (*obnoxious*, or *bound over*) *to the council*; *but whoſoever ſhall ſay, Thou fool, ſhall be liable* (*obnoxious*, or *bound over*) *to hell fire*. So ſaith our Saviour again, *All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewithſoever they ſhall blaſpheme: But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is liable* (*obnoxious*, or *bound over*) *to eternal damnation*. Whence appeareth clearly the guilt of ſin and obligation to eternal puniſhment, if there be no remiſſion or forgiveneſs of it; and the taking off that liableneſs, obnoxiouſneſs, or obligation unto death, if there be any ſuch remiſſion or forgiveneſs: all which is evident by the oppoſition, much to be obſerved, in our Saviour's expreſſion, *He hath never forgiveneſs, but is liable to eternal death*.

(*t*) Matt. v. 22, Mark iii. 28, 29.

God, who hath the ſovereign power and abſolute dominion over all men, hath made a law to be a perpetual and univerſal rule of human actions; which law whoſoever doth violate, or tranſgreſs, and thereby ſin (for by ſin we underſtand nothing elſe but the tranſgreſſion of the law), is thereby obliged in all equity to ſuffer the puniſhment due to that obliquity. And after the act of ſin is committed and paſſed over, this guilt reſulting from that act, remaineth; that is, the perſon who committed it

continueth ſtill a debtor to the vindictive juſtice of God, and is obliged to endure the puniſhment due unto it: which was the ſecond particular to be conſidered.

The third conſideration now followeth, What is *the forgiveneſs of ſin*, or in what *remiſſion* doth conſiſt: which at firſt appeareth to be an act of God toward a ſinner, becauſe the ſin was committed againſt the law of God; and therefore the puniſhment muſt be due from him, becauſe the injury was done unto him. But what is the true notion or nature of this act, or how God doth forgive a ſinner, is not ſo eaſy to determine: nor can it be concluded out of the words themſelves which do expreſs it, the niceties of whoſe (*u*) originations will never be able to yield a juſt interpretation.

For although the word ſignifying *remiſſion* have one ſenſe among many other which may ſeem proper for this particular concernment, yet becauſe the ſame word hath been often uſed to ſignify the ſame action of God in forgiving ſins, where it could have no ſuch particular notion, but ſeveral times hath (*x*) another ſignification tending to the ſame effect, and as proper to the remiſſion of ſins; therefore I conceive the true nature of *forgiveneſs of ſins* is rather to be underſtood by the conſideration of all ſuch ways and means which were uſed by God in the working and performing of it, than in this, or any other, word which is made uſe of in expreſſing it.

Now that we may underſtand what was done toward the remiſſion of ſins, that from thence we may conclude what is done in it; it is firſt to be obſerved, that *almoſt all things by the Law were purged with blood, and without ſhedding of blood there is no remiſſion.* And what was then legally done, was but a type of that which was to be performed by Chriſt, and therefore the blood of Chriſt muſt neceſſarily be involved in the remiſſion of ſins; for he (*y*) *once in*

Heb. ix. 22. Χωρὶς αἱματεκχυσίας ὲ γίνεται ἄφεσις.

Heb. ix. 26.

the

the end of the world hath appeared to put away ſin by the ſacrifice of himſelf. It muſt then be acknowledged, and can be denied by none, that Chriſt did ſuffer a painful and ſhameful death, as we have formerly deſcribed it; that the death which he endured, he did then ſuffer for ſin; for *this man*, ſaith the Apoſtle, Heb. x. 12. *offered one ſacrifice for ſins*; that the ſins for which he ſuffered were not his own, for *Chriſt hath once ſuffered* 1 Pet. iii. 18. *for ſins, the juſt for the unjuſt*; he was *holy, harmleſs,* Heb. vii. 26. *undefiled, and ſeparate from ſinners*, and therefore had no ſins to ſuffer for; that the ſins which he ſuffered for were ours, for *he was wounded for our tranſgreſ-* Iſa. liii. 5. *ſions, he was bruiſed for our iniquities*; *He was delivered* Rom. iv. *for our offences*, he *gave himſelf for our ſins, he died for* 25. Gal. i. 4. *our ſins according to the Scriptures*; that the dying for 1 Cor. xv. our ſins was ſuffering death as a puniſhment taken 3. upon himſelf, to free us from the puniſhment due unto our ſins; for God *laid on him the iniquity of us* Iſa. liii. 6. *all, and made him to be ſin for us who knew no ſin: he* 2 Cor. v. 21. *hath borne our griefs and carried our ſorrows, the chaſ-* Iſa. liii. 4. *tiſement of our peace was upon him, and with his ſtripes are we healed*; that by the ſuffering of this puniſhment to free us from the puniſhment due unto our ſins it cometh to paſs that our ſins are forgiven, for, *This* Matt. xxvi. *is my blood*, ſaith our Saviour, *of the New Teſtament,* 28. (or *Covenant,*) *which is ſhed for many for the remiſſion of ſins. In Chriſt we have redemption through his blood,* Eph. i. 7. *the forgiveneſs of ſins according to the riches of his grace.*

In which deduction or ſeries of truths we may eaſily perceive that *the forgiveneſs of ſins* which is promiſed unto us, which we upon that promiſe do believe, containeth in it a reconciliation of an offended God, and a ſatisfaction unto a juſt God; it containeth a reconciliation, as without which God cannot be conceived to remit; it comprehendeth a ſatisfaction, as without which God was reſolved not to be reconciled.

For the firſt of theſe, we may be aſſured of forgiveneſs of ſins, becauſe Chriſt by his death hath

reconciled God unto us, who was offended by our ſins; and that he hath done ſo, we are aſſured, becauſe he which before was angry with us, upon the conſideration of Chriſt's death, becomes propitious unto us, and did ordain Chriſt's death to be a propitiation for us. For we are *juſtified freely by his grace through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood. We have an advocate with the Father, and he is the propitiation for our ſins.* For *God loved us, and ſent his Son to be a propitiation for our ſins.* It is evident therefore that Chriſt did render God propitious unto us by his blood, (that is, his ſufferings unto death) who before was offended with us for our ſins. And this propitiation amounted to a reconciliation, that is, a kindneſs after wrath. We muſt conceive that God was angry with mankind before he determined to give our Saviour; we cannot imagine that God, who is eſſentially juſt, ſhould not abominate iniquity. The firſt affection we can conceive in him upon the lapſe of man, is wrath and indignation. God therefore was moſt certainly offended before he gave a Redeemer; and though it be moſt true, that he *ſo loved the world that he gave his only-begotten Son*; yet there is no incongruity in this, that a Father ſhould be offended with that Son which he loveth, and at that time offended with him when he loveth him. Notwithſtanding therefore that God loved men whom he created, yet he was offended with them when they ſinned, and gave his Son to ſuffer for them, that through that Son's obedience he might be reconciled to them.

Rom. iii. 24, 25.

1 John ii. 1, 2. iv. 10.

This reconciliation is clearly delivered in the Scriptures as wrought by Chriſt; For *all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt*; and that by virtue of his death, for *when we were enemies we were reconciled to God by the death of his Son, making peace through the blood of his croſs, and by him reconciling all things unto himſelf.* In vain it is objected that

2 Cor. v. 18.

Rom. v. 10. Col. i. 20.

that the Scriptures ſaith our Saviour reconciled men to God, but no where teacheth that he reconciled God to man; for in the language of the Scripture to reconcile a man to God, is in our vulgar language to reconcile God to man, that is to cauſe him who before was angry and offended with him to be gracious and propitious to him. As the princes of the Philiſtines ſpake of David, (z) *Wherewith ſhould he reconcile himſelf unto his maſter? ſhould it not be with the heads of theſe men?* Wherewith ſhall he reconcile Saul who is ſo highly offended with him, wherewith ſhall he render him gracious and favourable, but by betraying theſe men unto him? As our Saviour adviſeth, *If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee, leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother*, that is, reconcile thy brother to thyſelf, whom thou haſt injured, render him by thy ſubmiſſion favourable unto thee, who hath ſomething againſt thee, and is offended with thee. As the Apoſtle adviſeth the wife that *departeth from her huſband, to remain unmarried, or to be reconciled to her huſband*, that is, to appeaſe and get the favour of her huſband. In the like manner we are ſaid to be reconciled unto God, when God is reconciled, appeaſed, and become gracious and favourable unto us; and Chriſt is ſaid to reconcile us unto God, when he hath moved, and obtained of God to be reconciled unto us, when he hath appeaſed him and reſtored us unto his favour. Thus *when we were enemies we were reconciled to God*, that is, notwithſtanding he was offended with us for our ſins, we were reſtored unto his favour *by the death of his Son.*

1 Sam. xxix. 4.

Matt. v. 23, 24. Πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου.

1 Cor. vii. 11.

Rom. v. 10.

Whence appeareth the weakneſs of the Socinian exception, that in the Scriptures (*a*) we are ſaid to be reconciled unto God; but God is never ſaid to be reconciled unto us. For by that very expreſſion, it is to be underſtood, that he which is reconciled in the language of the Scriptures, is reſtored unto the

favour of him who was formerly offended with that perſon which is now ſaid to be reconciled. As when David was to be reconciled unto Saul, it was not that David ſhould lay down his enmity againſt Saul, but that Saul ſhould become propitious and favourable unto David: and therefore where the language is that David ſhould be reconciled unto Saul, the ſenſe is, that Saul, who was exaſperated and angry, ſhould be appeaſed and ſo reconciled unto David.

Nor is it any wonder God ſhould be thus reconciled to ſinners by the death of Chriſt, who *while we were yet ſinners died for us*, becauſe the puniſhment which Chriſt, who was our ſurety, endured, was a full ſatisfaction to the will and juſtice of God. *The Son of man came not to be miniſtered unto, but to miniſter, (b) and to give his life a ranſom for many.* Now a ranſom is a price given to redeem ſuch as are any way in captivity; any thing laid down by way of compenſation to take off a bond or obligation, whereby he which before was bound becometh free. All ſinners were obliged to undergo ſuch puniſhments as are proportionate to their ſins, and were by that obligation captivated and in bonds, and Chriſt did give his life a ranſom for them, and that a proper ranſom, if that his life were of any price, and given as ſuch. For a ranſom is properly nothing elſe but ſomething of (c) price given by way of redemption, to buy or purchaſe that which is detained, or given for the releaſing of that which is enthralled. But it is moſt evident that the life of Chriſt was laid down as a price; neither is it more certain that he died, than that he bought us: *Ye are bought with a price*, ſaith the Apoſtle, and it is *the Lord who bought us*, and the price which he paid was his blood; for (d) *we are not redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt.* Now as it was the blood of Chriſt, ſo it was a price given by way of compenſation: and as that blood was precious, ſo was it a full and perfect ſatisfaction. For as the gravity of the offence and

Rom. v. 8.

Matt. xx. 28.

1 Cor. vi. 20. vii. 23. 2 Pet. ii. 1. 1 Pet. i. 18, 19.

iniquity

iniquity of the ſin is augmented and increaſeth, according to the dignity of the perſon offended and injured by it; ſo the value, price, and dignity of that which is given by way of compenſation, is raiſed according to the dignity of the perſon making the ſatisfaction. God is of infinite majeſty, againſt whom we have ſinned; and Chriſt is of the ſame divinity, who gave his life a ranſom for ſinners: for *God* hath *purchaſed* his *Church with his own blood.* Although therefore God be ſaid to remit our ſins by which we were captivated, yet he is never ſaid to (*e*) remit the price without which we had never been redeemed: neither can he be ſaid to have remitted it, becauſe he did require it and receive it. Acts xx. 28.

If then we conſider together, on our ſide the nature and obligation of ſin, in Chriſt the ſatisfaction made, and reconciliation wrought, we ſhall eaſily perceive how God forgiveth ſins, and in what remiſſion of them conſiſteth. Man being in all conditions under ſome law of God, who hath ſovereign power and dominion over him, and therefore owing abſolute obedience to that law, whenſoever any way he tranſgreſſeth that law, or deviateth from that rule, he becomes thereby a ſinner, and contracteth a guilt, which is an obligation to endure a puniſhment proportionable to his offence; and God, who is the Lawgiver and Sovereign, becoming now the party wronged and offended, hath a moſt juſt right to puniſh man as an offender. But Chriſt taking upon him the nature of man, and offering himſelf a ſacrifice for ſin, giveth that unto God for and inſtead of the eternal death of man, which is more valuable and acceptable to God than that death could be, and ſo maketh a ſufficient compenſation and full ſatisfaction for the ſins of man: which God accepting, becometh reconciled unto us, and for the puniſhment which Chriſt endured, taketh off our obligation to eternal puniſhment.

Thus man who violated, by ſinning, the law of God, and by that violation offended God, and was thereby

thereby obliged to undergo the puniſhment due unto the ſin, and to be inflicted by the wrath of God, is, by the price of the moſt precious blood of Chriſt, given and accepted in full compenſation and ſatisfaction for the puniſhment which was due, reſtored unto the favour of God, who being thus ſatisfied, and upon ſuch ſatisfaction reconciled, is faithful and juſt to take off all obligation unto puniſhment from the ſinner; and in this act of God conſiſteth *the forgiveneſs of ſins*, which is ſufficient for the firſt part of the explication of this Article, as being deſigned for nothing elſe but to declare what is the true notion of *remiſſion of ſins*, in what that action doth conſiſt.

The ſecond part of the explication, taking notice not only of the ſubſtance, but alſo of the order of the Article, obſerving the immediate connection of it with the Holy Church, and the relation, which in the opinion of the ancients it hath unto it, will endeavour to inſtruct us how this great privilege of forgiveneſs of ſins is propounded in the Church, how it may be procured and obtained by the members of the Church.

At the ſame time when our Saviour ſent the Apoſtles to gather a Church unto him, he foretold
Luke xxiv. 47. *that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem*; and when the Church was firſt conſtituted, they thus exhorted thoſe whom they deſired to come into it,
Acts iii. 19. xiii. 38. *Repent and be converted, that your ſins may be blotted out*; and, *Be it known unto you, that through this man is preached unto you the forgiveneſs of ſins*. From whence it appeareth that the Jews and Gentiles were invited to the Church of Chriſt, that they might therein receive remiſſion of ſins; that the doctrine of remiſſion of all ſins propounded and preached to all men, was proper and peculiar to the Goſpel, which teacheth us that
Acts xiii. 39. *by Chriſt all that believe are juſtified from all things, from which they could not be juſtified by the law of Moſes*. Therefore John the Baptiſt, who went

went *before the face of the Lord to prepare his ways,* Luke i. 76, *gave knowledge of ſalvation unto his people, by the re-* 77. *miſſion of their ſins.*

This, as it was preached by the Apoſtles at the firſt gathering of the Church of Chriſt, I call proper and peculiar to the Goſpel, becauſe the ſame doctrine was not ſo propounded by the Law. For if we conſider the Law itſelf ſtrictly and under the bare notion of a law, it promiſed life only upon perfect, abſolute, and uninterrupted obedience; the voice thereof was only this, *Do this and live.* Some of the greater ſins nominated and ſpecified in the Law, had annexed unto them the ſentence of death, and that ſentence irreverſible; nor was there any other way or means left in the Law of Moſes by which that puniſhment might be taken off. As for other leſs and more ordinary ſins, there were ſacrifices appointed for them; and when thoſe ſacrifices were offered and accepted, God was appeaſed, and the offences were releaſed. Whatſoever elſe we read of ſins forgiven under the Law, was of ſome ſpecial divine indulgence, more than was promiſed by Moſes, though not more than was promulgated unto the people, in the name and of the nature of God, ſo far as ſomething of the Goſpel was mingled with the Law.

Now as to the atonement made by the ſacrifices, it clearly had relation to the death of the Meſſias; and whatſoever virtue was in them did operate through his death alone. As he was the Lamb *ſlain from the* Rev. xiii. 8. *foundation of the world,* ſo all atonements which were ever made, were only effectual by his blood. But though no ſin was ever forgiven, but by virtue of that ſatisfaction; though God was never reconciled unto any ſinner but by intuition of that propitiation; yet the general doctrine of remiſſion of ſins was (*f*) never clearly revealed, and publicly preached to all nations, till the coming of the Saviour of the world, whoſe name was therefore called *Jeſus,* be- Matt. i. 21. cauſe he was to *ſave his people from their ſins.*

Being

Being therefore we are aſſured that the preaching remiſſion of ſins belongeth not only certainly, but in ſome ſenſe peculiarly, to the Church of Chriſt, it will be next conſiderable how this remiſſion is conferred upon any perſon in the Church.

For a full ſatisfaction in this particular two things are very obſervable; one relating to the initiation, the other concerning the continuation, of a Chriſtian. For the firſt of theſe, it is the moſt general and irrefragable aſſertion of all, to whom we have reaſon to give credit, that all ſins whatſoever any perſon is guilty of, are remitted in the baptiſm of the ſame perſon. For the ſecond, it is as certain that all ſins committed by any perſon after baptiſm are remiſſible; and the perſon committing thoſe ſins ſhall receive forgiveneſs upon true repentance, at any time, according to the Goſpel.

Firſt, It is certain, that *forgiveneſs of ſins* was promiſed to all who were baptized in the name of Chriſt; and it cannot be doubted but all perſons who did perform all things neceſſary to the receiving the ordinance of baptiſm, did alſo receive the benefit of that
Mark i. 4. ordinance, which is *remiſſion of ſins. John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.* And St. Peter made this the
Acts ii. 38. exhortation of his firſt ſermon, *Repent and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins.* In vain doth doubting and fluctuating (*g*) Socinus endeavour to evacuate the evidence of this Scripture: attributing the remiſſion either to repentance without conſideration of baptiſm; or elſe to the public profeſſion of faith made in baptiſm; or if any thing muſt be attributed to baptiſm itſelf, it muſt be nothing but a declaration of ſuch remiſſion. For how will theſe ſhifts agree with that which Ananias ſaid unto Saul, without any mention either of repentance or confeſſion, *Ariſe and be baptized, and*
Acts xxii. 16. *waſh away thy ſins?* and that which St. Paul, who was ſo baptized, hath taught us concerning the Church,
Eph. v. 26. that Chriſt doth *ſanctify and cleanſe it with the waſhing*

of

of water? It is therefore ſufficiently certain that baptiſm, as it was inſtituted by Chriſt after the pre-adminiſtration of St. John, whereſoever it was received with all qualifications neceſſary in the perſon accepting, and conferred with all things neceſſary to be performed by the perſon adminiſtering, was moſt infallibly efficacious, as to this particular, that is, to the remiſſion of all ſins committed before the adminiſtration of this ſacrament.

As thoſe which are received into the Church by the ſacrament of baptiſm receive the remiſſion of their ſins of which they were guilty before they were baptized; ſo (*h*) after they are thus made members of the Church, they receive remiſſion of their future ſins by their repentance. Chriſt who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveneſs of our ſins; that as we through the frailty of our nature are always ſubject unto ſin, ſo we ſhould always exerciſe the acts of repentance, and for ever ſeek the favour of God. This then is the comfort of the Goſpel, that as it diſcovereth ſin within us, ſo it propoundeth a remedy unto us. While we are in this life encompaſſed with fleſh, while the allurements of the world, while the ſtratagems of Satan, while the infirmities and corruptions of our nature betray us to the tranſgreſſion of the law of God, we are always ſubject to offend (from whence whoſoever ſaith *that he hath no ſin is a liar*, contradicting himſelf, and contracting iniquity by pretending innocency); and ſo long as we can offend, ſo long we may apply ourſelves unto God by repentance, and be renewed by his grace, and pardoned by his mercy.

And therefore the Church of God, in which *remiſſion of ſin* is preached, doth not only promiſe it at firſt by the laver of regeneration, but afterwards alſo upon the virtue of repentance; and to deny the Church this power of abſolution is the (*i*) hereſy of Novatian.

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The neceſſity of the belief of this Article appeareth, firſt, becauſe there can be no Chriſtian conſolation without this perſuaſion. For we have all ſinned and come ſhort of the glory of God, nay, God himſelf hath concluded all under ſin; we muſt alſo acknowledge that every ſinner is a guilty perſon, and that guilt conſiſteth in an obligation to endure eternal puniſhment from the wrath of God provoked by our ſins; from whence nothing elſe can ariſe but a fearful expectation of everlaſting miſery. So long as guilt remaineth on the ſoul of man, ſo long is he in
2 Pet. ii. 4. the condition of the devils, *delivered into chains and reſerved unto judgment.* For we all fell as well as they, but with this difference; remiſſion of ſins is promiſed unto us, but to them it is not.

Secondly, It is neceſſary to believe *the forgiveneſs of ſins*, that thereby we may ſufficiently eſteem God's goodneſs and our happineſs. When man was fallen into ſin, there was no poſſibility left him to work out his recovery; that ſoul which had ſinned muſt of neceſſity die, the wrath of God abiding upon him for ever. There can be nothing imaginable in that man which ſhould move God not to ſhew a demonſtration of his juſtice upon him; there can be nothing without him which could pretend to reſcue him from the ſentence of an offended and almighty God. Glorious therefore muſt the goodneſs of our God appear, who diſpenſeth with his law, who taketh off the guilt, who looſeth the obligation, who imputeth not the ſin. This is God's goodneſs, this is man's
Pſal. xxxii. 1, 2. happineſs. For *bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered; bleſſed is the man unto whom the Lord imputeth not iniquity.* The year of releaſe, the year of jubilee, was a time of public joy; and there is no voice like that, *Thy ſins are forgiven thee.* By this a man is reſcued from infernal pains, ſecured from everlaſting flames; by this he is made capable of heaven, by this he is aſſured of eternal happineſs.

Thirdly, It is neceſſary to believe *the forgiveneſs of ſins,*

ſins, that by the ſenſe thereof we may be inflamed with the love of God: for that love doth naturally follow from ſuch a ſenſe, appeareth by the parable in the Goſpel, *There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both.* Upon which caſe our Saviour made this queſtion, *Which of them will love him moſt?* He ſuppoſeth both the debtors will love him, becauſe the creditor forgave them both; and he collecteth the degrees of love will anſwer proportionably to the quantity of the debt forgiven. We are the debtors, and our debts are ſins, and the creditor is God: the remiſſion of our ſins is the frank forgiving of our debts, and for that we are obliged to return our love. Luke vii. 41, 42.

Fourthly, The true notion of *forgiveneſs of ſins* is neceſſary to teach us what we owe to Chriſt, to whom, and how far we are indebted for this forgiveneſs. *Through this man is preached unto us the forgiveneſs of ſins*, and without a ſurety we had no releaſe. He rendered God propitious unto our perſons, becauſe he gave himſelf as a ſatisfaction for our ſins. While thus he took off our obligation to puniſhment, he laid upon us a new obligation of obedience. We *are not our own* who are *bought with a price:* we muſt *glorify God in our bodies, and in our ſpirits, which are God's.* We muſt be no longer *the ſervants of men*; we are *the ſervants of Chriſt, who are bought with a price.* Acts xiii. 38. 1 Cor. vi. 19, 20. 1 Cor. vii. 23.

Fifthly, It is neceſſary to believe *remiſſion of ſins* as wrought by the blood of Chriſt, by which the covenant was ratified and confirmed, which mindeth us of a condition required. It is the nature of a covenant to expect performances on both parts; and therefore if we look for forgiveneſs promiſed, we muſt perform repentance commanded. Theſe two were always preached together, and thoſe which God hath joined ought no man to put aſunder. Chriſt did truly appear *a Prince and a Saviour*, and it was to *give repentance to Iſrael, and forgiveneſs of ſins:* he joined Acts v. 31.

theſe

theſe two in the Apoſtles' commiſſion, ſaying, that
Luke xxiv. 47. *repentance and remiſſion of ſins ſhould be preached in his name among all nations.*

From hence every one may learn what he is explicitly to believe and confeſs in this Article of *forgiveneſs of ſins*; for thereby he is conceived to intend thus much: I do freely and fully acknowledge and with unſpeakable comfort embrace this as a moſt neceſſary and infallible truth, that whereas every ſin is a tranſgreſſion of the law of God, upon every tranſgreſſion there remaineth a guilt upon the perſon of the tranſgreſſor, and that guilt is an obligation to endure eternal puniſhment, ſo that all men being concluded under ſin, they were all obliged to ſuffer the miſeries of eternal death; it pleaſed God to give his Son, and his Son to give himſelf, to be a ſurety for this debt, and to releaſe us from theſe bonds, and becauſe without ſhedding of blood there is no remiſſion, he gave his life a ſacrifice for ſin, he laid it down as a ranſom, even his precious blood as a price by way of compenſation and ſatisfaction to the will and juſtice of God; by which propitiation, God, who was by our ſins offended, became reconciled, and being ſo, took off our obligation to eternal puniſhment, which is the guilt of our ſins, and appointed in the Church of Chriſt the ſacrament of baptiſm for the firſt remiſſion, and repentance for the conſtant forgiveneſs, of all following treſpaſſes. And thus *I believe the forgiveneſs of ſins.*

ARTICLE

ARTICLE XI.

The Reſurrection of the Body.

THIS Article was anciently delivered and acknowledged (*k*) by all Churches, only with this difference, that whereas in other places it was expreſſed in general terms, *the reſurrection of the fleſh*, they of the Church of Aquileia, by the addition of a pronoun, propounded it to every ſingle believer in a more particular way of expreſſion, *the reſurrection of this fleſh*. And though we have tranſlated it in our Engliſh Creed, the *reſurrection of the body*; yet neither the Greek nor Latin ever delivered this Article in thoſe terms, but in theſe, *the* (*l*) *reſurrection of the fleſh*; becauſe there may be ambiguity in the one, in relation to the celeſtial and ſpiritual bodies, but there can be no colluſion in the other. Only it will be neceſſary, for ſhewing our agreement with the ancients Creeds, to declare that as by *fleſh* they underſtood the body of man, and not any other fleſh; ſo we, when we tranſlate it *body*, underſtand no other body but ſuch a body of fleſh, of the ſame nature which it had before it was by death ſeparated from the ſoul. And this we may very well and properly do, becauſe our Church hath already taken care therein, and given us a fit occaſion ſo to declare ourſelves. For though in the Creed itſelf, uſed at Morning and Evening Prayer, the Article be thus delivered, *the reſurrection of the body*, yet in the form of public baptiſm, where it is propounded by way of queſtion to the godfathers in the name of the child to be baptized, it runneth thus, *Doſt thou believe---the reſurrection of the fleſh?* We ſee by daily experience that all men are mortal; that the body, left by the ſoul, the ſalt and life thereof, putrifieth

and conſumeth, and, according to the ſentence of old, returneth unto duſt: but theſe bodies, as frail and mortal as they are, conſiſting of this corruptible fleſh, are the ſubject of this Article, in which we profeſs to believe *the reſurrection of the body*.

Page 382. When we treated concerning the reſurrection of Chriſt, we delivered the proper notion and nature of the reſurrection in general, that from thence we might conclude that our Saviour did truly riſe from the dead. Being now to explain the reſurrection to come, we ſhall not need to repeat what we then delivered, or make any addition as to that particular; but, referring the reader to that which is there explained, it will be neceſſary for us only to conſider what is the reſurrection to come, who are they which ſhall be raiſed, how we are aſſured they ſhall riſe, and in what manner all ſhall be performed. And this reſurrection hath ſome peculiar difficulties different from thoſe which might ſeem to obſtruct the belief of Chriſt's reſurrection. For the body of the Son of God did never ſee corruption; all the parts thereof continued in the ſame condition in which they were after his moſt precious ſoul had left them; they were only depoſited in a ſepulchre, otherwiſe the grave had no power over them. But other mortal bodies, after the ſoul hath deſerted them, are left to all the ſad effects of their mortality: we may *ſay to corruption, Thou art my father; to the worm, Thou art my mother and my ſiſter*; our corps go *down to the bars of the pit, and reſt together in the duſt*. Our death is not a ſimple diſſolution, not a bare ſeparation of ſoul and body, as Chriſt's was, but our whole tabernacle is fully diſſolved, and every part thereof crumbled into duſt and aſhes, ſcattered, mingled, and confounded with the duſt of the earth. There is a deſcription of a kind of reſurrection in the prophet Ezekiel, in which there is ſuppoſed *a valley full of bones, and there was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone, the ſinews and*

Job xvii. 14, 16.

Eze. xxxvii. 7, 8, 10.

and the flesh came upon them, and the skin covered them above, and their breath came into them, and they lived and stood upon their feet. But in the resurrection to come we cannot suppose the bones in the valley, for they are dissolved into dust as well as the other parts.

We must therefore undertake to shew that the bodies of men, howsoever corrupted, wheresoever in their parts dispersed, how long soever dead, shall hereafter be recollected in themselves and united to their own souls. And for the more facile and familiar proceeding in this so highly concerning truth, I shall make use of this method; first, to prove that such a resurrection is not in itself impossible: secondly, to shew that it is upon general considerations highly probable: thirdly, to demonstrate that it is upon Christian principles infallibly certain. It is not in itself impossible, therefore no man can absolutely deny it; it is upon natural and moral grounds highly probable, therefore all men may rationally expect it; it is upon evangelical principles infallibly certain, therefore all Christians must firmly believe it.

First, I confess (*m*) philosophers of old did look upon the resurrection of the body as impossible, and though some of them thought the souls of the dead did live again, yet they never conceived that they were united to the same bodies, and that their flesh should rise out of the dust that it might be conjoined to the spirit of a man. We read of *certain philosophers of the Epicureans and of the Stoicks, who encountered St. Paul; and when they heard of the resurrection, they mocked him, some saying, that he seemed to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection.* Acts xvii. 18. But as the ancient philosophers thought a creation impossible, because they looked only upon the constant works of nature, among which they never find any thing produced out of nothing, and yet we have already proved a creation not only possible, but performed; so did they think a resurrection, of corrupted, dissolved,

ſolved, and diſſipated bodies to be as impoſſible, becauſe they could never obſerve any action or operation in nature, which did or could produce any ſuch effect; and yet we being not tied to the conſideration of nature only, but eſtimating things poſſible and impoſſible by the power of God, will eaſily demonſtrate that there is no impoſſibility that the dead ſhould riſe.

For, if the reſurrection of the dead be impoſſible, it muſt be ſo in one of theſe reſpects; either in reference to the Agent, or in relation to the patient; either becauſe it is a work of ſo much difficulty, that there neither is nor can be any agent of wiſdom, power, and activity ſufficient to effect it; or elſe becauſe the ſoul of man is ſo far ſeparated by death from the body, and the parts of the body ſo much diſſolved from themſelves, and altered from their former nature, that they are abſolutely incapable by any power to be united as they were. Either both or one of theſe two muſt be the reaſon of the impoſſibility, if the reſurrection be impoſſible; for if the body be capable of being raiſed, and there be any agent of ſufficient ability to raiſe it, the reſurrection of it muſt be poſſible.

Now if the reſurrection were impoſſible in reſpect of the agent which ſhould effect it, the impoſſibility muſt ariſe (*n*) either from an inſufficiency of knowledge or of power; for if either the agent know not what is to be done, or if he know it, but hath no power to do it, either he will not attempt it, or if he do, muſt fail in the attempt; but that, of which he hath perfect knowledge, and full power to effect, cannot be impoſſible in relation to the agent endued with ſuch knowledge, armed with ſuch power.

Now when we ſay the reſurrection is poſſible, we ſay not it is ſo to men or angels, or any creature of a limited knowledge or finite power, but we at-
Luke i. 37. tribute it to God *with whom nothing is impoſſible*; his underſtanding is infinite, he knoweth all the men which

which ever lived ſince the foundation, or ſhall live unto the diſſolution of the world, *he knoweth whereof all things were made*, from what *duſt* we came, into what *duſt we ſhall return*. *Our ſubſtance was not hid from thee*, O Lord, *when we were made in ſecret, and curiouſly wrought in the loweſt parts of the earth; thine eyes did ſee our ſubſtance, yet being imperfect, and in thy book were all our members written, which in continuance were faſhioned when as yet there was none of them.* Pſ. cxxxix. 15, 16.

Thus every particle of our bodies, every duſt and atom which belongeth to us, is known to him that made us. The generation of our fleſh is clearly ſeen by the *Father of ſpirits*, the augmentation of the ſame is known to him *in whom we live, move, and have our being*; the diſſolution of our tabernacles is perceived by that God by whom the *very hairs of our head are all numbered*, and *without* whom *one ſparrow ſhall not fall to the ground*. Heb. xii. 9. Acts xvii. 28. Matt. x. 29, 30.

He which numbereth the ſands of the ſea, knoweth all the ſcattered bones, ſeeth into all the graves and tombs, ſearcheth all the repoſitories and dormitories in the earth, knoweth what duſt belongeth to each body, what body to each ſoul. Again, as his all-ſeeing eye obſerveth every particle of diſſolved and corrupted man, ſo doth he alſo ſee and know all ways and means by which theſe ſcattered parts ſhould be united, by which this ruined fabrick ſhould be recompoſed; he knoweth how every bone ſhould be brought to its old neighbour-bone, how every ſinew may be re-embroidered on it; he underſtandeth what are the proper parts to be conjoined, what is the proper *gluten* by which they may become united. The reſurrection therefore cannot be impoſſible in relation to the Agent upon any deficiency of knowledge how to effect it.

And as the wiſdom is infinite, ſo the power of this Agent is illimited; for God is as much omnipotent as omniſcient. There can be no oppoſition made againſt him, becauſe all power is his; nor can

he receive a check againſt whom there is no reſiſtance: all creatures muſt not only ſuffer, but do what he will have them; they are not only paſſively, but actively obediential. There is no atom of the duſt or aſhes but muſt be where it pleaſeth God, and be applied and make up what and how it ſeemeth good to him: The reſurrection therefore cannot be impoſſible in relation unto God upon any diſability to effect it, and conſequently there is no impoſſibility in reference to the Agent, or him who is to raiſe us.

Secondly, The reſurrection is not impoſſible in relation to the patient, becauſe where we look upon the power of God, nothing can be impoſſible but that which involveth a contradiction, as we before have proved; and there can be no contradiction in this, that he which was, and now is not, ſhould hereafter be what before he was. It is ſo far from a repugnancy, that it rather containeth a rational and apparent poſſibility, that man who was once duſt, becoming duſt, ſhould become man again. Whatſoever we loſe in death, is not loſt to God: as no creature could be made out of nothing but by him, ſo can it not be reduced into nothing but by the ſame: though therefore the parts of the body of man be diſſolved, yet they periſh not; they loſe not their own entity when they part with their relation to humanity; they are (*o*) laid up in the ſecret places, and lodged in the chambers of nature, and it is no more a contradiction that they ſhould become the parts of the ſame body of man to which they did belong, than that after his death they ſhould become the parts of any other body, as we ſee they do. Howſoever they are ſcattered, or whereſoever lodged, they are (*p*) within the knowledge and power of God, and can have no repugnancy by their ſeparation to be re-united when and how he pleaſeth. The firſt duſt of which man was made, was as far from being fleſh as any aſhes now or duſt can

can be; it was only an omnipotent power which could mould that into a human body, and breathe into the noſtrils of it the breath of life. The ſame power therefore, which muſt always be, can ſtill make of the duſt returning from the bodies of men unto the earth, human bones and fleſh, as well as of the duſt which firſt came from the earth: for if it be not eaſier, it is moſt certainly as eaſy (*q*) to make that to be again which once hath been, as to make that to be which before was not. When there was no man, God made him of the earth; and therefore, when he returns to earth, the ſame God can make him man again. The reſurrection therefore cannot be impoſſible, which is our firſt concluſion.

Secondly, The reſurrection is not only in itſelf poſſible, ſo that no man with any reaſon can abſolutely deny it; but it is alſo upon many general conſiderations highly probable, ſo that all men may very rationally expect it. If we conſider the principles of humanity, the parts of which we all conſiſt, we cannot conceive this preſent life to be proportionable to our compoſition. The ſouls of men as they are immaterial, ſo they are immortal; and being once created by the Father of ſpirits, they receive a ſubſiſtence for eternity; the body is framed by the ſame God to be a companion for his ſpirit, and a man born into the world conſiſteth of theſe two. Now the life of the moſt aged perſon is but ſhort, and many far ignobler creatures of a longer duration. Some of the fowls of the air, ſeveral of the fiſhes of the ſea, many of the beaſts of the field, divers of the plants of the earth, are of a more durable conſtitution, and outlive the ſons of men. And can we think that ſuch material and mortal, that ſuch inunderſtanding ſouls ſhould by God and nature be furniſhed with bodies of ſo long permanſion, and that our ſpirits ſhould be joined unto fleſh ſo ſubject to corruption, ſo ſuddenly diſſolvible, were it not that they lived but once, and ſo

enjoyed that life for a longer ſeaſon, and then went ſoul and body to the ſame deſtruction, never to be reſtored to the ſame ſubſiſtence? but when the ſoul of man which is immortal, is forced from its body in a ſhorter time, nor can by any means continue with it half the years which many other creatures live, it is becauſe this is not the only life belonging to the ſons of men, and ſo the ſoul may at a ſhorter warning leave the body which it ſhall reſume again.

Again, if we look upon ourſelves as men, we are free agents, and therefore capable of doing good or evil, and conſequently ordinable unto reward or puniſhment. The angels who are above us, and did ſin, received their puniſhment without a death, becauſe being only ſpirits they were ſubject to no other diſſolution than annihilation, which cannot conſiſt with longer ſuffering puniſhment; thoſe who continued in their ſtation were rewarded and confirmed for all eternity: and thus all the angels are incapable of a reſurrection. The creatures which are below us, and for want of freedom cannot ſin, or act any thing morally either good or evil, they cannot deſerve after this life either to be puniſhed or rewarded, and therefore when they die, they continue in the ſtate of death for ever. Thus thoſe who are above us ſhall not riſe from the dead, becauſe they are puniſhed or rewarded without dying; and where no death is, there can be no reſurrection from the dead. Thoſe which are below us, are neither capable of reward or puniſhment for any thing acted in this life, and therefore though they die, yet ſhall they never riſe, becauſe there is no reaſon for their reſurrection. But man by the nobleneſs of his better part being free to do what is good or evil while he liveth, and by the frailty of his body being ſubject to death, and yet after that, being capable in another world to receive a reward for what he hath done well, and a puniſhment for what he hath done

ill

ill in the fleſh, it is neceſſary that he ſhould riſe from the dead to enjoy the one, or ſuffer the other. For there is not only no juſt retribution rendered in this life to man, but, conſidering the ordinary condition of things, it cannot be. For it is poſſible, and often cometh to paſs, (*r*) that one man may commit ſuch ſins as all the puniſhments in this world can no way equalize them. It is juſt, that he who ſheddeth man's blood, by man his blood ſhould be ſhed; but what death can ſufficiently retaliate the many murders committed by one notorious pirate, who may caſt many thouſands over-board; or the rapines and aſſaſſinations of one rebel or tyrant, who may deſtroy whole nations? It is fit that he who blaſphemeth God ſhould die; but what equivalent puniſhment can he receive in this life, who ſhall conſtantly blaſpheme the name of God, deſtroy his prieſts and temples, aboliſh his worſhip, and extirpate his ſervants? What is then more proper, conſidering the providence of a moſt juſt God, than to believe that man ſhall ſuffer in another life ſuch torments as will be proportionable to his demerits? Nor can we with reaſon think that the ſoul alone ſhall undergo thoſe ſufferings, becauſe the laws which were given to us are not made in reſpect of that alone, but have moſt frequent reflection on the body, (*s*) without which in this life the ſoul can neither do nor ſuffer any thing. It is therefore highly probable, from the general conſideration of human actions and divine retributions, that there ſhall be a *reſurrection of the fleſh, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* 2 Cor. v. 10.

Furthermore, beſide the principles of which we conſiſt, and the actions which flow from us, the conſideration of the things without us, and the natural courſe of variations in the creature, will render the reſurrection yet more highly probable. Every ſpace of twenty-four hours teacheth thus much, in which

which there is always a revolution amounting to a reſurrection. The (*t*) day dies into night, and is buried in ſilence and in darkneſs; in the next morning it appeareth again and reviveth, opening the grave of darkneſs, riſing from the dead of night: this is a diurnal reſurrection. As the day dies into night, ſo doth the ſummer into winter; the ſap is ſaid to deſcend into the root, and there it lies buried in the ground; the earth is covered with ſnow, or cruſted with froſt, and becomes a general ſepulchre: when the ſpring appeareth, all begin to riſe; the plants and flowers peep out of their graves, revive and grow, and flouriſh: this is the annual reſurrection. The corn by which we live, and for want of which we periſh with famine, is notwithſtanding caſt upon the earth and buried in the ground, with a deſign that it may corrupt, and being corrupted may revive and multiply; our bodies are fed with this conſtant experiment, and we continue this preſent life by a ſucceſſion of reſurrections. Thus all things are repaired by corrupting, are preſerved by periſhing, and revive by dying; and can we (*u*) think that man, the lord of all theſe things, which thus die and revive for him, ſhould be detained in death ſo as never to live again? Is it imaginable that God ſhould thus reſtore all things to man, and not reſtore man to himſelf? If there were no other conſideration, but of the principles of human nature, of the liberty and remunerability of human actions, and of the natural revolutions and reſurrections of other creatures, it were abundantly ſufficient to render the reſurrection of our bodies highly probable.

We muſt not reſt in this ſchool of nature, nor ſettle our perſuaſions upon likelihoods; but as we paſſed from an apparent poſſibility unto a high preſumption and probability, ſo muſt we paſs from thence unto a full aſſurance of an infallible certainty. And of this indeed we cannot be aſſured but by the

revelation

revelation of the will of God; upon his power we muſt conclude that we may, from his will that we ſhall, riſe from the dead. Now the power of God is known unto all men, and therefore all men may infer from thence a poſſibility; but the will of God is not revealed unto all men, and therefore all have not an infallible certainty of the reſurrection. For the grounding of which aſſurance, I ſhall ſhew that God hath revealed the determination of his will to raiſe the dead, and that he hath not only delivered that intention in his word, but hath alſo ſeveral ways confirmed the ſame.

Many of the places produced out of the Old Teſtament to this purpoſe will ſcarce amount to a revelation of this truth. The Jews inſiſt upon ſuch (*x*) weak inferences out of the Law, as ſhew that the reſurrection was not clearly delivered by Moſes; and in the book of Job, where it is moſt evidently expreſſed, they acknowledge it not, becauſe they will not underſtand the true notion of a Redeemer properly belonging to Chriſt. The words of Job are very expreſs, *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth: and though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God.* Againſt the evidence of this truth there are two interpretations; one very new of ſome late opinioniſts, who underſtand this of a ſudden reſtitution to his former temporal condition; the other more ancient of the Jews, who make him ſpeak of the happineſs of another life, without any reference to a reſurrection. But that Job ſpake not concerning any ſudden reſtitution, or any alteration of his temporal condition, is apparent out of the remarkable preface uſhering in this expreſſion, *O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead, in the rock for ever!* He deſires that his words may continue as long as his expectation, that they may remain in the rock, together with his hope, ſo long

Job xix. 25, 26.

Ver. 23, 24.

as

as the rock ſhall endure, even to the day of his reſurrection. The ſame appeareth from the objection of his friends, who urged againſt him that he was a ſinner, and concluded from thence that he ſhould never riſe again; for his ſins he pleaded a Redeemer, and (*y*) for his reſurrection he ſhewed expectation and aſſurance through the ſame Redeemer. It is further confirmed by the expreſſions themſelves, which are no way proper for his temporal reſtitution: ואני the firſt words, *I alſo know*, denote a certainty and a ידעתי: community, whereas the bleſſings of this life are under no ſuch certainty, nor did Job pretend to it, and the particular condition of Job admitted no community, there being none partaker with him of the ſame calamity; *I know* certainly and infallibly, whatſoever ſhall become of my body at this time, which I know not, but this I know, that I ſhall riſe; this is the hope of all which believe in God, and therefore this *I alſo know*. The title which he gives גאלי: to him on whom he depends, the *Redeemer*, ſheweth that he underſtands it of Chriſt; the time exאחרון: preſſed denotes the futurition at *the latter day*; the deſcription of that Redeemer, *ſtanding on the earth*, repreſenteth the Judge of the quick and the dead; and ſeeing God with his eyes, declares his belief in the incarnation. The Jewiſh expoſition of future happineſs to be conferred by God, fails only in this, that they will not ſee in this place the promiſed Meſſias; from whence this future happy condition which they allow, would clearly involve a reſurrection. Howſoever they acknowledge the words of Daniel to

Dan. xii. 2. declare as much, (*z*) *and many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.*

If theſe and other places of the Old Teſtament ſhew that God had then revealed his will to raiſe the dead, we are ſure thoſe of the New fully declare the

John xi. 25. ſame. Chriſt, who called himſelf *the reſurrection and the life*, refuted the Sadducees, and confirmed the doctrine

trine of the Phariſees as to that opinion. He produced a place out of the law of Moſes, and made it an argument to prove as much, *As touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.* With the force of which argument the multitude was aſtoniſhed and the Sadducees ſilenced. For under the name of God was underſtood a great benefactor, a God of promiſe, and to be their God was to bleſs them and to reward them; as in them to be his ſervants and his people was to believe in him, and to obey him. Now Abraham, Iſaac, and Jacob had not received the promiſes, which they expected, and therefore God after their death deſiring ſtill to be called their God, he thereby acknowledgeth that he had a bleſſing and a reward for them ſtill, and conſequently that he will raiſe them to another life, in which they may receive it. So that the argument of our Saviour is the ſame which the Jews have drawn from another place of Moſes, (*a*) *I appeared unto Abraham, unto Iſaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known unto them. Nevertheleſs I have eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage wherein they were ſtrangers.* It is not ſaid, *to give their ſons*, but, *to give them the land of Canaan*; and therefore, becauſe while they lived here they enjoyed it not, they muſt live again, that they may receive the promiſe. Matt. xxii. 31, 32.

And as our bleſſed Saviour did refute the Sadducees out of the law of Moſes, ſo did St. Paul join himſelf unto the Phariſees in this particular; for being called before the council, and *perceiving that the one part were Sadducees and the other Phariſees*, one denying, the other aſſerting the reſurrection, *he cried out in the council, Men and brethren, I am a Phariſee, the ſon of a Phariſee; of the hope and reſurrection of the dead I am* Acts xxiii. 6.

called

called in queſtion; and anſwering before Felix that they
Acts xxiv. 20, 21. *had found no evil doing in him, while he ſtood before the council* he mentioned this particularly, *except it be for this one voice, that I cried ſtanding among them, touching the reſurrection of the dead I am called in queſtion by you this day.*

It is evident therefore that the reſurrection of the dead was revealed under the Law, that the Phariſees who ſat in Moſes's chair did collect it from thence, and believe it before our Saviour came into the world;
Matt. xxii. 29. that the Sadducees who denied it, *erred, not knowing the Scriptures, nor the power of God*; that our bleſſed Saviour clearly delivered the ſame truth, proved it out of the law of Moſes, refuted the Sadducees, confirmed the Phariſees, taught it the Apoſtles, who followed him, confirming it to the Jews, preaching it to the Gentiles. Thus the will of God concerning the raiſing of the dead was made known unto the ſons of men; and becauſe God can do whatſoever he will, and will certainly effect whatſoever he hath foretold, therefore we are aſſured of a reſurrection by virtue of a clear revelation.

Beſide, God hath not only foretold, or barely promiſed, but hath alſo given ſuch teſtimonies as are moſt proper to confirm our faith in this particular prediction and promiſe. For God heard the voice of Eli-
1 Kings xvii. 22. jah for the dead child of the widow of Sarepta, *and the ſoul of the child came unto him again, and he re-*
2 Kings iv. *vived.* Him did Eliſha ſucceed, not only in the ſame ſpirit, but alſo in the like power, for he raiſed the child of the Shunamite from death: nor did that power die together with him; for when they were
2 Kings xiii. 21. burying a dead man, *they caſt the man into the ſepulchre of Eliſha, and when the man was let down and touched the bones of Eliſha, he revived and ſtood upon his feet.* Theſe three examples were ſo many confirmations, under the Law, of a reſurrection to life after death; and we have three to equal them under the Goſpel. When the daughter of Jairus was dead,

Chriſt

Chriſt ſaid unto her, Talitha cumi, Damſel, ariſe; and her ſpirit came again, and ſtraightway the damſel aroſe. Mark v. 41, 42. Luke viii. 55. When he came *nigh to the gate of the city called Nain, there was a dead man carried out; and he came and touched the bier, and ſaid, Young man, I ſay unto thee, ariſe; and he that was dead ſat up and began to ſpeak.* Luke vii. 12, 14, 15. Thus Chriſt raiſed the dead in the chamber and in the ſtreet, from the bed and from the bier, and not content with theſe ſmaller demonſtrations, proceedeth alſo to the grave. When Lazarus had been *dead four days,* and ſo buried that his ſiſter ſaid of him, *by this time he ſtinketh; Jeſus cried with a loud voice, Lazarus, come forth; and he that was dead came forth.* John xi. 39, 43, 44. Theſe three evangelical reſuſcitations are ſo many preambulary proofs of the laſt and general reſurrection; but the three former and theſe alſo come far ſhort of the reſurrection of him who raiſed theſe.

Chriſt did of himſelf actually riſe, others who had ſlept in their graves did come from thence, and thus he gave an actual teſtimony of the reſurrection. For *if Chriſt be preached that he roſe from the dead,* 1 Cor. xv. 12. ſaith St. Paul to the Corinthians, *how ſay ſome among you that there is no reſurrection of the dead?* If it be moſt infallibly certain that one man did riſe from the dead, as we have before proved that Chriſt did, then it muſt be as certainly falſe to aſſert that there is no reſurrection. And therefore when the Gentiles did themſelves confeſs that ſome particular perſons did return (*a*) to life after death, they could not rationally deny the reſurrection wholly. Now the reſurrection of Chriſt doth not only prove by way of example, as the reſt who roſe, but hath a force in it to command belief of a future general reſurrection. For God *hath appointed a day in the which he will judge the world in righteouſneſs by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.* Acts xvii. 31. All men then are aſſured that they ſhall riſe, becauſe *Chriſt is riſen.* 1 Cor. xv. And *ſince by man came death, by man came alſo the re-* 20, 21, 22.

ſurrection

ſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

This conſequence of a future reſurrection of the dead from that of Chriſt already paſt, either hath a general or a particular conſideration. In a general reference it concerneth all; in a more peculiar way it belongeth to the elect alone. Firſt, it belongeth generally unto all men in reſpect of that dominion of which Chriſt at his reſurrection did obtain the full poſſeſſion and execution. *For to this end Chriſt both died and roſe and revived, that he might be Lord both of the dead and living.* Now as *God is not the God of the dead, but of the living*, ſo Chriſt is not the Lord of the dead, as dead, but as by his power he can revive them and rule them, when and in what they live. By virtue of this dominion entered upon at his reſurrection *he muſt reign till he hath put all his enemies under his feet*, and *the laſt enemy that ſhall be deſtroyed is death*, and there is no deſtruction of death but by a general reſurrection. By virtue of this did he declare himſelf after this manner to St. John, *I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death.* Thus are we aſſured of a general reſurrection, in that Chriſt is riſen to become the Lord of the dead, and to deſtroy death.

Rom. xiv. 9.

Matt. xxii. 32.

1 Cor. xv. 25, 26.

Rev. i. 18.

Secondly, Chriſt riſing from the dead aſſureth us of a general reſurrection in reſpect of the judgment which is to follow. For as *it is appointed for all men once to die, ſo after death cometh judgment*; and as Chriſt was raiſed that he might be Judge, ſo ſhall the dead be raiſed that they may be judged. As therefore God gave an *aſſurance to all men*, that he would judge the world *by that man, in that* he *raiſed him from the dead*, ſo by the ſame act did he alſo give an aſſurance of the reſurrection of the world to judgment.

Heb. ix. 27.

Acts xvii. 31.

Now as the general reſurrection is evidenced by the riſing of Chriſt, ſo in a more ſpecial and peculiar manner the reſurrection of the choſen ſaints and ſervants

vants of God is demonſtrated thereby. For he is riſen not only as their Lord and Judge, but as their Head, to which they are united as members of his body (for *He is the head of the body, the Church,* Col. i. 18. *who is the beginning, the firſt-born from the dead*); as the *firſt-fruits*, by which all the lump is ſanctified and accepted, for *now is Chriſt riſen from the dead, and be-* 1 Cor. xv. *come the firſt-fruits of them that ſlept.* The ſaints of 20. God are endued with the Spirit of Chriſt, and thereby their bodies become the temples of the Holy Ghoſt; now as the promiſe of the Spirit was upon the reſurrection of Chriſt, ſo the gift and poſſeſſion of the Spirit is an aſſurance of the reſurrection of a Chriſtian. For *if the Spirit of him that raiſed up Je-* Rom. viii. *ſus from the dead, dwell in us, he that raiſed up Chriſt* 11. *from the dead ſhall alſo quicken our mortal bodies by his Spirit that dwelleth in us.*

Thus God hath determined, and revealed that determination, to raiſe the dead, and confirmed that revelation by the actual raiſing of ſeveral perſons as examples, and of Chriſt as the higheſt aſſurance which could be given unto man, that the doctrine of the reſurrection might be eſtabliſhed beyond all poſſibility of contradiction. Wherefore I conclude that *the reſurrection of the body* is, in itſelf conſidered, poſſible, upon general conſiderations highly probable, upon Chriſtian principles infallibly certain.

But as it is neceſſary to a reſurrection that the fleſh ſhould riſe, neither will the life of the ſoul alone continuing amount to the reviviſcence of the whole man, ſo it is alſo neceſſary that the ſame fleſh ſhould be raiſed again; for if either the ſame body ſhould be joined to another ſoul, or the ſame ſoul united to another body, it would not be the reſurrection of the ſame man. Now the ſoul is ſo eminent a part of man, and by our Saviour's teſtimony not ſubject to mortality, that it never entered into the thoughts of any man to conceive that men ſhould riſe again with other ſouls. If the ſpirits of men

departed live, as certainly they do, and when the reſurrection ſhould be performed, the bodies ſhould be informed with other ſouls; neither they who lived before then ſhould revive, and thoſe who live after the reſurrection ſhould have never been before. Wherefore being at the latter day we expect not a new creation but a reſtitution, not a propagation but a renovation, not a production of new ſouls, but a reunion of ſuch as before were ſeparated, there is no queſtion but the ſame ſouls ſhould live the ſecond life which have lived the firſt. Nor is this only true of our ſouls, but muſt be alſo made good of our bodies, thoſe houſes of clay, thoſe habitations of fleſh: as our bodies while we live are really diſtinguiſhed from all other creatures, as the body of every particular man is different from the bodies of all other men, as no other ſubſtance whatſoever is vitally united to the ſoul of that man whoſe body it is while he liveth, ſo no ſubſtance of any other creature, no body of any other man, ſhall be vitally reunited unto the ſoul at the reſurrection.

That the ſame body, not any other, ſhall be raiſed to life, which died; that the ſame fleſh which was ſeparated from the ſoul at the day of death ſhall be united to the ſoul at the laſt day; that the ſame tabernacle which was diſſolved ſhall be reared up again, that the ſame temple which was deſtroyed ſhall be rebuilt, is moſt apparent out of the ſame word, moſt evident upon the ſame grounds upon which we believe there ſhall be any reſurrection. *Though after my ſkin worms deſtroy this body*, ſaith Job, *yet in my fleſh* (*in fleſh*, ſhewing the reality, *in my fleſh*, ſhewing the propriety and identity) *ſhall I ſee God, whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another*, or a *ſtranger*, eye. (*b*) *He that raiſed up Chriſt from the dead ſhall alſo quicken our mortal bodies*; after the reſurrection our glorified bodies ſhall become ſpiritual and incorruptible, but in the reſurrection of our mortal bodies, thoſe bodies, by reaſon of whoſe mortality

Job xix. 26, 27.

Rom. viii. 11.

tality we died, ſhall be revived. (*c*) *For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.* But *this corruptible* and *this mortal* is the ſame body which dieth, becauſe *mortal*; and is corrupted, becauſe *corruptible*; the ſoul then, at the reſurrection of that man which is made immortal, muſt put on that body which putteth on incorruption and immortality. 1 Cor. xv. 53.

The identity of the body raiſed from death is ſo neceſſary, that the very name of the reſurrection doth include or ſuppoſe it; ſo that when I ſay there ſhall be a reſurrection of the dead, I muſt intend thus much, that the bodies of men which lived and are dead ſhall revive and riſe again. For at the death of man nothing (*d*) falleth but his body, the *ſpirit goeth upward*, and no other body falleth but his own; and therefore the body, and no other but that body, muſt riſe again, to make a reſurrection. If we look upon it under the notion of reviviſcency, which is more ordinary in the (*e*) Hebrew language, it proves as much; for nothing properly dieth but the body, the ſoul cannot be killed, and nothing can revive but that which dieth. Or to ſpeak more punctually, the man falleth not in reſpect of his ſpirit but of his fleſh, and therefore he cannot be ſaid to riſe again but in reſpect of his fleſh which fell; man dieth not in reference to his ſoul, which is immortal, but his body; and therefore he cannot be ſaid to revive, but in reference to his body before deprived of life; and becauſe no other fleſh fell at his death, no other body died but his own, therefore he cannot riſe again but in his own fleſh, he cannot revive again but in his own body.

Again, the deſcription of the place from whence the reſurrection ſhall begin is a ſufficient aſſurance that the ſame bodies which were dead ſhall revive and riſe again. They which *ſleep in the duſt of the earth*, they which *are in the* (*f*) *graves*, ſhall hear the voice and riſe: *The ſea ſhall give up the dead which* Dan. xii. 2. John v. 28. Rev. xx. 13.

are in it, and death and the grave deliver up the dead which are in them. But if the ſame bodies did not riſe, they which are in the duſt ſhould not revive: if God ſhould give us any other bodies than our own, neither the ſea nor the grave ſhould give up their dead. That ſhall riſe again which the grave gives up; the grave hath nothing elſe to give up but that body which was laid into it; therefore the ſame body which is buried, at the laſt day ſhall be revived.

The immediate conſequent of the reſurrection proveth the identity of the dying and riſing body,

2 Cor. v. 10. *We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* That which ſhall be then received is either a reward or puniſhment, a reward for the good, a puniſhment for the evil, done in the body: that which ſhall receive the reward, and be liable to the puniſhment, is not only the ſoul but the body; it ſtands not therefore with the nature of a (*g*) juſt retribution, that he which ſinned in one body ſhould be puniſhed in another, he which pleaſed God in his own fleſh ſhould ſee God with other eyes. As for the wicked,

Mat. x. 28. God ſhall *deſtroy both their ſoul and body in hell:* but

1 Cor. vi. 20. they which *glorify God in their body and their ſpirit, which are God's,* ſhall be glorified by God in their body and their ſpirit; for they are both *bought* with the ſame *price,* even the blood of Chriſt. The bodies of

1 Cor. vi. 15, 19. the ſaints are the *members of Chriſt,* and no members of his ſhall remain in death: they are the *temples of the Holy Ghoſt,* and therefore if they be deſtroyed they

Rom. viii. 11. ſhall be raiſed again. For *if the Spirit of him that raiſed up Jeſus from the dead dwell in us,* as he doth, and by ſo dwelling maketh our bodies temples, *he which raiſed up Chriſt from the dead ſhall alſo quicken our mortal bodies, by his Spirit that dwelleth in us.*

Furthermore, the identity of the dying and the riſing body will appear by thoſe bodies which ſhall never riſe, becauſe they ſhall never die. This may be conſidered not

not only in the (*h*) tranſlations of Enoch and Elias, but alſo in thoſe whom Chriſt ſhall find alive at his coming, whom he ſhall not kill but change; *the dead in Chriſt ſhall riſe firſt, then they which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall ever be with the Lord.* If thoſe which are alive ſhall be caught up as they are alive with the ſame bodies, only changed into glorified and ſpiritual bodies, that is, with the ſame bodies ſpiritualized and glorified; certainly thoſe which were dead ſhall riſe out of their graves to life in the ſame bodies in which they lived, that they may both appear alike before the *Judge of the quick and the dead.* Otherwiſe the ſaints which ſhall be with God and with the Lamb for evermore would be chequered with a ſtrange diſparity, one part of them appearing and continuing with the ſame bodies in which they lived, another part with others. 1 Theſſ. iv. 16, 17.

Laſtly, thoſe examples which God hath been pleaſed to give us to confirm our faith in the reſurrection, do at the ſame time perſuade us that the ſame body which died ſhall riſe again. For whether we look upon the three examples of the Old Teſtament, or thoſe of the New, they all roſe in the ſame body before it was diſſolved: if we look upon thoſe which roſe upon our Saviour's death; it is written that *the graves were opened, and many bodies of ſaints which ſlept aroſe and came out of their graves,* certainly the ſame bodies which were laid in. If then they were to us (*i*) examples of the reſurrection to come, as certainly they were, then muſt they reſemble in their ſubſtance after they lived again the ſubſtance in which all the reſt ſhall riſe. And being Chriſt himſelf did raiſe his own body, according to his prediction, *Deſtroy this temple, and in three days I will raiſe it up,* and declared it to be his own body, ſaying, *Behold my hands and my feet, that it is I myſelf,* being (*k*) *he ſhall change our vile bodies that they may be faſhioned like unto his glorious body*; it followeth Iren. l. v. c. 13. Mat. xxvii. 52, 53. John ii. 19. Luke xxiv. 39. Phil. iii. 21.

that we ſhall riſe in the ſame bodies as our Saviour did, that every particular perſon at the reſurrection may ſpeak the words which Chriſt then ſpake, *Behold it is I myſelf.*

We can therefore no otherwiſe expound this Article, teaching *the reſurrection of the body*, than by aſſerting that the bodies which have lived and died ſhall live again after death, and that the ſame fleſh which is corrupted ſhall be reſtored; whatſoever (*l*) alteration ſhall be made ſhall not be of their nature, but of their condition; not of their ſubſtance, but of their qualities. Which explication is moſt agreeable to the language of the Scriptures, to the principles of religion, to the conſtant profeſſion of the Church, againſt the Origeniſts of old, and the Socinians of late.

Having hitherto proved the certainty of this Article, that there ſhall be a reſurrection, and declared the verity and propriety of it, that it ſhall be a reſurrection of the ſame body which was dead; we may now proceed farther to inquire into the latitude of the ſame, to whom the reſurrection doth belong. And here we find a great difference between the revelation of this truth under the Law, and under the Goſpel; Chriſt proved out of the Law that there ſhould be a reſurrection, but by ſuch an argument as reacheth no farther than unto the people of God, becauſe it is grounded upon thoſe words, *I am the God of Abraham, of Iſaac, and of Jacob.* Job ſpeaketh moſt expreſsly of the reſurrection, but mentioneth no other than his Redeemer and himſelf. The place of Daniel, which was always accounted the moſt evident and uncontradicted teſtimony, though it deliver two different ſorts of perſons riſing, yet it ſeems to be with ſome limitation, *Many of them that ſleep in the duſt of the earth ſhall awake.* From whence the Jews moſt generally have believed that ſome men ſhould live again, and ſome ſhould not; becauſe it is written, *Many ſhall awake*, but it is not written,

written, *All ſhall awake.* Nay, ſome of them have gone ſo far by way of reſtriction, that they have maintained a reſurrection of the juſt alone, according to that ancient ſaying accepted amongſt them, that (*m*) *the ſending of the rain is of the juſt and the unjuſt, but the reſurrection of the dead is of the juſt alone.* Againſt which two reſtrictions, by the light delivered in the Goſpel, we ſhall deliver the latitude of this Article in theſe two propoſitions: firſt, the reſurrection of the dead belongeth not to the juſt alone, but to the unjuſt alſo: ſecondly, the reſurrection of the dead belongeth not only to ſome of the juſt, but to all the juſt; not to ſome of the unjuſt only, but to all the unjuſt, even unto all the dead.

For the firſt, it is moſt evident, not only out of the New, but alſo out of the Old Teſtament: the words of Daniel prove it ſufficiently; for of thoſe *many* which *ſhall awake, ſome* ſhall riſe to *everlaſting life, and ſome to ſhame and everlaſting contempt.* But it is moſt certain that the juſt ſhall never riſe to *ſhame and everlaſting contempt*; therefore it is moſt evident that ſome ſhall awake and riſe beſide the juſt. The Jews themſelves did underſtand and believe thus much, as appeareth by St. Paul's apology to Felix; *But this I confeſs unto thee, that I have hope towards God, which they themſelves alſo allow; that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.* The juſt ſhall riſe to receive their reward, the unjuſt to receive their puniſhment; the firſt unto a reſurrection called, in reference unto them, (*n*) *the reſurrection of life*; the ſecond unto a reſurrection named, in relation unto them, *the reſurrection of damnation.* For as there is *a reſurrection of the juſt*, ſo there muſt alſo be *a reſurrection of the unjuſt:* that as Chriſt ſaid unto the charitable perſon, *Thou ſhalt be bleſſed, for thou ſhalt be recompenſed at the reſurrection of the juſt*; ſo it may be ſaid to the wicked and uncharitable, Thou ſhalt be accurſed, for thou ſhalt be recompenſed at the reſurrection of

Acts xxiv. 14, 15.

Luke xiv. 14.

the unjuſt. For there ſhall be a reſurrection that there may be a judgment, and at the judgment there ſhall appear ſheep on the right hand of the Son of man, and goats on the left; therefore they both ſhall
Matt. xxv. 34. riſe, thoſe, that they may receive that bleſſing, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world*; theſe, that
Verſe 41. they may receive that ſentence, *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his angels.* At that reſurrection then which we believe, there ſhall riſe both juſt and unjuſt.

Secondly, As no kind of men, ſo no perſon ſhall be excluded: whoſoever dieth is numbered with the juſt or unjuſt. Adam, the firſt of men, ſhall riſe,
1 Cor. xv. 22. and all which come from him. *For as in Adam all died, ſo in Chriſt ſhall all be made alive.* Chriſt is the Lord of the dead, and ſo hath a right by that dominion to raiſe them all to life: it is called *the reſurrection of the dead* indefinitely, and comprehendeth
Verſe. 21. them univerſally. *By man came death, by man came alſo the reſurrection of the dead,* and ſo the reſurrection adequately anſwereth unto death. Chriſt ſhall *deſtroy death,* but if any one ſhould be left ſtill dead, death were not deſtroyed. The words of our Sa-
John v. 28. viour are expreſs and full, *The hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good, unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.* In the deſcription of the judgment which followeth upon the reſurrec-
Matt. xxv. 32. Rom. xiv. 10. tion, *when the Son of man ſhall ſit upon the throne of his glory,* it is ſaid that *before him ſhall be gathered all nations. We ſhall all ſtand before the judgment-ſeat of Chriſt* and if ſo, the dead muſt all ariſe, for they are
2 Cor. v. 10. all fallen. *We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* and before we all appear, the dead muſt riſe that they may appear. This is the latitude of the reſurrection;

reſurrection; the reſurrection of the dead is the reſurrection of all the dead, or of (*o*) all mankind.

Now this reſurrection, as an object of our faith, is yet to come; and we are obliged to believe the futurition of it. There were heretics in the Apoſtles' days, who acknowledged a reſurrection, but yet deſtroyed this Article, by denying the relation of it to the time, as *Hymeneus and Philetus, who erred concerning the truth, ſaying, that the reſurrection is paſt already, and ſo overthrow the faith of ſome.* (*p*) To believe it already paſt, is to deny it; becauſe it cannot be believed paſt, but by ſuch an interpretation as muſt deſtroy it. As they which interpret this reſurrection of the likeneſs of Chriſt's reſurrection; that as he died and roſe again, ſo we ſhould die unto ſin and live again unto righteouſneſs, attributing all to the renovation of the mind, muſt deny *the reſurrection of the body.* 2 Tim. ii. 17, 18.

Now as we know the doctrine of the reſurrection was firſt delivered to be believed as to come; ſo we are aſſured that it is not yet come ſince the doctrine of it was firſt delivered, and is to be believed as to come to the end of the world; becauſe, as Martha called it, it is *the reſurrection at the laſt day.* Job, who knew that his Redeemer lived, did not expect that he ſhould ſtand upon the earth till the *latter day*; Chriſt hath no otherwiſe declared *his Father's will*, than that *of all which he hath given him, he ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.* The corn is ſown and laid in the ground, and *the harveſt is the end of the world.* We muſt not expect to riſe from the dead till *the laſt trump. The Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God*, before *all that are in the graves ſhall hear his voice.* God ſhall *judge the world*, and therefore ſhall raiſe the world; but he will not raiſe them to that judgment till the end of the world. John xi. 24. John vi. 39. Matt. xiii. 39. 1 Cor. xv. 52. 1 Theſſ. iv. 16. John v. 28. Acts xvii. 31.

Thus having demonſtrated that the will of God hath

hath been revealed that there ſhould be a reſurrection; that the reſurrection which was revealed is the reſurrection of the body; that the bodies which are to be raiſed are the ſame which are already dead, or ſhall hereafter die; that this reſurrection is not paſt, but that we which live ſhall hereafter attain unto it; I conceive I have declared all which is neceſſary by way of explication and confirmation of the truth of this Article.

The value of this truth, the neceſſity of this doctrine, will appear; firſt, in the illuſtration of the glory of God, by the moſt lively demonſtration of his wiſdom, power, juſtice, and mercy. God firſt created all things for himſelf, and the reſurrection is as it were a new creation. The wiſdom and power of God are manifeſted in this acknowledgment, inaſmuch as without infinite knowledge he could not have an exact and diſtinct comprehenſion of all the particles and individual duſts of all the bodies of all men; and without an infinite power he could not conjoin, cement, conglutinate and incorporate them again into the ſame fleſh. The mercy and juſtice of God are declared by the ſame profeſſion; the mercy, in promiſing life after that death which we had ſo juſtly deſerved; the juſtice, in performing that promiſe unto all true believers, and in puniſhing the diſobedient with everlaſting flames. *When ye ſee this*, ſaith the Prophet, *your heart ſhall rejoice, and your bones ſhall flouriſh like an herb; and the hand of the Lord ſhall be known towards his ſervants, and his indignation towards his enemies.*

Iſa. lxvi. 14.

Secondly, It is neceſſary to profeſs the belief of *the reſurrection of the body*, that we may thereby acknowledge the great and powerful work of our redemption, confeſſing that death could not be conquered but by death, and that we could never have obtained another life, had not the Saviour of the world *aboliſhed death, and brought life and immortality to light through the Goſpel.* If Chriſt were not *the life,*

2 Tim. i. 10.

life, the dead could never live; if he were not *the reſurrection*, they could never riſe. Were it not for him *that liveth and was dead, and is alive for ever-more*, had not he *the keys of hell and of death*, we could never break through the bars of death, or paſs the gates of hell. But he hath undertaken to vanquiſh our enemies, and our *laſt enemy* to be *deſtroyed is death*: that the prophecy may be fulfilled, *death is ſwallowed up in victory*, and we may cry out with the Apoſtle, *Thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt.* Rev. i. 18. Hoſ. xiii. 14. 1 Cor. xv. 26, 54, 57.

Thirdly, The belief of this Article is neceſſary to ſtrengthen us againſt the fear of our own death, and immoderate ſorrow for the death of others. The ſentence of death, paſſed upon us for our ſins, cannot but affright and amaze us, except we look upon the ſuſpenſion, relaxation, or revocation of it in the reſurrection; but when we are aſſured of a life after death, and ſuch a life as no death ſhall follow it, we may lay down our fears ariſing from corrupted nature, upon the comforts proceeding from our faith. The departure of our friends might overwhelm us with grief, if they were loſt for ever; but the Apoſtle will *not have us ignorant concerning thoſe which are aſleep, that we ſorrow not even as others which have no hope.* 1 Theſſ. iv. 13.

Fourthly, The belief of the reſurrection hath a neceſſary reflection upon this life, by way of preparation for the next, as deterring from ſin, as encouraging to holineſs, as comforting in afflictions. How can any man commit a deliberate ſin while he thinks that he muſt riſe and ſtand before the judgment-ſeat, and give an account, and ſuffer for ever the puniſhment due unto it? What pleaſure can entice him, what inclination can betray him for a momentary ſatisfaction to incur an eternal rejection? How can we defile that body which ſhall never be raiſed to glory hereafter, except it here become the temple of the Holy Ghoſt? St. Paul, who hath

delivered

delivered the doctrine, hath taught us by his own example what work is expected to be wrought upon our ſouls by it. *I have hope*, ſaith he, *towards God*, Acts xxiv. 15, 16. *that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt. And herein do I exerciſe myſelf to have always a conſcience void of offence toward God and toward men.* This is the proper work of a true belief, and a full perſuaſion of a reſurrection; and he which is really poſſeſſed with this hope, cannot 1 Cor. xv. 58. chooſe but purify himſelf: *always abounding in the work of the Lord, foraſmuch as he knoweth that his labour is not in vain in the Lord.* This encourageth all drooping ſpirits, this ſuſtaineth all fainting hearts, this ſweeteneth all preſent miſeries, this lighteneth all heavy burdens, this encourageth in all dangers; this ſupporteth in all calamities.

Having thus diſcovered the truth of this Article, we may eaſily perceive what every man is obliged to believe, and underſtood to profeſs, when he confeſſeth a belief of *the reſurrection of the body*; for thereby he is conceived to declare thus much: I am fully perſuaded of this as of a moſt neceſſary and infallible truth, that as it is appointed for all men once to die, ſo it is alſo determined that all men ſhall riſe from death, that the ſouls ſeparated from our bodies are in the hand of God and live, that the bodies diſſolved into duſt, or ſcattered into aſhes, ſhall be recollected in themſelves, and reunited to their ſouls, that the ſame fleſh which lived before ſhall be revived, that the ſame numerical bodies which did fall ſhall riſe, that this reſuſcitation ſhall be univerſal, no man excepted, no fleſh left in the grave, that all the juſt ſhall be raiſed to a reſurrection of life, and all the unjuſt to a reſurrection of damnation; that this ſhall be performed at the laſt day when the trump ſhall ſound: and thus *I believe the reſurrection of the body.*

ARTICLE

ARTICLE XII.

And the Life everlaſting.

THIS laſt Article, though (*q*) not to be found in all, yet was expreſſed in (*r*) many ancient Creeds: in ſome by way of addition, *and the life everlaſting*; in others by way of conjunction with the former, *the reſurrection of the body unto everlaſting life*. Upon this connection with the former will follow the true interpretation of this concluding Article; for thereby we are perſuaded to look upon it as containing the ſtate of man after the reſurrection in the world to come.

As therefore St. Paul hath taught us to expreſs our belief of *a reſurrection both of the juſt and the unjuſt*, ſo after the reſurrection we are to conſider the condition of them both; of the one as riſen to everlaſting life, of the other as riſen to everlaſting puniſhment and contempt; and ſo thoſe who firſt acknowledged this Article (*s*) did interpret it. Although therefore *life everlaſting*, as it is uſed in the Scriptures, belongeth to the juſt alone, and is never mentioned otherwiſe than as a reward promiſed and given to them who fear and ſerve the Lord; yet the ſame words may be uſed to expreſs the duration of any perſons which live never to die again, whatſoever their ſtate and condition in itſelf ſhall be. For as *the reſurrection of the dead* is taken in the Scriptures for the happy and eternal condition which followeth after it, as when the Apoſtle ſaith, (*t*) *If by any means I might attain unto the reſurrection of the dead*; which he muſt needs be moſt certain to attain unto, who believed the reſurrection of the juſt and unjuſt, and therefore if he had ſpoken of the reſurrection in general, as it belongeth unto all, he needed

needed not that expreſſion, *If by any means*, nor that which went before, *the fellowſhip of Chriſt's ſufferings*, for without them he ſhould certainly riſe from the dead; but he meant that reſurrection which followeth upon the being *made conformable unto his death*, which is a reſurrection in conformity to the reſurrection of Chriſt. As, I ſay, *the reſurrection of the dead* is taken in the Scripture for everlaſting happineſs, and yet the ſame language is and may be uſed for the general reſurrection of all men, even of ſuch as ſhall be everlaſtingly unhappy; (*u*) ſo *the life everlaſting*, though uſed for a reward given only unto the elect, may yet be taken as comprehending the condition of the reprobate alſo, underſtood barely for the duration of perſons living.

All thoſe then who ſhall riſe from the dead ſhall riſe to life, and after the reſurrection live by a true vital union of their ſouls unto their bodies: and becauſe that union ſhall never ceaſe, becauſe the parts
Heb. ix. 27. united ſhall never be diſſolved, becauſe it is *appointed for men once to die*, and after their reviviſcency never to die again, it followeth that the life which they ſhall live muſt be an *everlaſting life*.

To begin then with the reſurrection to condemnation; the truth included in this Article, in reference unto that, is to this effect, that thoſe who die in their ſins, and ſhall be raiſed to life, that they may appear before the judgment-ſeat of Chriſt, and ſhall there receive the ſentence of condemnation, ſhall be continued in that life for ever to undergo the puniſhment due unto their ſins; in which two particulars are contained, the duration of their perſons, and of their pains. For two ways this eternity may be denied; one, by a deſtruction or annihilation of their perſons, with which the torments muſt likewiſe ceaſe; the other, by a ſuſpenſion or relaxation of the puniſhment, and a preſervation of the perſons, never to ſuffer the ſame pains again. Both of which

are

are repugnant to the clear revelation of the juſtice of God againſt the diſobedience of man.

Our firſt aſſertion therefore is, that the wicked after the day of judgment ſhall not be conſumed or annihilated, but ſhall remain alive in ſoul and body to endure the torments to be inflicted upon them by the juſtice of God, for all the ſins committed by them while they were in the body. They who of late oppoſe the eternal ſubſiſtence and miſery of the wicked, ſtrangely maintain their opinion, not as a poſition to be proved by reaſon, as ſome of the (*x*) heathens did, but as a truth delivered in the Scriptures; as if the word itſelf taught nothing but an annihilation of the enemies of God, and no laſting torment: as if all the threats and menaces of the juſtice and wrath of God were nothing elſe but what the ſcoffing atheiſt expects, that is, after death never to be again; or if they be, as it were in a moment to loſe that being for ever. Becauſe the Scripture ſpeaks of them as of ſuch as ſhall be deſtroyed, and periſh, and die; therefore they will give that comfort to them here, that though their life in which they ſin be ſhort, yet the time in which they are to be tormented for their ſins ſhall be ſhorter far. They tell us where the Scripture mentioneth deſtruction in hell, it ſpeaks of perdition, but no torment there. In this ſenſe will they underſtand thoſe words of Chriſt, (ſo full of terror in the true, ſo full of comfort to the wicked in their expoſition,) (*y*) *Fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell.* If this place ſpeak, as thoſe men would have it, of perdition only, not of cruciation, then will it follow that God is not able to cruciate and torment a man in hell; for there can be no other reaſon why it muſt be ſpoken of perdition only, excluding cruciation, but becauſe he is able to annihilate, not to cruciate. No, certainly a man may be ſaid to be deſtroyed, and periſh, Matt. x. 28.

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to be loſt and dead, who is rejected, ſeparated and disjoined from God the better and the nobler life of man; and that perſon ſo denominated may ſtill ſubſiſt, and be what in his own nature he was before, and live the life which doth conſiſt in the vital union of his ſoul and body, and ſo ſubſiſting undergo the wrath of God for ever. Nor ſhall any language, phraſes, or expreſſions give any comfort to the wicked or ſtrength to this opinion, if the ſame Scriptures, which ſay the wicked ſhall be deſtroyed, and periſh, and die, ſay alſo that they ſhall be tormented with never dying pains, as they plainly and frequently do.

Matt. xxv. 41. *Depart from me, ye curſed*, ſhall the Judge eternal ſay to all the reprobate, (*z*) *into everlaſting fire*; and leſt any ſhould imagine that the fire ſhall be eternal, but the torments not, it followeth, *and theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.* Now, if the fire be everlaſting by which God puniſheth the reprobates, if the puniſhment inflicted be alſo everlaſting, then muſt the reprobates everlaſtingly ſubſiſt to endure that puniſhment, otherwiſe there would be a puniſhment inflicted and none endured, which is a contradiction. Now the *life eternal* may as well be affirmed to have an end, as the *everlaſting puniſhment*, becauſe they are both delivered in the (*a*) ſame expreſſion.

Verſe 46.

Indeed the eternity of that fire prepared for the Devil and his angels is a ſufficient demonſtration of the eternity of ſuch as ſuffer in it, and the queſtion only can be what that eternity doth ſignify. For, becauſe ſome things are called in the Scriptures eternal which have but a limited or determined duration, therefore ſome may imagine the fire of hell to be in that ſenſe eternal, as laſting to the time appointed by God for the duration of it. But as the fire is termed eternal, ſo that eternity is deſcribed as abſolute, excluding all limits, preſcinding from all determinations. The end of the burning of fire

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is by extinguiſhing, and that which cannot be extinguiſhed can never end: but ſuch is the fire which ſhall torment the reprobate; for he, whoſe *fan is in his hand, ſhall burn up the chaff with unquenchable fire*; Mat. iii. 12. Luke iii. 17. and hath taught us before, that *it is better to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire, to go into hell, into the fire that never ſhall be quenched*; Mat. xviii. 8. Mark ix. 43, 44, 45, 46. and hath farther yet explained himſelf by that unqueſtionable addition, and undeniable deſcription of the place of torments, *where the worm dieth not, (b) and the fire is not quenched.* And that we may be yet further aſſured that this fire ſhall be never extinguiſhed, we read that *the ſmoke of their torment aſcendeth up for ever and ever*, (c) and that thoſe which are *caſt into the lake of fire and brimſtone, ſhall be tormented day and night, for ever and ever*; which expreſſion of *day and night* is the ſame with that which declareth the eternal happineſs in the heavens, where *they reſt not day and night, ſaying, Holy, holy, holy:* where *they are before the throne of God, and ſerve him day and night in his temple.* If then the fire, in which the reprobates are to be tormented, be everlaſting, if ſo abſolutely everlaſting that it ſhall never be quenched, if ſo certainly never to be quenched that the ſmoke thereof ſhall aſcend for ever and ever, if thoſe which are caſt into it ſhall be tormented for ever and ever, (all which the Scriptures expreſsly teach,) then ſhall the wicked never be ſo conſumed as to be annihilated, but ſhall ſubſiſt for ever, and be coeternal to the tormenting flames. And ſo this language of the Scriptures proves not only an effect eternal, as annihilation may be conceived, but an eternal efficient, never ceaſing to produce the ſame effect, which cannot be annihilation, but cruciation only. And therefore the fire which conſumed Sodom and Gomorrha bears no proportion with the flames of hell: becauſe all men know that fire is extinguiſhed, nor doth the ſmoke thereof aſcend for ever and ever. Rev. xiv. 11. Rev. xx. 10. Rev. iv. 8. vii. 15.

Neither doth this only prove the eternity of infernal pains, but clearly refute the only material argument brought againſt it, which is laid upon this ground, that the wicked after the reſurrection ſhall be puniſhed with death, and that a ſecond death; and ſo they ſhall be no more, nor can in any ſenſe be ſaid to live or ſubſiſt. For, the enduring of this fire is that very death, and they are therefore ſaid to die the ſecond death, becauſe they endure eternal tor-
Rev. ii. 11. ments. *He that overcometh ſhall not be hurt of the ſecond death*; it ſeems that they which ſhall die that death ſhall be hurt by it; whereas if it were annihilation, and ſo a concluſion of their torments, it would be no way hurtful or injurious, but highly beneficial to them. But the living torments are the ſecond
Rev. xx. 14, 15. death. For *Death and hell were caſt into the lake of fire, that is the ſecond death. And whoſoever was not found written in the book of life was caſt into the lake of fire,* this is the ſecond death. The Jews before our Saviour's time believed there was a ſecond death; and though it were not expreſſed in the oracles themſelves which were committed to them, yet in the received (*d*) expoſition of them it was often mentioned, and that as the puniſhment of the wicked in the life to come; and what this puniſhment ſhall
Rev. xxi. 8. be, was in theſe words revealed to St. John; *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Now if the part in the lake be the ſecond death, if that part be a perpetual permanſion in torment, as before it is proved, then to ſay that the wicked ſhall die the ſecond death is not a confutation of their eternal being in miſery, but an aſſertion of it, becauſe it is the ſame thing with everlaſting torments, but delivered in other terms.

And if the pretence of death will not prove an annihilation, or infer a concluſion of torment, much

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leſs will the bare phraſes of *perdition* and *deſtruction*; for we may as well conclude that whoſoever ſays he is *undone*, intends thereby that he ſhall be no more. Beſide, the eternity of deſtruction in the language of Scripture ſignifies a perpetual perpeſſion, and duration in miſery. For when Chriſt ſhall come to take *vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt*, they *ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*. Wherefore I conclude, that the wicked ſhall riſe to everlaſting puniſhment, continuing both in ſoul and body under the wrath of God and the torments proceeding from it, never to be quitted of them by annihilation; which is our firſt aſſertion, againſt the covert (*e*) doctrine of the Socinians.

ὀλλυμαι, *Perii.*

2 Theſſ. i. 8, 9.

The ſecond aſſertion teacheth us, that as the reprobates ſhall never fail to endure the torments due unto their ſins, ſo the juſtice of God will never fail to inflict thoſe torments for their ſins. They ſhall never live to pay the uttermoſt farthing, they ſhall never come to the days of refreſhment who are caſt into perpetual burnings. One part of their miſery is the horror of deſpair; and it were not perfect hell, if any hope could lodge in it. The favour of God is not to be obtained where there is no means left to obtain it; but in the world to come there is no place for faith, nor virtue in repentance. If there be now ſuch a vaſt diſtance between the tormenting flames and Abraham's boſom, that none could paſs from one to the other, what impoſſibility muſt there be when the final ſentence is paſt upon all! As certainly as no perſon once received into the heavenly manſions ſhall ever be caſt into outer darkneſs, ſo certainly none which is once caſt into the fire prepared for the Devil and his angels ſhall ever enter into their Maſter's joy. As the tree falleth, ſo it lieth: there is no change to be wrought in man within thoſe flames, no purgation of his ſin, no ſanctification of his nature,

no juſtification of his perſon, and therefore no ſalvation of him. Without the mediation of Chriſt no man ſhall ever enter into heaven, and when he hath
1 Cor. xv. 24. *delivered up the kingdom to God, even the Father,* then ſhall the office of the Mediator ceaſe.

So groundleſs was the opinion of Origen, who conceived that after ſome number of years the damned ſhould be releaſed from their torments, and made partakers of the joys of heaven, or at leaſt try their fortunes in ſuch regions of the world as he conceived ſhould be reſerved for their habitation. For he may as well imagine that Chriſt ſhall be born and
Rom. vi. 9. die again, (who being riſen, *dieth no more,*) as that any perſon being condemned to the flames for contemning of his death, ſhould ever come to live again, and by believing in the death of Chriſt to be after ſaved. For certainly their condition is unalterable, their condemnation is irreverſible, their torments inevitable, their miſeries eternal. As they ſhall not be taken from their puniſhment by annihilation of themſelves, which is our firſt; ſo the puniſhment ſhall not be taken off them by any compaſſion upon them, which is our ſecond aſſertion.

To conclude this branch of the Article, I conceive theſe certain and infallible doctrines in Chriſtianity: That the wicked after this life ſhall be puniſhed for their ſins, ſo that in their puniſhment there ſhall be a demonſtration of the juſtice of God revealed againſt all unrighteouſneſs of men. That to this end they ſhall be raiſed again to life, and ſhall be judged and condemned by Chriſt, and delivered up under the curſe, to be tormented with the Devil and his angels. That the puniſhment which ſhall be inflicted on them ſhall be proportionate to their ſins, as a recompence of their demerits, ſo that no man ſhall ſuffer more than he hath deſerved. That they ſhall be tormented with a pain of loſs, the loſs from God, from whoſe preſence they are caſt out, the pain from themſelves, in a deſpair of enjoying him, and regret for

for loſing him. That they farther ſhall be tormented with the pain of ſenſe inflicted on them by the wrath of God which abideth upon them, repreſented unto us by a lake of fire. That their perſons ſhall continue for ever in this remedileſs condition, under an everlaſting pain of loſs, becauſe there is no hope of heaven, under an eternal pain of ſenſe, becauſe there is no means to appeaſe the wrath of God which abideth on them. Thus the Athanaſian Creed, *They that have done good ſhall go into life everlaſting, and they that have done evil into everlaſting fire.*

The next relation of this Article to the former is in reference to the reſurrection of the juſt; and then the *life everlaſting* is not to be taken (*f*) in a vulgar and ordinary ſenſe, but raiſed to the conſtant language of the Scriptures, in which it ſignifieth all which God hath promiſed, which Chriſt hath purchaſed, and with which man ſhall be rewarded in the world to come.

Now this life eternal may be looked upon under three conſiderations; as initial, as partial, and as perfectional. I call that eternal life *initial*, which is obtained in this life, and is as it were an earneſt of that which is to follow: of which our Saviour ſpake, *He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.* John v. 24. I call that *partial*, which belongeth, though to the nobler, yet but a part of man, that is, the ſoul of the juſt ſeparated from the body. I diſpute not whether the joys be partial as to the ſoul, I am ſure they are but partial as to the man. For that life conſiſteth in the happineſs which is conferred on the ſoul departed in the fear, and admitted to the preſence of God. St. Paul had a *deſire to depart and to be with Chriſt*; he was *willing rather to* travel and *be abſent from the body, and to be preſent* and at home *with the Lord.* Phil. i. 23. 2 Cor. v. 8. And certainly where St. Paul deſired to be when he departed, there he then was, and there now is, and that not alone, but

but with all them which ever departed in the ſame faith with him, and that is with Chriſt who ſitteth at the right hand of God. This happineſs which the ſaints enjoy between the hour of their death and the laſt day, is the *partial* life eternal. Thirdly, I call that *perfectional*, which ſhall be conferred upon the elect immediately after the bleſſing pronounced by Chriſt,

Matt. xxv. 34. *Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the foundation of the world.*

This *eternal life* is to be conſidered in the poſſeſſion, and in the duration; in the firſt, as it is *life*, in the ſecond, as it is *eternal*. Now this life is not only natural, that is, the union of the ſoul to the body, which is the life of the reprobate; but ſpiritual, which conſiſteth in the (*g*) union of the ſoul

1 John v. 12. to God, as our Saviour ſpeaks, *He that hath the Son hath life; and he that hath not the Son of God hath not life.* And it is called after an eſpecial manner *life*, becauſe of the (*h*) happineſs which attendeth it: and therefore to underſtand that life is to know, ſo far as it is revealed, in what that happineſs doth conſiſt.

To begin with that which is moſt intelligible; the bodies of the ſaints after the reſurrection ſhall be transformed into ſpiritual and incorruptible bodies.

1 Cor. xv. 42, 43, 44. The fleſh *is ſown in corruption, raiſed in incorruption; ſown in diſhonour, raiſed in glory; ſown in weakneſs, raiſed in power; ſown a natural body, raiſed a ſpiritual body.* This perfective alteration ſhall be made

Phil. iii. 21. by the Son of God, *who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.* Thus when we come into that other world, the world of ſpirits, even our bodies ſhall be ſpiritual.

As for the better part of man, the ſoul, it ſhall be highly exalted to the utmoſt perfection in all the parts or faculties thereof. The underſtanding ſhall be raiſed to the utmoſt capacity, and that capacity completely filled.

filled. *Now we ſee through a glaſs darkly, but then face to face*; *now we know* but *in part, but then ſhall* we *know even as alſo* we are *known*. And this even now *we know, that when* God *ſhall appear, we ſhall be like him, for we ſhall ſee him as he is*. Our firſt temptation was, that we ſhould be like unto God in knowledge, and by that we fell; but being raiſed by Chriſt, we come to be truly like him, by knowing him as we are known, and by ſeeing him as he is. Our wills ſhall be perfected with abſolute and indefective holineſs, with exact conformity to the will of God, and perfect liberty from all ſervitude of ſin: they ſhall be troubled with no doubtful choice, but with their (*i*) radical and fundamental freedom ſhall fully embrace the greateſt good. Our affections ſhall be all ſet right by an unalterable regulation, and in that regularity ſhall receive abſolute ſatisfaction: and all this ſhall be effected, that we may be thereby made capable, and then happy by a full fruition.

1 Cor. xiii. 12.

1 John iii. 2.

To this internal perfection is added a proportionately happy condition, conſiſting in an abſolute freedom from all pain, miſery, labour, and want; an impoſſibility of ſinning and offending God; an hereditary poſſeſſion of all good, with an unſpeakable complacency and joy flowing from it, and all this redounding from the viſion and fruition of God: this is the *life*.

And now the *duration* of this life is as neceſſary as the life itſelf, becauſe to make all already mentioned amount unto a true felicity, there muſt be added an abſolute ſecurity of the enjoyment, void of all fear of loſing it, or being deprived of it. And this is added to complete our happineſs, by the adjection of eternity. Now that this life ſhall be eternal, we are aſſured who have not yet obtained it, and they much more who do enjoy it. He which hath purchaſed it for us, and promiſed it unto us, often calleth it *eternal life*; it is deſcribed as a *continuing city*, as *everlaſting habitations*, as an *houſe eternal in the heavens*;

Heb. xiii. 14. Luke xvi. 9. 2 Cor. v. 1.

1 Pet. v. 10. Heb. v. 9. ix. 15. 1 Pet. i. 4. 2 Pet. i. 11. *heavens*; it is expreſſed by *eternal glory, eternal ſalvation,* by an *eternal inheritance, incorruptible, undefiled, and that fadeth not away*; by *the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.* And leſt we ſhould be diſcouraged by any ſhort or lame interpretation of eternity, it is further explained in ſuch terms as are liable to no miſtake. For our Saviour hath ſaid, *If any man keep my ſaying, he ſhall never ſee death:* and, *Whoſoever liveth and believeth in me ſhall never die.* When *God ſhall wipe away all tears from our eyes, there ſhall be no more death*; and where there is life and no death, there muſt be everlaſting life: which is expreſſed by St. Paul by way of oppoſition, calling it *life and immortality*, and that together with the abolition of death, ſaying that *our Saviour Jeſus Chriſt hath aboliſhed death, and hath brought life and immortality to light through the goſpel.*

John viii. 51. xi. 26. Rev. xxi. 4. 2 Tim. i. 10.

The belief of this Article is neceſſary, (as to the eternity of torment) to deter us from committing ſin, and to quicken us to holineſs of life, and a ſpeedy repentance for ſin committed. For, *the wages of ſin is death*; nothing can bring us to thoſe everlaſting flames but ſin, no ſin but that which is unrepented of; nothing can ſave that man from the never-dying worm, who dieth in his ſins; and no other reaſon can bring him thither, but becauſe he ſinned and repented not. (*k*) They which imagine the pains inflicted for ſin to be either ſmall or ſhort, have but a ſlender motive to innocence or repentance; but ſuch as firmly believe them ſharp and endleſs, have by virtue of that faith within themſelves a proper and natural ſpur and incitement to avoid them: for *who can dwell in everlaſting burnings?*

Rom. vi. 23. Iſa. xxxiii. 14.

Secondly, The belief of eternal pains after death is neceſſary to breed in us a fear and awe of the great God, a jealous God, a conſuming fire, a God that will not be mocked; and to teach us to tremble at his word, to conſider the infinity of his juſtice, and the fierceneſs of his wrath, to meditate on the power of

of his menaces, the validity of his threats, to follow that direction, to embrace that reduplicated advice of our Saviour, *I will forewarn you whom ye ſhall fear: Fear him, which, after he hath killed, hath power to caſt into hell*; *yea, I ſay unto you, Fear him.* Luke xii. 5. And that excluſively of ſuch fear as concerns the greateſt pains of this life, which the (*l*) martyrs undervalued out of a belief of eternal torments.

Thirdly, This belief is neceſſary to teach us to make a fit eſtimate of the price of Chriſt's blood, to value ſufficiently the work of our redemption, to acknowledge and admire the love of God to us in Chriſt. For he which believeth not the eternity of torments to come, can never ſufficiently value that ranſom by which we were redeemed from them, or be proportionately thankful to his Redeemer, by whoſe intervention we have eſcaped them. Whereas he who is ſenſible of the loſs of heaven, and the everlaſting privation of the preſence of God, of the torments of fire, the company of the Devil and his angels, the vials of the wrath of an angry and never to be appeaſed God, and hopeth to eſcape all theſe by virtue of the death of his Redeemer, cannot but highly value the price of that blood, and be proportionably thankful for ſo *plenteous a redemption.* Pſal. cxxx. 7.

Again, As this Article followeth upon the reſurrection of the juſt, and containeth in it an eternal duration of infinite felicity belonging to them, it is neceſſary to ſtir us up to an earneſt deſire of the kingdom of heaven, and that righteouſneſs to which ſuch a life is promiſed. *I will now turn aſide and ſee this great ſight*, ſaid Moſes, when he ſaw the burning buſh; Exod. iii. 3. *It is good for us to be here*, ſaid St. Peter, when he ſaw our Saviour transfigured in the mount; Matt. xvii. 4. how much more ought we to be inflamed with a deſire of the joys of heaven, and that (*m*) length of days which only ſatisfieth by its eternity, to a careful and conſtant performance of thoſe commands to which ſuch a reward is graciouſly promiſed! For as all our

happineſs proceedeth from the viſion of God, ſo we are certain that without holineſs no man ſhall ſee him.

Secondly, This belief is neceſſary to take off our inclinations and deſires from the pleaſures and profits of this life; to breed in us a (*n*) contempt of the world, and to teach us to deſpiſe all things on this ſide heaven: to *ſet our affections on things above, not on things on the earth*, conſidering we *are dead, and our life is hid with Chriſt in God.* For *where* our *treaſure is, there will* our *hearts be alſo.* Therefore we muſt forget *thoſe things which are behind, and reaching forth unto thoſe things which are before, preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus.*

Col. iii. 2, 3.

Matt. vi. 21.

Phil. iii. 13, 14.

Thirdly, An aſſent unto this truth is neceſſary to encourage us to take up the croſs of Chriſt, and to ſupport us under it, willingly and cheerfully to undergo the afflictions and tribulations of this life, reckoning with the Apoſtle, *that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us*; and knowing that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* And this knowledge is not to be obtained, this comfort is not to be expected, except *we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.*

Rom. viii. 18.

2 Cor. iv. 17, 18.

And now having thus ſhewed the propriety, proved the verity, and declared the neceſſity of this Article, we may fully inſtruct every Chriſtian how to expreſs his belief in the laſt object of his faith, which he may moſt fitly thus pronounce: I do fully and freely aſſent unto this, as unto a moſt neceſſary and infallible truth, that the unjuſt after their reſurrection and condemnation ſhall be tormented for their ſins in hell, and ſhall be ſo continued in torments for ever, ſo as neither the juſtice of God ſhall ever ceaſe

ceaſe to inflict them, nor the perſons of the wicked ceaſe to ſubſiſt and ſuffer them: and that the juſt after their reſurrection and abſolution ſhall as the bleſſed of the Father obtain the inheritance, and as the ſervants of God enter into their Maſter's joy, freed from all poſſibility of death, ſin, and ſorrow, filled with all conceivable and inconceivable fulneſs of happineſs, confirmed in an abſolute ſecurity of an eternal enjoyment, and ſo they ſhall continue with God and with the Lamb for evermore. And thus I believe the *life everlaſting*.

END OF VOL. I.

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